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EXPLORING ETHICAL LEADERSHIP IN SCHOOLS: VOICES OF TEACHERS FROM FOUR SCHOOLS IN GAUTENG EAST DISTRICT

SIPIWE MUDADIGWA

(STUDENT NUMBER: 1605344)

2021

EXPLORING ETHICAL LEADERSHIP IN SCHOOLS: VOICES OF TEACHERS FROM FOUR SCHOOLS IN GAUTENG EAST DISTRICT

BY

SIPIWE MUDADIGWA

A thesis submitted in fulfilment of the academic requirements for the degree of Doctor of Philosophy to the School of Education in the Faculty of Humanities, University of the Witwatersrand, Johannesburg

SUPERVISOR: DR SE MTHIYANE

Date Submitted: April 2021

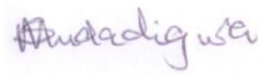
DECLARATION OF ORIGINALITY

I, Sipiwe Mudadigwa, declare that this thesis **"Exploring ethical leadership in schools: Voices of teachers from four schools in Gauteng East District"** is my own work and abides by the following rules:

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(S. Mudadigwa)

SUPERVISOR'S STATEMENT

I, Dr S.E. Mthiyane, as the candidate's Supervisor, agree/do not agree to the submission of this thesis.

_____ _____

Dr. S.E. Mthiyane (Supervisor) Date

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I wish to express my sincere gratitude and appreciation to:

The Almighty God, for granting me the strength, resilience and intellectual ability to complete this study.

My supervisor, Dr SE Mthiyane, for his astute and scrupulous guidance, immeasurable professional and academic support, motivation, inspiration, excellent work and encouragement to complete this study.

The Wits School of Education Finance Office for their financial assistance when I had challenges in paying my fees.

The Gauteng Department of Education for allowing me access to their schools to conduct this research.

All the four schools and the research participants, for having allowed me into their schools and made it possible for me to generate data used in this study. Though I cannot mention their names for ethical reasons, their contribution is profoundly noted and appreciated.

DEDICATION

This thesis is dedicated to my father, Shaddy Chakandinakira, for his love and encouragement and for sending me to school with his meagre resources. He also taught me the value of education and was always a pillar of strength during my study. Also, to my husband Dr. Brighton Mudadigwa, for his unwavering support, and to our two sons Prince Agape Mudadigwa and Elnathan Tonderai Mudadigwa, for their understanding and patience when I was not available for them, as well as the family for their emotional support.

ABSTRACT

This thesis presents the research findings of a multiple case study using qualitative research, employing interpretive paradigm on ethical leadership in three schools located in Gauteng East Education District. Specifically, the study sought to explore the conceptualisations, experiences and enactment of ethical leadership among school principals, heads of department and teachers in the researched schools. Thematic analysis was used to analyse the data that was generated through interviews, questionnaires and documents reviews. All issues of trustworthiness in research and ethical considerations were observed. The findings suggest that most participants had very little knowledge of ethical leadership at school and classroom levels, despite the fact that the teaching profession not only focuses on teaching, but goes beyond the presentation of subject content and requires school leaders and teachers to be beyond ethical reproach, hence there was a multiplicity of ethical challenges in the researched schools. Most participants failed to demonstrate appreciation of their agency role in promoting an ethical culture, both in leadership and in teaching, despite the prescripts of the SACE Code of Professional Ethics and other laws governing their employment. The participants highlighted a variety of unethical practices, such as recording of marks for unmarked assessments; leakage of examinations by teachers; general laziness and *laissez faire* attitude to work; greediness and abuse of positions of authority. Despite these negative findings, a minority of participants indicated that they promoted an ethical culture, integrity and honesty among the learners that they taught. Amidst all these challenges, the findings suggest that there was minimal presence by the Provincial Department of Education and SACE to empower the School Management Teams and teachers on ethical leadership and teaching.

While there were numerous ethical leadership challenges in the researched schools, this study posits that various role-players, such as the Provincial Department of Education, SACE and the school management teams led by the school principals, have a direct responsibility to intervene with credible and workable continuous professional development programmes to address ethical lapses in the schools. Further, SACE does not have sufficient human resources to physically visit each school or district, however, they have made their teacher development resources available on their website for easy access by teachers and other school leaders. These stakeholders should exercise their agency to utilise these resources to empower themselves and those around them. In conclusion, the findings suggest that comprehensive and compulsory programmes should be offered as part of pre-service teacher development at universities, as well as regular in-service training to develop ethical awareness, ethics development, ethics reasoning and ethical leadership and teaching at an early stage of the teaching career.

ETHICAL CLEARANCE CERTIFICATE

Wits School of Education

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12 September 2017

Student Number: 1605344

Protocol Number: 2017ECE029D

Dear Sipiwe Mudadigwa

Application for Ethics Clearance: Doctor of Philosophy

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 in schools: Voices of teacher's from Gauteng East District

The committee recently met and I am pleased to inform you that **clearance was granted**. However, there were a few small issues which the committee would appreciate you attending to before embarking on your research.

The following comments were made:

- 5.1 Consider the mitigating strategies - given the sensitive and controversial nature of the study. How will you assure HoDs and teachers that what they share will be kept confidential?
- You need to invite the Principals, HoDs and teachers to participate in your study before requesting permission for them to be interviewed etc.
- Check for minor grammatical errors which should be corrected before the letters are distributed.

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,



Wits School of Education

011 717-3416

Cc Supervisor: Dr Siphiwe Mthiyane

TURNITIN CERTIFICATE

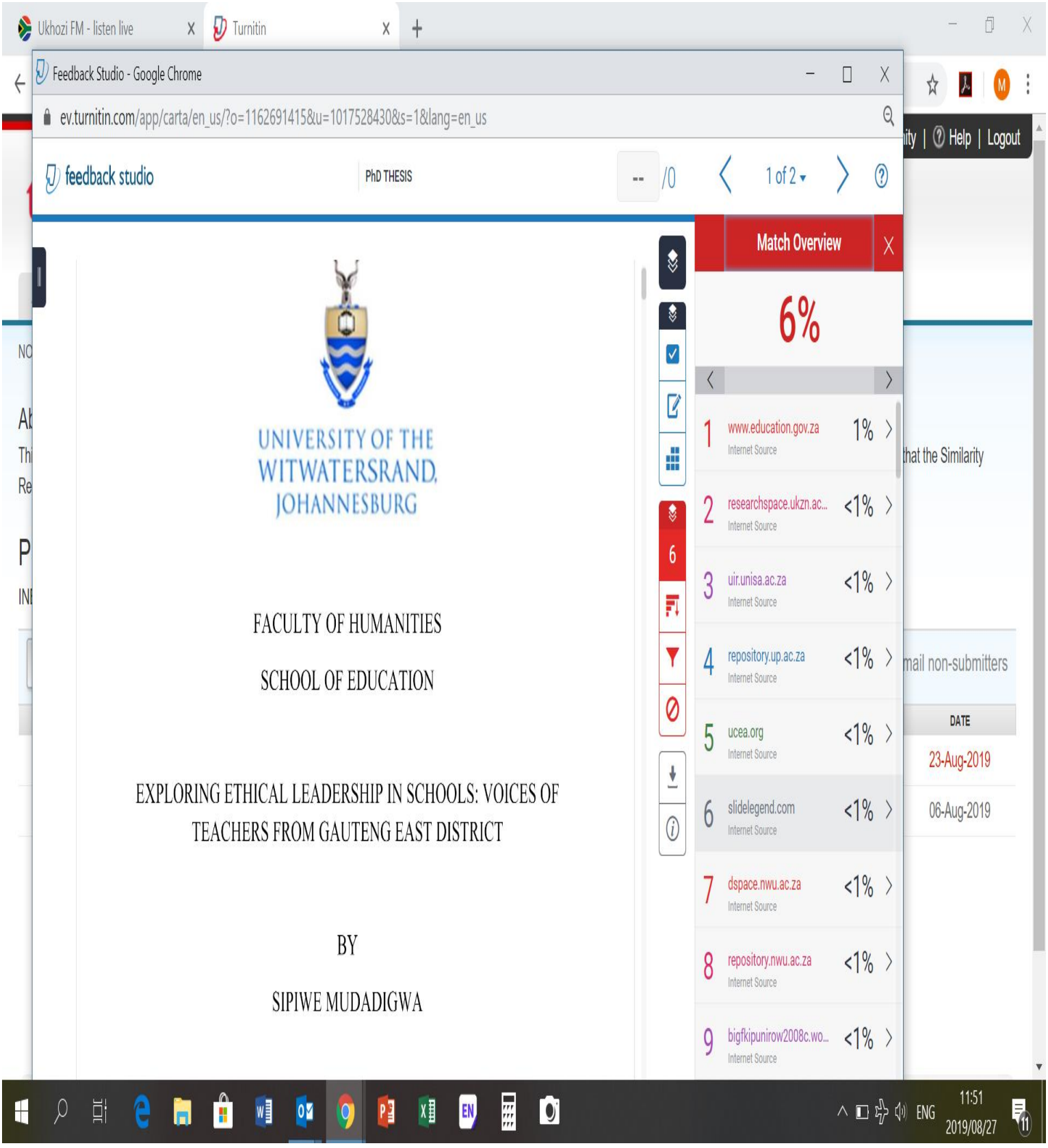


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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction and background

In any organisation, leadership is crucial, as it determines how the organisation thrives (Branson & Cross, 2014). Ethical leadership ensures the success of the organisation. This introductory chapter presents and discusses the background to the study; the statement of the problem; the purpose and rationale for the study; the significance and the objectives of the study; critical research questions; definition of key terms used; the delimitations of the study; and the structure of the thesis.

Ethical leadership has become a topical issue in South African organisations (both public and private), judging by the endless scandals published in the print and electronic media recently− like the jobs-for-cash scandal (Cronje, 2016) and the Limpopo textbook saga (Chisolm, 2012). Ethical leadership deals with the issues of right or wrong and the values, norms and standards that are acceptable to a society (Pushpa, 2012). In addition, ethical leadership involves one's core values, living a life of integrity and in service of the common good (Pushpa, 2012). These values may differ slightly from one community to another, but there are some that are generally basic and similar in all societies. In the South African context, there are several pieces of legislation that promote ethical behaviour in public administration. Chapter 10 of the *Republic of South Africa* (1996) lists the basic principles and values which should underpin public administration, such as: high standards of professional ethics; efficient, economic and effective use of resources; and accountability. Van Zyl (2014) highlights that unethical behaviour has reached unacceptable levels in South Africa, which is in contrast to ethical leadership whose primary focus, is good governance. Mihelic, Lipicnik and Takavcic (2010) suggest that, recently, managers and researchers have been more serious about ensuring ethical consciousness in leaders, as a result of peoples' low trust of corporate governance. How can society re-gain trust and confidence in a leadership that is perceived as unethical? Research has proved that ethical organisations have better attraction and retention of employees, hence job satisfaction (Bello, 2012). This view of ethical leadership is supported by Faride's (2014) research, which found that there is a positive relationship between ethical leadership and teacher empowerment. If the school leadership is acting unethically, one would wonder whether there is any empowerment that goes on in the schools.

While unethical leadership may be prevalent in the industry and banking sectors, Cronje (2016) indicates a 16% increase in unethical practices in schools, with Gauteng recording the highest. It was indicated that some unregistered teachers were employed, which is against the SACE requirements and the Employment of Educators Act No. 76 of 1998 (Republic of South Africa, 2011a), which stipulate that Department of Basic Education shall be the employer of teachers in public schools. Likewise, du Plessis (2014) also mentions the embezzlement of education finances and unauthorised admission fees to schools or examinations. These unethical practices in South African schools paint a negative image on the whole education system. In addition, Ncontsa and Shumba (2013) highlight stealing and lying about learners' reports when reporting to the parents and this will also, in turn, affect school reports that are sent to the Department of Education. Such behaviour is observed among some teachers, as they do not abide by the ethics of their schools. Singh and Twalo (2015) also agree that, if employees steal or misappropriate the organisational assets, then this can damage the reputation of the organisation. This means doubling or tripling the organisation's budget. Another disturbing ethical concern in some schools is sexual violence towards girls (Prinsloo, 2006). It would appear that some teachers are not acting *in loco parentis*, as they should and are not protecting learners from sexual harassment and violence. Some are even being perpetrators of such violence. Of late, this unethical practice has not been restricted to girls, but to boys as well. Such unethical practices bring the teaching profession into disrepute as they are against the SACE Code of Professional Ethics (Republic of South Africa, 2000c). In addition, Ncontsa and Shumba (2013) highlight that most of the organisations indicate an awareness of the professional code of ethics, but some individuals choose not to adhere to it. Thus, every profession, including teaching, has guidelines which govern the professionals' behaviour and there is a need to continually enforce the professional code of ethics.

From my experience as an educator for 18 years, some teachers steal school stationery intended for learners for personal use and this is unacceptable and unethical. This calls for accountability for every activity in the workplace (Eisenbeiss, 2012). Hence, satisfactory explanations should account for every action. Branson and Cross (2014) highlight that, if there are no ethics, there is no leadership. Consequently, an organisation rises and falls on its leadership ethics. However, values are determined by society and it is the same society that makes them survive or die (Takala & Aaltio, 2007). Therefore, the role of society's leadership is ensuring that values do not die a natural death. Drumwright, Prentice, and Biasucci (2015) highlight that cognitive limitations and pressures from society organisations may cause leaders to have

difficulty in acting as ethically as they would want to. This is usually done when educational leaders are obedient to the people in authority and they fail to make their own ethical judgements in critical educational issues. In contrast, in another school, the School Governing Body chairperson was too vocal to the extent that the principal would end up making unethical decisions due to the pressure. Such external forces need one to be ethically strong, but most leaders are not.

In addition, Nwikina and Nwile (2013) also highlight that some teachers attend their classes late, some go for lessons unprepared, others have interval absenteeism from school and some forge transfer letters and reports. All these have negative effects on the performance of the learners. The South African Constitution Act 108 of 1996, Chapter 2, clearly indicates the right of every child to education, but this is compromised by unethical practices in schools. Fanta and Makewa (2014) and Ogunji (2011) concur, as they also found in their research, that some teachers also award students higher grades in exchange for favours and some females for sexual escapades. Such unethical conduct discredits the teaching profession. However, besides teacher registrations, the South African Council for Educators (SACE) ensures that educators are well informed about ethical issues that affect their profession. The SACE March (2011) document, redefining the role of SACE, indicates that the non-visibility of SACE in provinces in delivering services and inadequate professional development are causes for concern (Republic of South Africa (2011b). This indicates that very little is being done to inform teachers of their professional expectations and principals are left to deal with such. Davids (2016) suggests that SACE is not adequately dealing with the unprofessional conduct of teachers and fails to ensure that all teachers are registered. There seems to be tension between legalistic approach to ethical deliberation and real teacher experiences. This non-visibility of SACE promotes unethical practices in schools and more tension. The SACE Report (March, 2011), redefining the role of SACE, also notes that, after so many years of democracy, SACE could have been assisting educators in taking professional development seriously and engage in reflective practice. Moreover, the cost of unethical leadership can be very high, as teachers who engage in unethical practices are arguably unfit for teaching universal values (du Plessis, 2014). This indicates the failure of SACE in ensuring the Code of Professional Ethics for Educators is adhered to at grassroots.

1.2 Statement of the problem

Schools, as organisations with professionals, are bound by professional ethics (Ncontsa & Shumba, 2013). Some ethical issues I have observed in schools include problems of educational records being presented without authenticity, honesty and integrity by the school leadership. The retention of learners in schools where raw marks are adjusted to have a better pass rate for the school at the end of the year normally manifests in the number of learners who would pass in Grade 12 for a given cohort. If marks are not misrepresented, some of the struggling children would receive extra help early in lower grades. Though it is the Education Department policy to adjust marks, this is unethical for school leadership to do, if it is done without following proper procedures, as the child will not manage in later grades and this will result in high dropout rates. Teachers are partly to blame as they neglect their duties by not keeping proper records to show how these progressed learners have been helped throughout the year. At the end of the year, the department expects evidence of intervention with learners, but the teachers will not have any and so the department is left with no choice except to progress the undeserving learners. Sadly, Grade 12 teachers are answerable when learners do not perform at acceptable levels, yet the problem starts in lower grades.

There is a need to curb the problem of unethical leadership and lack of accountability with issues regarding education in schools, as this is the future of the learners. On the contrary, the competition for school performance seems to be triggering unethical practices in education. Ogunji (2011) notes that increasing pressure on teacher performance encourages cheating as a tendency, as learner failure indicates teacher failure. All this needs correction and bringing back sanity to the education system. Dan and Deidre (2012) conducted research into bullying teachers in schools in Australia and no other survey has been done. Results show that teachers are bullied by other teachers, principals and learners and exists in two forms: personal confrontation and professional destabilisation. The research showed that most cases go unreported and victims suffer physically and mentally. Ehrich, Harris, Klenowski, Smeed, and Spina (2015) note that very little research has been done on the understanding of ethical leadership by school leaders. Hence, this research delves into the conceptions about ethical leadership as well.

Rangongo, Mohlakwana, and Beckman (2016) conducted research, with principals in Limpopo Province, into financial mismanagement in public schools; and Ogunji (2011) with teachers separately into examination mismanagement and malpractice in Nigeria. The research by Ogunji (2011) showed that examination malpractice by school teachers has taken on a new

dimension and is becoming sophisticated. Alternatively, this research endeavours to amalgamate views of principals, heads of department and teachers. This increases the view on ethical leadership in schools and what goes on from the lower levels in education. The study seeks to explore conceptualisations, practices and experiences of ethical leadership in schools using questionnaires and interviews in two secondary schools and one primary school. The participants will be three school principals, six heads of department and sixteen teachers. The inclusion of all teacher levels, and both primary and secondary schools, will help establish the extent to which ethical leadership is practiced in schools for effective teaching and learning, as well as to triangulate my data.

1.3 Purpose and rationale of the study

I have been a teacher for eighteen years in rural, boarding, former Model C and township schools and this has given me much experience and exposed me to many questions about ethical leadership, management and teaching in schools. Some school principals engage in actions to their subordinates which can be construed as ethically questionable, these include hatred, jealousy and a sense of insecurity. This, in turn, negatively affects teacher performance and morale in the work-place. Meanwhile, I have observed that some teachers would not perform their duties as expected. In one school, loads of unmarked papers were discovered after a teacher had resigned and yet every term marks were submitted and learner reports were issued. In addition, there are many ethical issues which I have observed over the years. This has prompted me to explore more about ethical leadership, management and teaching in schools.

Furthermore, critical friends from other neighboring schools have also observed and complained about unethical treatment of teachers and how this discourages individuals from realizing their full potential. This occurs despite the fact that the teaching profession has ethical guidelines which should guide behavior at schools. There is need for accountability at every stage in the education system and educational practitioners should be aware of what is expected of them ethically. Engaging with teachers from the neighboring schools, I have learnt that unethical behaviour at different levels leads to lack of trust between teachers and school management. This leads to so many unnecessary disciplinary hearings and expulsion of teachers, including school principals. This has raised many questions as to whether educators are fully aware of how they are expected to ethically conduct themselves in the workplace.

There is some literature that has been written on ethical leadership, management and teaching in schools which suggest that there are ethical challenges. From an African perspective, Msila (2012) shows that some South African principals use the spirit of Ubuntu, an African philosophy, when leading and managing their schools. The principals believe that educators are empowered as they are involved in decision-making and this reduces low teacher morale, drug abuse and learner violence. In another study, Brubaker (2013) found that leader effectiveness was related significantly to the African concept of Ubuntu.

Similarly, Mangena (2012) states that the answer to the ethical challenges faced by African leaders today require Ubuntu as an ethical guide in decision-making, which contributes to the common good of the community. This means that every individual has a role to play in showing humaneness as a way of life. Nzimakwe (2014) concurs with the notion of Ubuntu, which allows people to be publicly involved in issues that relate to community accountability and transparency, as well as sharing emotions such as pain and joy. This notion seems to be true, as most of the leadership today lack the spirit of Ubuntu in their conduct, as evidenced by their selfish conduct. The philosophy of Ubuntu has a deeper understanding of the relationship of one to their society and what is acceptable and not acceptable in the human nature.

Meanwhile, Mangena (2011) also presents Ubuntu as a shared vision, an ethical guide, the bone and marrow of the sub-Sahara, especially Southern Africa, which embraces the spirit of caring and community, harmony, hospitality, respect and responsiveness, which has survived the test of time. Nzimakwe (2014) concurs that Ubuntu represents personhood, humanity, morality and humaneness, which are the foundation of the basic values of African society. These descriptions appeal to the senses and consciousness of an individual, as well as their alertness to account for their individual actions in relation to the society. This Afro-centric philosophy of Ubuntu express the world view rooted in its people, culture and society, whereas a western perspective exists to serve individual interests (Mangena, 2011). Inasmuch as there are diversities in the African culture, Ubuntu has a lot of common value systems, which have sustained communities in Sub-Saharan Africa for centuries (Nzimakwe, 2014). These similarities enable people to live together in harmony, as there is very little, or no, room for conflict of values, but surprisingly there is no harmony, as some leaders are unethical. Educational leaders in schools have guidelines that guide their conduct which range from the Employment of Educators' Act No. 76 of 1998 to the SACE Act No. 31 of 2000 in RSA which stipulate how the school principals and teachers should conduct themselves in a professional manner. Given the above introduction, problem statement and purpose and rationale for the

study, this research seeks to explore the conceptualisations and enactment of ethical leadership practices of school principals and teachers in the researched schools.

1.4 Significance of the study

Professional ethics are essential for professional conduct in ethical leadership. Flite and Harman (2013) confirm the importance of the code of ethics, as it incorporates the values and principles, as well as professional standards. The Code of Professional Ethics describes that teachers should acknowledge the noble calling to train and educate learners. Ansari and Malik (2013) and Maphosa, Bhebhe, and Dziva (2015) concur that teaching is a noble profession where high moral standards are expected of an individual. This means the teachers are obliged to educate learners according to the set guidelines by the Department of Basic Education. These guidelines should be adhered to by every teacher in order to realise curriculum goals. It also means that, if a teacher falls short of the requirements of the Department of Basic Education, they need to be developed and empowered. Vogel (2012) discovered, through research that there is an acute awareness of ethical leadership by educational leaders. Elias (2013) discovered further that, empowerment of teachers leads to improved production by ethical leaders. With such an awareness of ethical leadership, this research will explore the conceptions, experiences and practices of ethical leadership in schools. The SACE Codes of Professional Ethics (2003, p.3) states that teachers registered with SACE should "acknowledge that the attitude, dedication, self-discipline, ideals, training and conduct of the teaching profession determine the quality of education in this country". This clearly indicates the teachers should understand that teaching is a calling, have self-discipline, knowledge and the right attitude towards learners.

Furthermore, the SACE Code of Professional Ethics (2000) states the expected behaviour of the teachers and the profession's image. The SACE Code of Professional Ethics (2000) states that an educator should acknowledge that the exercising of his or her professional duties occurs within a context requiring co-operation with, and support of, colleagues. This indicates that there is a need for each other - for team work in the education system. The code of ethics also indicates that an educator should behave in a way that enhances the dignity and status of the teaching profession and that does not bring the profession into disrepute. This dignity will be portrayed either at work or even outside work, as long as a person is conducting himself or herself as a teacher. The teacher must as well keep abreast of educational trends and

developments and understand the developments and changes that take place in the education system, so that they do not become redundant. In addition, the code of ethics promotes the ongoing development of teaching as a profession: teachers must embrace change that is brought about as way of developing the profession. Lastly, a teacher should be able to accept that he or she has a professional obligation towards the education and induction into the profession of new members of the teaching profession. A seasoned teacher should find it easier to help new teachers.

The SACE Code of Professional Ethics (2000, p.3) further states that registered educators should "acknowledge, uphold and promote basic human rights, as embodied in the Constitution of South Africa". This then calls for every teacher to be aware of the diversity in culture, race, religion and social orientation of the different people in South Africa and all stakeholders in education. In countries where human rights and diversity are not embraced, civil wars are the order of the day. In addition, the Code also states that registered educators, should "act in a proper and becoming way such that their behaviour does not bring the teaching profession into disrepute" (2000, p.3). Such acts from my observation while practicing as a teacher range from improper association of educators and learners, absenteeism and non-completion of the syllabi, among others.

Such knowledge of professional ethics is essential in helping educators to execute their duties. Waggoner (2010) describes ethics as a process in which there is movement in understanding ethics and getting maturity in dealing with cases from one level to another through a progression, which he describes in five levels: ethics, virtue, morals, values and principles - with the highest being principles. Thus, leaders should be empowered to deal with different situations. According to my understanding, ethics may be learnt through imitation and then worked through the stages until one gets to the level of principles, which are laws that form the foundation of belief systems like in science. This means, for a person to get to the top, success at every level is essential in preparation for the next stage. Vogel (2012) carried out similar research, where he/she examined guiding values through which twenty educational leaders framed their work, which shaped while in pursuit of doctoral degrees over ten years. The study hoped to shed light on the values each educational leader should have, which are an expression of individual choices. The responses of educational leaders from Vogel's (2012) findings reflected an acute awareness of the inequities that exist in society that may be perpetuated by elements of the current process of schooling, hence the desire to bring about change Agreement on moral principles provided an ethical framework. Ethical leadership has evolved over the

years with new administration undergoing pre-service awareness of ethical concepts and frameworks. Each leader had to write their own values and share with the group using the variety of frameworks provided. Most of the responses were based on teleological aspects of ethical behaviour, while some leaders referred to deontological views of behaviour as desirable and good. The responses of educational leaders reflected an acute awareness of the inequities that exist in society that may be perpetuated by elements of the current process of schooling, hence the desire to bring about change. Vogel (2012) posits that children from disadvantaged socio-economic status, language, gender or race learn, achieve and succeed to improve the society if inequities are addressed by all leaders for harmony in society.

The literature that I have reviewed on ethical leadership seems to be more inclined towards medical and business sectors and not much towards education. Pushpa (2012) carried out research into business ethics; Berghofer and Schwartz (2015) carried out a research on emotions and ethics and discovered a close relationship between the two; Karakose and Kocabas (2009) carried out research on principals' ethical administration; while Tyler (2014) carried out research on the challenges and dilemmas of ethical leadership. Research that has been carried out indicates that the cases of ethical leadership in schools have been treated as isolated cases with regards to principals and some teachers separately.

This research however will identify what literature seems not to reveal the conceptualisations, experiences and enactment of ethical leadership in schools. It will include the school principals, heads of department and the teachers to establish ethical functionality of the school, as opposed to treating each of them separately. Given the above state of ethics in our schools, this research aims to explore the conceptualisations, experiences and enactment of ethical leadership of school principals and teachers and how ethical leadership theories could be used to enhance leadership practices in schools.

This research will add to debates/gaps regarding the reasons for unethical behaviour and adding to the existing body of knowledge in ethical leadership in South African schools. Waggoner (2010) describes that human beings learn by imitation and, once they imitate, they continue to practice and it becomes a habit and sometimes lacks reflection of the actions. The reflection is critical for the leader to successfully move from one level to another until they are irreproachable Schools are training future leaders, hence the need for good leaders now, or else a breed of unethical leaders will be coming up. This research will identify the conceptualisation, experience and enactment of ethical leadership in schools. In addition, the

knowledge gained through this study will add to debates and empirical literature on ethical leadership from an educational perspective.

1.5 Objectives of the study

This study seeks to achieve the following objectives:

- to explore the participants' conceptualisation, experience and enactment of ethical leadership in the researched schools.
- to find out what research participants believe are the causes of unethical practices in schools.
- to find out what the participants suggest should be done to minimise unethical practices in leadership and teaching in schools.

1.6 Research Questions

This study is underpinned by the following critical questions:

- What are the participants' conceptualisation, experience and enactment of ethical leadership in schools?
- What do research participants believe are the causes of unethical practices in schools?
- What should be done to minimise unethical practices in leadership and teaching at schools?

1.7 Definition of key terms used in the study

1.7.1 Leadership

Leadership involves inspiring people around you to achieve in a certain direction and with a particular vision (Hoey, 2017). Leadership further entails inspiring and lifting a person's vision to higher levels and raising the performance to higher standards, building personality beyond normal limitations (Hedges, 2017). Leadership also promotes team building, mentoring and advocating for talent development so that the organisation can grow and be successful. Similarly, leadership means the ability to persuade the followers to achieve set goals (Berson, Halevy, Shamir, & Erez, 2015). This is crucial in any organisation as there are set goals that have to be achieved, and the leadership structures such as the school management team help in ensuring and increasing accountability (Khoza (2012); Labelle (2013).

1.7.2 Ethical leadership

Ethical leadership involves dealing with issues of right and wrong, one's core values and to live a life of integrity and in service of the common good (Pushpa, 2012). Ethical leadership is adhering to principles of conduct and universal moral behaviour, setting an example for the followers (Mihelic, Lipicnik, & Takavcic, 2010). According to this research, ethical leadership is the ability of a leader to behave in a morally acceptable way, showing others the right things to do and revealing to them the wrong things that must not be done. This is important for the leaders of the schools to be impartial in decision making, as well as ensuring that there is harmony in the school and the right morals are passed on to the followers. According to Khoza (2012), in the Ubuntu philosophy, knowledge of ethical leadership allows the leader to serve with humility and gain respect naturally and not through coercion.

1.8 Delimitations of the study

Delimitations are characteristics of defining research boundaries and are controlled by the researcher (Simon, 2011). These boundaries include the study itself, which was administered in four schools in the Gauteng East District. The research was conducted in one district, not in all the districts country-wide and so it is important to mention (Dodge, 2011). The study was conducted in two secondary schools and two primary schools. The main participants in the research were school principals, heads of departments and level 1 teachers. Within these schools, the research study focused on exploring ethical leadership in schools. Delimitations are important in informing the readers of the kind of set up in which the research was carried out, so those who may want to do similar experiments may therefore have a starting point.

1.9 Structure of the thesis

This thesis is divided into nine chapters:

Chapter One introduces the study, including the background to the study, statement of the problem, purpose of the study, significance of the study, objectives of the study, critical research questions, definition of key terms, delimitations of the study, structure of the thesis and a conclusion.

Chapter Two reviews the literature pertinent to the study. This is done through focusing on the international, continental and national literature on ethical leadership in schools.

Chapter Three presents and discusses the two theoretical frameworks that underpin this study: Multiple Ethical Paradigms theory, by Shapiro and Stefkovich (2011); and Ubuntu (African Humanism) leadership theory (Khoza, 2012).

Chapter Four introduces the research design and methodology deemed appropriate for this study. This is done by focusing on the research paradigm chosen for the study, research design, methodology, the research population and selection of instruments used. The data generation methods are then described, namely interviews and questionnaires. Data is analysed, as are issues of trustworthiness, ethical issues and limitations of the study.

Chapter Five presents and discusses a descriptive analysis of the conceptualisations and experiences of ethical leadership in the researched schools.

Chapter Six presents the participants' descriptive analysis of the enactment of ethical leadership in the researched schools.

Chapter Seven descriptively analyses the causes of unethical practices and the suggestions on how these can be minimised in schools.

Chapter Eight presents an evaluative analysis of the key themes emerging from the data of all the research participants. The discussion includes findings from the other methods used to generate data in this study.

Chapter Nine is the concluding chapter and provides the reflective summary of the study; findings of the study in line with the research questions; the theoretical discussion of the conclusions; the recommendations, contribution to knowledge and implications of the study for further research; and limitations of the study.

1.10 Conclusion

The introductory chapter provided a bird's overview of the entire study by providing the background to the study, the statement of the problem, the purpose and the significance of the study. Furthermore, the objectives of the study were highlighted as well as the critical questions, definition of key terms used in the study, delimitations of the study and the thesis structure. The proceeding chapter focuses on review of the related literature on ethical leadership in schools.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The introductory chapter presented and discussed the background to the study, statement of the problem, the purpose and rationale for the study, the significance of the study, objectives of the study, critical research questions, definition of key terms used in the study, the delimitations of the study and the structure of the thesis. This chapter deals with the review of the related literature on ethical leadership in schools. The literature is divided into: leadership styles; the conceptualisations of ethical leadership; practices of ethical leadership; and the enactment of ethical leadership. Further, the review is conducted from international, continental and national perspectives. Scholars and authorities have explored the importance of ethical leadership, hence vast literature has been written on the subject − for example Vogel (2012) highlighted the "values and ethics in educational administration" and Elias (2013) researched ethical leadership models just to name a few. For one to survive in leadership, there is a need for one to be ethical in their conduct for the survival of the organisation (Vogel, 2012).The literature review focuses on conceptualisations of ethical leadership (i.e. the understanding of the different authors on the meaning of ethical leadership), how ethical leadership is practised in schools and how it is enacted from legislation and policies on ethical leadership.

2.2 Leadership styles

A leader is one who is able to influence the others to achieve a common goal. Leaders had been defined using the trait theory but it did not mean that everyone who possessed a group of desired traits would be a leader, and the trait theory was replaced by the behavioural theories (Yasir & Mohamed, 2016). With the behavioural theory focus is on the behaviour of an individual instead of the traits. Therefore, the leader's behaviour is believed to influence the followers and not traits. Yasir and Mohamed (2016) posit that, any person can be developed to be a leader as long as they are willing to learn. Hence, the learning part is essential as it becomes a life-long because knowledge is not static. Yasir and Mohamed (2016) suggest that, behaviour has been divided into two attributes which are, having proper structures, listening to advice from the followers and being friendly. The behavioural leadership was considered as weak and there was shift towards the situational leadership approach (Yasir & Mohamed, 2016).

Many theories on ethical leadership have been postulated which describe the different types of character and conduct of leadership. Northouse (2009) describes teleological theory as one

which deals with the consequences of the leader's actions as they use different ways in decision making. Teleological theory is further subdivided into three according to the extent the individual leader focuses on the self in relation to others. According to altruism the individual leaders have high interest for others and low interest for self. In utilitarianism the leader has moderate interest for self as well as for others, where benefit for both is considered with the larger community benefiting the most. In ethical egoism high interest for self, thrives with low interest for others. The actions taken by the leader ensures most benefit to the leader and less for the greater community.

Transformational leadership is a process of empowering each other between the leader and the followers through self-awareness, values and motivation (Smith, Minor, Brashen & Remaly, 2017; Yasir and Mohamed, 2016). Thus transformational leaders and followers mutually empower themselves. Increased everlasting changes are implemented in the individual and the organisation in purpose, vision, principles and values which are an intrinsic worth of an individual (Smith *et al.*, 2017). In transformational leadership there are important aspects which includes, articulating a vision, providing an appropriate role model, acceptance of group goals and performance expectations providing individual support and intellectual stimulation (Yasir & Mohamed, 2016). In addition Smith *et al.* (2017) suggest that the individuals have clearly defined values thereby improving the organisational culture and vision with an increase in trust among individuals in the organisation. Transformational leadership increase focus on the individual and the organisation with their values relating to each other. Also Yasir and Mohamed (2016) posit that, there is focus on moral development, motivation and inspiration of employees, keeping high moral standards and values which helps in guiding their performance. Meanwhile, Smith et al. (2017) suggest that, transformational leadership implications are effective in collaborative educational culture where promises may be taken as convenient among individuals. Research by Caspi and Roccas (2013) proved more satisfaction among students from transformational leaders. Therefore a direct correlation could be established between higher performance ratings and instructional leadership. This suggests leaders gain respect and admiration from the followers.

Yasir and Mohamed (2016) suggest that, some leaders indicate ethical leadership as synonymous to transformational leadership. This indicates a very close similarity in these types of leadership. Ethical behaviour is the base of transformational leadership (Yasir & Mohamed, 2016). Likewise if leaders have ethical conduct the followers will show ethical conduct as well. There is focus on collective missions beyond individual self-interest. Transformational

leadership has been put into five categories which are idealised influence with regards to being ethical, confident, trustworthy; focus on collective mission, values and beliefs; critical thinking about problem solving and creativity; provide support for individual development; inspires commitment and high expectations to shared vision (Yasir & Mohamed, 2016). In this regard the leader therefore promotes equality and justice and ensures fairness in the organisation. This promotes ethical procedures and enforce ethical conduct. Furthermore, Yasir and Mohamed (2016) suggest that, authentic transformational leaders are genuine and honest as well as serve others. This allows for transparency in everything that is done by the leaders and the followers. However pseudo-transformational leaders usually become deceptive and manipulative, concentrating on self-interest, exploitive, self-consumed, power oriented, as well as having warped moral values (Yasir & Mohamed, 2016).

According to Eisenbeiss (2012) transformational leaders demonstrate a high ethical standard, and authentic leaders consider the ethical consequences of their actions. This means for a leader to be effective in the way they deal with their leadership they have to be active as original as possible and their decisions should not be influenced by other people, which means it calls for professional independence in decision making. Where a leader's actions are not authentic, they are likely to turn a blind eye on the ethical part of their leadership as their decisions would be mainly to get acceptance and favours from those influential to them. Northouse (2009) also describes transformational leadership theory as one that emphasizes on the followers' needs, morals and values and also leaders help the followers where they have conflicting values. The leader has to act according to the needs of the situation taking careful ethical decisions. This would require critical analysis in decision making to ensure that the followers achieve the best that they can be according to their potential and this cultivates a nature of trust among them. Where a leader does not pay attention to the needs of the followers and carefully analyse the situation at hand this may cause a situation of lack of trust, straining the relationship between the leader and the followers. This shows a truly altruistic type of ethical leadership.

Meanwhile, situational leadership is based on the level of maturity of the followers. This may be shown in coaching, directing, delegating and supporting. Situational leaders develop SMART (specific, measurable, achievable, realistic and time framed) goals for the employee and matches their developmental stage (Smith et al., 2017). The level of supportive and directing ability depends on the level of maturity of the followers.

In concurrence, Yasir and Mohamed (2016) highlights that, situational leadership focus on the maturation between the leader and the situation. This means the leader should be flexible and act according to the situation. This would mean one should incorporate different leadership styles to adapt to situations faced by the leader and this usually brings better results. The positive or negative influence of a leader in an organisation can affect the moral quality in an organisation (Yasir & Mohamed, 2016). Thus, situational leadership has some ethical aspect in it.

In democratic leadership there is participation of all individuals in decision making process with their leader having the final decision. This may be viewed as contrary to the autocratic leadership style. Democratic leadership is one of the most effective styles as research has shown (Smith et al., 2017). It improves student participation which in turn increase performance (Okoroji, Anyawu & Ukpere, 2014). This kind of leadership strengthens relations. On the contrary, authoritarian leaders have maximum control of the environment with strict rules are used as a control measure (Smith et al., 2017). Negative consequences implemented for breach of rules. There is no consultation in decision making.

Authentic leaders act according to personal values and convictions building credibility and trust from the followers; a leadership which is genuine and transparent encouraging ethical behaviour forming a base for positive leadership (Yasir & Mohamed, 2016). This leadership promotes psychological capacity together with a positive ethical climate which creates self-awareness. Self-awareness assist leaders understand their values, strengths and weaknesses and their impact on others (Yasir & Mohamed, 2016). The leader therefore analyse information objectively before making decisions which is balanced processing. The leader's behaviour is determined by their internalised moral perspectives which aligns behaviour and values. Authenticity in leaders does not refer to perfect leaders but focus on the acceptance of an individual based on their talent, limitations or imperfections (Yasir & Mohamed, 2016).

Ethical leadership is relatively new though substantial information is emerging, ethical behaviour is the demonstration of appropriate personal, interpersonal conduct and promoting such conduct among workers or colleagues in decision making (Yasir & Mohamed, 2016). Leaders are honest, fair and encourage such behaviour to their subordinates. Ethical leaders are ethically minded and enforce policies and procedures ensuring that ethical behaviour is uphold by all members at all times (Yasir and Mohamed, 2016). These kind of leaders do not waver from what is expected of them in their conduct. Ethical leadership consists of the moral person

and the moral manager with fairness, integrity and honesty as aspects of the moral person as well as ethical awareness and respect for others (Yasir and Mohamed, 2016). Meanwhile ethical managers ensure that subordinates are accountable for their actions based on the expectations from rules and policies (Yasir and Mohamed, 2016). Also, they have a positive influence on the followers though ethical leadership may be subject to dilemma in certain instances.

Deontological theory, according to Northouse (2009), focuses on the moral obligations and responsibilities to do the right thing, e.g. telling the truth. Leaders in educational institutions are guided by policies in the way they manage the institutions. It is highly imperative that the leaders represent the policies as they are, according to the dictates of the department for which they are working and not to convert the policies for individual gains which are detrimental to their profession. An example would be a policy on the employment of teachers in schools which is controlled by the school management as well as the school governing board. According to the policy, it clearly spells out the procedures which have to be taken before the appointment of a teacher. Of late there have been cases on the news of school governing boards and principals who have been involved in the scandals of accepting money as bribe for them to employ teachers who are under qualified. This does not only show greediness and selfishness but a negative attitude as well as destruction to the whole system of education as the leader does not have the children at heart. This means in order for these policies to be functional it needs leaders who have a strong bone to say no to all forms of malpractices in the education system and are ready to be held accountable to what they decide. When that extent is attained it will ensure that quality education from quality teachers is at the disposal of the future generation. This also goes with another critical attribute of keeping promises according to the pledges made when one is taking an oath of office. The oath taken then seems to be a ceremonial occasion which has no meaning to some leaders, as true meaning would make one to be very thoughtful of their decisions before they decide on the way to take. Where leaders are thoughtful of their work and the oath of office there is integrity in the leader and always confined to the requirements of the office in which they are.

Virtue based theories on the other hand deals with the leaders' character as highlighted in Northouse (2009). The leader ensures that peoples' potential is tapped out without any limitations and hence ensures that the followers are empowered by organising workshops for them to attend according to their areas of interest for the development of the individual as well as the school and the community at large. When a child is educated by a teacher who is ethical

and excellent at their teaching, great success is assured unlike a situation where the educator is not confident in what they do. Northouse (2009) suggests that people should be told what to be and not what to do. This means providing for the skills and knowledge so that they are well equipped to deal with the situations that they will encounter at the work place.

If a habit of good practices is ensured in the leaders, then quality leadership is inevitable. When a leader develops their character by choice according to their interest they are likely to work effectively unlike where they are just given things to do with no room for critical thinking. This virtue based theory in other words should be termed as one that focus on the development of a leader's character through training and critical thinking. Northhouse (2009) concurs with Waggoner (2010) on the view that, a good leader will maximise output from a follower and achieve the highest results without compromising on ethical beliefs. This implies that there is need to identify strong personal ethics for an individual and the work on them to get the best leadership from them. This means for a leader who does not strive to get the best from the followers they are likely to suffer from problems which can easily be solved by a colleague for the benefit of the organisation.

From the above types of leadership styles, an analysis may be made where transformational leaders may be ethical or unethical and where there is abuse of power they become unethical. Ethical leaders unlike transformational leaders use reward and punishment, whereas servant leadership focuses on ethics significance for a leader (Yasir & Mohamed, 2016). Contrary, servant leaders prefer the goals of the followers over the organisation in their development and empowerment, whereas ethical leadership focuses on both the organisation and individual goals and strategies (Yasir & Mohamed, 2016). Authentic leaders concentrate on viewing the self and do not consider the ethical part as an important element even though it is positively related to ethical leadership. Transformational leadership forms are used by ethical leaders whereas authentic leaders do not as there is reward and punishment (Yasir & Mohamed, 2016). This suggests that servant, transformation and authentic leaders may or may not be ethical, whereas in ethical leadership there is constant promotion of ethical behaviour and hence is being viewed as a leadership style on its own rather than focusing on the ethical aspects of leadership styles. Further study reveals that it has an effect of fostering on following rules and regulations (Yasir & Mohamed, 2016).

A combination of some of the theories if well practised yield good results, provided the leader is disciplined in his/her conduct. A combination of altruism from the teleological theory,

authentic from the transformational leadership and virtue based are likely to give rewarding results. A leader who strives to train and empower others, altruism strike a good balance as it emphasises on low concern for self and more for others. This gives the leader the leeway to ensure that good unselfish morals accepted by the society are passed on. On the other hand, transformational leadership authentic theory allow the leader to be truthful in all conduct and not influenced by people. There is little or no room for favouritism which will breed unethical practises. Virtue based theory ensure that everyone is useful in their area of expertise and empowered in the process.

Leaders have a crucial role in shaping the moral quality of a society as suggested by Yasir and Mohamed (2016). Failure in accepted leadership behaviour causes moral cynicism leading to the corrosion of the moral health. Ethics ensures that a positive role in society is enforced, impacting positively to the society at large. Morality focuses on the aspects of right or wrong. Ethics are regarded as the principles and values guiding right and wrong behaviour. Ethics may be tailor-made to suit the group in question using appropriate instruction, hence the need to focus on ethical leadership in organisations to ensure accountability.

2.3 Conceptualisations of ethical leadership

In order to understand the concept of ethical leadership, in most cases, various authors had to find out from the leadership itself or the people with whom they work directly. In this regard, Vogel (2012) carried out a study that hoped to shed light on the values each educational leader should have, which are more individualistic and personal expressing individual choices. The responses of educational leaders reflected an acute awareness of the inequities that exist in society that may be perpetuated by elements of the current process of schooling hence the desire to bring about change (Vogel, 2012).

Agreement on moral principles provided an ethical framework. Ethical leadership has evolved over the years with new administration undergoing preservice awareness of ethical concepts and frameworks (Karakouml & Kocabas, 2009). Each leader had to write their own values and share with the group, using the variety of frameworks provided. Most of the responses were based on teleological aspects of ethical behaviour, while some referred to deontological views of behaviour as desirable and good. Responses tended to focus on individual behaviour and utilitarianism. The responses of educational leaders reflected an acute awareness of the inequities that exist in society that may be perpetuated by elements of the current process of schooling, hence the desire to bring about change (Kocaba & Karakose, 2009).

Similarly, Katranci, Sungu, and Saglam (2015) state that ethical leadership is important and is accepted by everyone. This seems to suggest that everyone would not complain where ethical leadership is in place. In addition, Katranci *et al.,* (2015) indicate that very few studies have been carried out in educational leadership considering the significance of ethics in society. As a result of this, Katranci *et al.,* (2015) carried out a study in Turkish vocational schools that was based on teachers' perceptions of their school principals with regards to their ethical behaviour. A survey was then carried out to establish these ethical behaviours. The study discovered that principals often displayed ethical leadership behaviours. Contrary to the study, Katranci *et al.,* (2015) discovered that general leadership studies and characteristics of good leaders have been researched extensively and various definitions of leader have been cited, so have those of leaders as good managers. Furthermore, leadership skills were essential in order to effectively execute management functions (Katranci *et al.,* 2015), as shown by the recent ethics scandals in business which have raised many questions with regards to lack of understanding of ethics of the leaders. This is not only limited to business, but further into various leaders in different organisations. Even though the leaders may vary from politicians, health officials, educators and many more, this has resulted in breakdown in trust amongst our leaders.

Likewise, Eranil and Ozbilen (2017) conducted their research in Turkey with the teachers to find out the relationship between the ethical leadership behaviour of school principals and the positive climate practices in schools. The results of their research suggested that a positive climate in a school will raise the standards of ethical behaviour of school principals, even though female teachers showed more positive results as compared to their male counterparts.

Yue (2019) conducted a study in Thailand on determining leadership characteristics in a private college of educational leaders, from which the results showed that there is no separation between the ethical leadership characteristics and the values. This shows there is compatibility between ethical leadership and respect in values of the profession by educational leaders. The researchers seem to agree in their findings that there is need for values and positive characteristics for ethical leadership to be a success.

Katranci *et al.,* (2015) highlight that values, morals and ethics are undeniably indispensable elements of leadership and management, as leadership has both moral and ethical aspects, thus a leader must behave appropriately and should also promote the same among the followers. According to findings from the study conducted by Katranci *et al.,* (2015), the assumption was

that leadership effectiveness is linked with their honesty and trustworthiness. It was also discovered that leaders who showed a sense of core shared values showed good leadership. On the same note, they also discovered that followers were likely to behave in an ethically accepted way if the leader created a positive environment.

According to Katranci *et al.,* (2015), studies concerning leadership and its reflection on the organisation are fairly new in education, unlike in business and economics. As a result, advances are now made, as education is an essential tool or vehicle for social and personal change at schools. Besides the well-being of a child being catered for, there was a guarantee of the moral aspects, even though the educational leaders are not in charge of controlling what goes on there, hence ethical responsibilities of the leaders are important in this regard (Katranci *et al.,* 2015). This seems to suggest that morals were not found as part of the teaching syllabus, but one way or the other the educational leaders have to ensure that they enforce the good moral and values acceptable to their society.

The research, though, as indicated by Katranci *et al.,* (2015), was done by a survey using a Likert scale questionnaire. Findings indicated that principals showed some ethical leadership behaviours. Most principals, though, were not good at creating an ethical school culture and atmosphere. Furthermore, it was also discovered that principals were task-orientated and did not authorise illegal entertainment at school. They also use formal power to get information from teachers. However, Katranci *et al.,* (2015) discovered in the research that gender, level of education or seniority had no impact on the teachers' perceptions of the principals' ethical behaviour. The school type is one indicator that affected the perceptions. The principals' individual traits, on the other hand, were the most effective in the teachers' perceptions, although the research was recommended to be done qualitatively and to be done on a larger scale.

Meanwhile, Duignan (2004) indicates that authentic leadership is concerned with ethics and morality and with deciding what is significant. Such leadership elevates the actions of the leader above mere pragmatics or expediency. In the light of this, Duignan (2004) indicates that transformational leadership aims to raise each other's level of leadership, while authentic leaders infuse educational practise with higher purpose of learning and are educative in their intentions and outcomes. As such, teachers are supported through development teams and strive for quality in teaching. Similarly, authentic learning engages leaners into deeper understanding and, while teachers may strive for authentic learning in students, in most cases

students engage in inauthentic learning, as indicated by Duignan (2004). Therefore, leadership that promotes authentic learning requires a commitment to ethics of authenticity, responsibility and presence. Presence activates a deep sense of own authenticity in all a leader does. In this regard, it refers to the fact that all that goes on in the school must be done in a proper way, as the learners are capable of learning even some of the behaviours that you don't intend them to learn.

As conducted in Taiwan, research into teacher's perceptions about authentic leadership, the results of the research indicated that the principals' practices were moderate and were mainly influenced by culture, according to Feng (2016). This concurs with other researchers, like Duignan (2004), as culture also determine the way one lives, showing all the traits learnt - which then greatly influence the way in which one behaves in the work environment in addition to the policies and ethics of the profession.

Similarly, according to (Elias, 2013), the best educational leaders touch the heart as well as the mind and appeal to deep values, rather than rely on research findings. This seems to suggest that, when we talk about leadership, there are certain aspects of a leader that appeal to the people around them, whether consciously or unconsciously. This means educating individuals is the key to empowerment and the leader should promote social justice, equality, peace and dignity (Elias, 2013). In addition, students must act and serve in accordance with a set of higher values with a buoyant optimism. Likewise, the breakdown of hierarchies and genuine interactions create an element of trust and caring (Elias, 2013). Consequently, an ethical leader is not afraid to make tough decisions and the leader's popularity comes from ethical integrity of the goal, the plan and the process enacted. Hence, the ultimate measure of man is not where he stands in moments of comfort, but where he stands in moments of challenges and controversy (Martin Luther King Jr). This follows that leaders must constantly build dykes of courage to hold back the flood of fear (Martin Luther King Jr). This means that, for one to be a successful leader, there is need to be a person who is not afraid of challenges, but must always be ready to find ways to deal with new situations as they arise.

Like other researchers, in his article, Pushpa (2012) introduces the concept of reasoning behind ethical leadership and the role it plays in today's society. Mahatma Gandhi, a philosopher of ethics, said return violence by non-violence. This seems to suggest that, at times, if you realise an unethical behaviour by one of the leaders, as a responsible person one is obliged to do the right thing and not reciprocate by doing the wrong things. Even though there are no universal

fixed or firm rules of ethics or reference points, ethical culture starts at the top management who must talk the talk and walk the talk, as the state of the leader impacts on society (Pushpa, 2012). Essentially, ethical leaders mentor others, have empathy and raise the bar by helping people achieve their dreams. The challenge of ethical leadership is making the right decision in controversial issues and being socially responsible, as scandals have brought back ethics into the limelight. In spite of this, ethical learning in education helps create an awareness of ethical dilemmas. Also, ethics included in companies help in social audit and ethics audit, even though there are often debates on ethics and in concurrence Indians have discovered that goodwill in business transmit to gain (Pushpa, 2012).

In other research, Dion (2012) carried out a study in Canada focused on the western ethical approach. The study intended to find out if ethical theories are linked to some type of leadership. The findings indicated, however, that ethical leadership is not linked to a specific leadership approach. Thus, different leadership styles could agree with the same ethical leadership theories. In line with this, Dion (2012) argues that different leadership approaches have different meanings in different cultures, as ethics has a strong link to religious or cultural practices. Consequently, Dion (2012) discovered that ideal ethical theories discourage egoism in leadership and that a combination of ethical theories is essential for effective ethical leadership, as leadership styles do not reflect a single ethical leadership theory. The study also showed that various leadership approaches could concur with the same ethical leadership theory. Future research, as suggested by Dion (2012), should highlight the importance of religions or cultural knowledge in order to meet the social expectations. Dion (2012) realised that very little research into religious influence on ethical leadership has been done, but this is however important.

In another study, Kocapa and Karakose (2009) carried out a research study about ethics in school administration. Their findings suggested that most ethical decisions were about staff and that most principals had no professional development about ethical decision making. Ethics is the sign of right or wrong, moral judgement and conduct. In schools, as self-managing environments, principals feel more pressure when dealing with ethically complex situations, hence idealistic and practical codes of ethics have been developed by schools. Maintaining a conducive academic, emotional and social learning ensures moral purpose development. Unethical administrators are likely to fail, while schools with ethical leaders are likely to be successful, because the bonds of professional cooperation are reinforced. Hence, five principles about decision-making were developed: “respecting autonomy, being just, doing no

harm, benefitting others and being faithful" (Kocapa & Karakose, 2009). They suggested that a great amount of principals need professional training with regards to ethical decision-making.

According to Ciulla (2014), great leaders may be diminished when people focus on their shortcomings, as they are subject to public scrutiny in everything they do. This means that, as a public figure, every other person will constantly be checking to see if the leader is behaving as expected and has to suit different people's expectations about a leader. Ciulla (2014) further posits that, as long as more information is available to the public, the more confusion people have over ethical leadership, as they may tend to love the person more and overlook his/her shortcomings or vice versa. This has been evident in most of the leaders who are democratically elected, while, on the other hand, in schools the leaders are not voted for, but they are put in position due to qualifications and also, the assumption that they will be able to carry out the duties as they have the qualifications. Hence as people who are believed to behave in a more acceptable way due to their qualifications and position, educational leaders are also subject to public models of ethical leaders. This follows that there is need for ethical leaders in all institutions. Likewise, Ciulla (2014) further states that the study of ethics should consist of the examination of what is right or wrong, analysing the differences between good or evil, distinguishing between virtue and duty and identification of one's obligation and rights. The study also includes justice and fairness, as well as assessing responsibility of leaders in human relations. This will therefore call for a focus on a set of distinctive moral values and relations (Ciulla, 2014). This, however indicates that the relations of the leader and the followers in an organisation play a vital role in ensuring progress in an organisation.

Despite the call for ethical behaviour in the workplace, Grover, Nadisic and Patient (2012) posit that unethical leadership in different fields has not been brought together, despite the fact that, at times, the unethical behaviour is the same. Hence, the researcher's call is to integrate literature from various sectors. This suggests that, even though codes of expected behaviour may be a guide to the expected conduct of workers, there is still some unethical behaviour. At times, the behaviour filters down from one leader to another.

Furthermore, (Grover *et al.*, 2012) indicate that leaders' moral values, and whether they act on them consistently, affect their ethical leadership behaviour. They also researched the employees' perception of the leader in terms of their behavioural consistency and moral integrity. Findings show that all employees who view their leaders as having more integrity than they do are likely to be involved with human resources according to organisational policy.

They also discovered that trust develops with time, as leader and follower get used to each other's ethical behaviour. Interpersonal fairness is also important in ethics. The study therefore focused on fairness in doing the right thing in an organisation.

2.4 Practices of ethical leadership

The way an individual perceives ethical leadership may affect the behaviour of an individual, as Waggoner (2010) highlights that no government would be needed if all people were faithful. This means people would always be perfect in their dealings with no need for accountability of certain principles and guidelines that govern the way we live. This is because the decisions made by leaders affect the people they lead and the society at large. Because men are not angels, there is a need for them to be policing each other to ensure that none of them will behave in a manner unworthy of a leader, without complaints or a feeling of resentment from authority. Waggoner (2010) discusses three options that are taken by a person when faced with a situation or issue: sit and complain; ignore or analyse; and take action on the issue. This means for every situation something has to be done, whether positive or negative. The person faced with a situation will then decide on the way to go after critical thinking and analysis. Waggoner (2010) further states that ethics help the leader in making the correct choices when dealing with a situation and it is good ethics that will lead one to be an effective ethical leader. On the other hand, it goes without say that one with bad ethics will not be an effective leader, as they will not be paying attention to the needs of the others to ensure maximum benefit for the community.

Similarly, Ciulla (2014) posits that, in leadership, integrity and strong moral values are essential. This means that an individual should have a sound knowledge of the expected ethics in the workplace that guide their conduct and should be prepared to stand for what they believe, according to the work ethics and not be swayed by situations in order to suit the demands of a few individuals, who may not be concerned about doing the right things but personal interests. Ciulla (2014) also highlights that, in the past, very little literature was available on ethical leadership as it only focused on specific aspects or topics. Of late, though, there has been an increase in the need for literature on ethical leadership, due to the increase in the amount of defects in leaders. This seems to suggest that, previously, there was very little written on ethical leadership and yet leaders continued to behave in the expected way according to their duties. On the contrary, recently there has been an increase in the amount of information available to

leaders on ethical leadership, so that they can behave in a socially acceptable way and yet there is an increase in unethical behaviour in the leaders. This seems to be a paradox in ethical leadership and looks like the availability of resources is not of much use in general, though it is used as a guideline in which people just refer to when the need arises instead of making it a working document.

Furthermore, Ciulla (2014) suggests that the issue of ethical leadership goes beyond focusing on the ethical and unethical leaders or schools, but it focuses on successes, failures and challenges in leadership. This suggests that ethical leadership is not judged by an incident, but it is supposed to be focused on the overall conduct of a leader in the workplace. This means, even in the school environment, an ethical leader is recognised and acknowledged the moment the people hear about the name of the leader or the institute in which one is based. This seems to suggest that those few mistakes that one may make may never be talked about, but are overshadowed by the good things that one does.

In addition, Ciulla (2014) suggests that in leadership there are specific relationships with selected or specified codes of moral behaviour. This means a leader has specified way in which he/she behaves in the presence of parents, education officials or the school children. Likewise, the teachers have their own expected code of conduct which also governs their behaviour according to the SACE code of professional ethics. Ciulla (2014) argues that leadership studies focus on what is involved in leadership, the duties of the leader and the relationship with the followers, which will make them follow the leader. On the other hand, ethical leadership therefore focuses on the distinct and inherent ethical practices and challenges and the processes and outcomes of leadership with the followers, hence the need to critically look at the aspects involved in ethical leadership.

In addition, according to Ciulla (2014), the study of ethics is a practical subject, which is well studied when one has a background on the ethical codes of their area or profession. This background knowledge will make it very informative. Hence, ethical leadership is best studied through a practical, and not theoretical, knowledge (Ciulla, 2014). Likewise, the generation of data from the schools will assist in identifying the practical aspects of ethics and what is being done in schools, versus the expected Code of professional ethics. Also, the study of ethics includes the philosophical aspects, which are useful in designing research studies on ethics (Ciulla, 2014). This indicates that, in order to have effective ethical behaviour studies, the guidelines of what entails ethics are essential. Conversely, Ciulla (2014) argues that, in some

leadership studies, ethical leadership is not well presented and yet ethics is at the heart of successful leadership. This shows how important ethics is for a leader to be effective, because in as much as having a good leadership style is important, the conduct of the leaders is also important.

Labelle (2013) describes unethical practices, like corruption, as hurting to the voters or the masses who entrusted power to the leaders and not the leader himself. This indicates that, when corrupt practices are done, the ones that are affected are not the ones involved in the corrupt practices but those who have put them in power, which is the majority of the people whose rights will be infringed. The education system is by no means an exception to this backward experience. Research has shown that, from a global point of view, corruption thrives from primary schools to higher institutions of learning and it shows no respect for even the humble beginnings in the institutes of learning. This means those entrusted with the grooming of the small children are also corrupt and they instill corrupt practices in the children from a tender age. An example would be an observation I made in some of the neighboring schools where I was teaching, of the cheating practices which occur during the administering of Annual National Assessment (ANA) in schools. The teachers were not honest and they told the children what to write, as claimed by some markers, when they see anomalies in the way the questions are being answered. Labelle (2013) describes education as the one that gives young minds form, shape and transmits vital knowledge. The process of education then shapes the societies we live in. It is therefore critical that education services are not hindered and distorted by corruption. With this in mind, there is a call for every leader to be ethical in their conduct, so as not to endanger the educational system.

It follows that a crippled education system will produce a crippled state with a crippled political, economic and business leadership (Labelle, 2013). It is just as good as closing that state from functioning, as no progress will result from all sectors in the state. It goes without saying that you educate a child you educate a nation, so then what follows would be what is it that the children are being educated? If they are educated through corrupt means, they will also bring up a corrupt society. Then, whatever knowledge is transmitted to a child must be meaningful for the development of the society at large and it calls for leadership to desist from selfish practices, which will only make the nation to fall. Labelle (2013) also argues that a nation therefore rises or falls through its education system.

Contrary to the above, the hypothesis that leaders will be positively related to followers and leader effectiveness may be misleading, as they measure people's attribution of ethical leadership. For example fair and balanced decision may be done by a leader but focusing on the wrong things (Ciulla, 2014). This means the fairness must only be focused on socially accepted behaviour in the society as well as the Code of professional ethics. Furthermore, sometimes success needs not be celebrated by results only, but also the way the results are obtained is important. A school may be getting good passes for learners at the end of the year, but it is important to check if the process has been done following the right procedures, as some may be involved in scandalous activity which may involve cheating in the examination or just allocating marks to learners without having marked. In a circular in 2017, the GDE (Gauteng Department of Education) stated that there was sufficient evidence that some schools were not following the proper procedure with regards to the marks allocated to school based assessments.

On the other hand, Sama and Shoaf, 2008 posit that professions are viewed as moral communities and professional leaders should have moral intelligence. This suggests that a leader should be quick to pick up any signs of unethical behaviour in an organisation first, before the situation deteriorates to a point where this can cause the organisation to be unproductive. A leader's approach to ethics can serve as a tool for disseminating moral values effectively (Sama & Shoaf, 2008). This indicates that a leader who has good moral values they will likewise filter down to the rest of the people in the organisation, while unethical values will do the same to the detriment of the organisation. Lack of ethical leadership tears apart an organisation (Sama & Shoaf 2008) and therefore strong ethical leaders are needed. Furthermore, unethical norms in the profession erodes potential growth, confidence, as well as stability of an organisation and, consequently, gaps in ethical leadership cause disorders in a moral community.

Traditional norms and values in professions are deteriorating leading to lack of trust and more scrutiny in professions by enforcing regulations (Sama & Shoaf, 2008). This is an indication of how the leaders are no longer putting value in following the expected conduct of individuals at the working place. To bring back the trust, it requires moral leaders with intelligence to create reciprocity among individuals, integrity, and transparency in all organisational activities and consistence in following the principles (Sama & Shoaf, 2008). This is important, as leaders are not expected to just change the way they behave because of situations or circumstances and yet there are guidelines that are well laid out in every profession for the people to follow.

Besides following guidelines, being a professional is regarded as a privilege and not a right. Hence, the privilege of one to be able to handle confidential and truthful information (Sama & Shoaf, 2008) as professions provide services to communities. This then suggests that those who are responsible for providing such services in communities are like beacons, where all the people around them look up to and so their breaking of the code of conduct then will send a wrong message to the community around, as some may think that it is acceptable to do the wrong things.

DeMatthews (2014) highlights that accountability policies have brought significant changes in schools, but in some cases have also brought instances of cheating in schools in an attempt to meet the required standards. In his research, DeMatthews (2014) explores legal practices related to morality and instructional leadership practices useful in educational policy courses. He focused on a district in Texas and the events that transpired between 2012 and 2013. Data was then collected from independent evaluators in national and local reports. The results showed that test cheating was done by the district superintendent. Principals kept low performing students out of classrooms, by either promoting or holding them back and preventing them from arriving for the test, or enrolling for the school pushing the students out of school. Cheating and non-compliance was discovered by the independent evaluators. While this was happening, some administrators chose to look aside while scandals were taking place. On the other hand, some principals used practices that were legal, but unethical.

Meanwhile, Koning and Waistell (2012) argue that leaders can identify their ethical leadership identities and they carried out a study in Indonesia on ethnic Chinese. Ethical leadership is constructed in identity talk. They discovered that ethical leadership was context-bound, hence a conceptual template was essential. They also argue that ethical leadership is temporal (a dynamic process) and is an everyday experience in which leaders grapple with in order to bring about consistency and coherences. Chinese leaders who were converted to Christianity would narrate their business leadership in terms of the old sinful nature and the new leadership to new life after conversion and hence challenging other corrupt, or highly unethical leaders. In their newness as ethical business leaders, they construct their new aspirational identities. Ethical leadership is enriched with dynamic identity formation and is a process in which one becomes an ethical leader.

The findings indicated that the religious conversion of the Chinese introduced a kind of identity in leaders. They referred to it as ethical based faith with Jesus as the moral leader. The

interpretation over time allows ethical leaders to enclose the old unethical nature. They gave a narration of their past and how it affected their business and how their religious faith has caused them to be different from other unethical leaders as business people, who get their direction from God. Furthermore, one of the striking findings is the change in individuals before and after and their identity was reinforced. Koning and Waistell (2012) also discovered that leaders construct their identities over time in context by analysing their past, present and future. However, they gave a warning so as not to homogenise ethical leadership and that aspirational ethical leadership is also relational. On the other hand, inspirational identity makes discontinuity with the past. Consequently, Koning and Waistell (2012) gathered that prayer offers purification from all the dirt distancing the former identity and ready to accept the new identity.

Koning and Waistell (2012) concluded that the use of a conceptual template for future research and religious conversion caused the Chinese to rethink their ethical leadership and business. Also of importance to note is that the work environment is increasingly diverse religiously and there is need to research on this, as well as the perceptions of the followers (Koning & Waistell, 2012). They also highlight that there is need to provide religious insight, which is neglected in management, as this can be problematic where there is no commonality in the religion. Koning and Waistell (2012) also argue that there is a need to communicate different ethical metaphors in the company.

In concurrence with the above global report on corruption, Labelle (2013) describes unethical practices, such as corruption in education, as a dangerous barrier to high quality of education, social and economic development. Furthermore, it jeopardises the academic benefits of higher education institutions and may lead to reputational collapse of a country's entire higher education system. Besides this, the society that results from unethical practices, such as a corrupt education system, will also perpetuate the culture of corruption. It is therefore the duty of every leader at any level in the education system to ensure that unethical practices are curbed from the grass roots. The global research has dwelt on the unethical practice of corruption in higher institutions of learning, but I would like to believe that the system does not only start there, but at the very low levels in education, where we even see learners not being honest, as they copy other people's work. This indicates that, if not nipped in the bud, the spirit of cheating and untrustworthy will continue to be cultivated in the future generation.

A survey done by transparency International in 2010 of 8 500 parents and teachers in seven African countries showed that 40 per cent of the parents pay illegal fees for education (Labelle, 2013). This shows that the money allocated for education would have been used for an individual person's benefit, without the knowledge of the majority of the people. It also indicates that the parents and teachers are not even aware of the money that has been allocated to them by treasury, whether it is enough or not. This lack of accountability makes the unethical practices continue unnoticed. If every school would have its own budget with the parents and teachers being aware and accountable for what goes on in their schools, it would reduce the effects of corruption. A question that may arise is whether the parents and the teachers are aware of these corrupt practices and, if so, what action is being taken about it; and, if not, who is held accountable in the education system. Labelle (2013) describes that combating corruption in education starts with simple but effective measures, such as posting budgets on the school door and can lead to the launch of cross cutting education networks that benefit from the exchanges in knowledge and experience, as has happened in Europe and Eurasia, and teaching an anti-corruption stance in the classroom.

In addition to the unethical practices, the Global Report on corruption (2013) states that in Romania accommodation managers would receive bribes to secure accommodation at tertiary institutions. All these affected the poor who were being robbed of their hard-earned income, while some of those who are involved in corrupt practices do not even feel it, because they pay for their children's education from company allowances and they earn much better than the ordinary citizen. It is imperative that the culture of corruption, which is unethical, be dealt with accordingly and that it is made difficult for those who may want to carry on with such practices, like university staff and school officials. Some countries in the world have made strides in ensuring that there is no corruption in the education system. According to Labelle (2013), witnesses to fraud cases in higher education are given legal assistance in Fiji, while in Rwanda they have initiated an intensive public expenditure monitoring project and there is help to create integrity plans in Bosnia and Herzegovina. These ways of curbing unethical practices by supporting people who report will make a difference in society.

On the same note, the Global Report on Corruption (2013) highlights that there is a potential to stop unethical practices, as one fifth of the worlds' population is between the ages of 14 and 24 and will be the next generation of leaders. This means curbing corruption is essential and programmes must be put in place to ensure that these young people are educated and must become responsible citizens, who are able to choose between right and wrong. From Chile to

Morocco, Transparency International has made great progress in educating people about unethical practices, like corruption in schools, and this has formed part of the curriculum. This is important as the young people will continue to do good practice, even as they grow and this will cause corruption to die a natural death, slowly but surely. In some cases, it may not completely die, but the percentages of corrupt people will dwindle. This will cause the young people to have respect for other people's human rights and not only think of personal benefits.

Similarly, Sana (2007) highlights that, professional people form a community of people governed by certain morals and values. The approach of leaders to ethics in their profession is critical in defining and disseminating the accepted standards of moral behaviour in an organisation. This calls for every leader to ensure that these morals and values are adhered to in every organisation. The problem that arises is that some of the leaders themselves do not adhere to the code of ethics, as required by their professions. In some African countries, the problem of unethical practices arises because politicians interfere with the education system and, as a result, some people who are appointed are not able to adhere to the code of moral standards, because they are not accountable to anyone (Mohamedbhai, 2015). Furthermore, this has resulted in states where the head of the tertiary institution is the head of state, for example in most Anglophone countries. Of late, though, they have changed the system, with the exception of countries like Zimbabwe, where the head of state is the chancellor (Mohamedbhai, 2015). Such a scenario makes it difficult to account for what goes on in the universities. Some countries have removed the head of state from being president, but the minister is still the one who appoints the chancellor. This leaves the public with no room to question what goes on in the universities and these leaders have caused serious moral degradation in the institutions of learning. This problem seems to be filtering even to the lower levels in education and the innocent citizens are the ones to suffer, as they have to deal with skeletal resources at their disposal. In states where there is no interference from politics, there is autonomy in the selection of the chancellors by all the stakeholders, which leaves them with more room to remain accountable to those they are serving and chances of quality education are inevitable, as delivery is what will be counted.

Like all other African states, South Africa has been under colonial rule of apartheid where the aim of the people after independence was to decolonise all the systems in education (Heleta, 2016). While this is a good move, the process has also had some political hiccups, which has caused the awarding of tenders for the distribution of educational resource material to some individuals who do not have enough resources to ensure delivery. The Limpopo text book saga

was on media where text books were not delivered in time to schools, resulting in the learners operating with no text books for almost half a year (Chisolm, 2012). Furthermore, Chisolm (2012) highlights that, in Gauteng and the Eastern Cape, tenders for furniture removal were allocated to undeserving companies, which is very unethical. This indicates that, while the leaders were trying to remove the old ways which were also not pure in their dealings, they also did not do justice to the system in the selection of the awarding of tenders, which has caused a lot of noise in the service delivery of the present day. The apartheid regime was notorious for unethical practices in textbook writing and selection procedures (Chisolm, 2012). This problem is what had to be corrected after independence, but instead it seems as though it was just a change of people from running the system, but the methodology did not change at all. This will be more like busking in the sun of past successes with nothing new being implemented. The aim in change is to ensure quality and improvement in education service delivery, but the system is failing us. The question is whether there are no people with the technical knowhow of how to best deal with the situations at hand, or the selection panel is not well versed with the qualities to consider for selection or its just people in power, who are abusing the entrusted public power for private benefit. Branson and Cross (2014, p. 471) concur that 'there is a need for action and not just talking'. This indicates that innovative ideas on the issue is what is being sought.

In agreement, Chisolm (2012) highlights that there is a problem that institutions seem not to change. In all the societies there seems to be some form of unethical practices and the cry is for everyone to do their part in ensuring that this comes to an end. No race or society is justified to infringe human rights of others. Whoever is put in a position of power is obliged to ensure that they adhere to all the human rights of the citizens, or else they will be pursuing their own agendas. This problem is not peculiar to higher institutions of learning, but also the extent to which this problem is at lower levels in the education system will be established. This project explored some of these causes and how best can this be dealt with in the education system.

Furthermore, Berghofer and Schwartz (2015) indicate that, the most important contribution to organisational success, is the emotional tone that permeates throughout, and how it influences the choices made by those who carry out activities of the business. Just as humanity cannot ignore the impact of activities on the environment, so people cannot ignore the effects of quality relationships in a profitable organisation. Building good quality relationships based on trust, integrity, honesty, fairness, equity and companion release, energy and the creativity of the people to work together to make a difference. Ethical leadership nourishes the relationship, that

empower human enterprise which has emotional economy, where emotional exchanges are registered and the team work that arises from working with emotional intelligence lubricates the mechanism of the group mind. Success depends on the constellations of relationships that operate from ethical principles and honour social responsibility with ethical competence. Intervention to raise standards without clear moral guidance seems like a ship without a compass. Ethical leadership positively impacts on financial and organisational units.

Likewise, Karakose and Kocabas (2009) highlight that ethical codes in organisations should be turned into behaviours integrated with school values, so that they are internalised. Ethical organisations continually interact with their environment and everybody is conscious of their activity, which brings organisational responsibility. Unethical behaviour does not only lead to unrest in the society, but also destroys the prestige of the organisation, hence they face failure and are not sustained. It is not enough to have ethical codes on paper and not in practice, otherwise the school's respect in society is damaged and it is harder to reach their ultimate aims. In analysing the opinion of teachers, female teachers were more positive about school ethics while males were not. Senior teachers think more negatively, while others were undecided, Science teachers consider their schools to be more reputable than social science teachers. Ethical leaders are good models. Norms and values should be defined and ethical problems that pose a threat to the organisation should be eliminated.

Tyler (2014) carried out research which defines and summarises standards, leadership ethics and the nature of pressures creating leaders' dilemmas and making best decisions that balance the conflicting elements. Pressure increases from newspaper publications, comparison of schools and parents. The higher the socioeconomic status of the parents, the higher the expectations which may cause leaders to shift their focus on average performance, rather than striving for greatness and innovation of the total child. Standards have increased accountability and, in order to maintain consistency, moral character and standards should be combined and shared decision making should be considered for controversial issues. Being a role model for all stakeholders, the school leader is held with high esteem. Decisions shape a good or bad school image which is not easily changed unless leadership changes.

Freakley and Burgh (2000) state that leadership is a moral and ethical activity and leaders need to be clear about what they stand for. Multicultural environments, particularly, increase the challenges for decision making. As a role model for ethical development, the headmaster takes

care of the optimal development of the students, where open discussions are done with others giving their opinions and individual views. The skill of integrity is essential in a principal, which is reflected in thinking attitudes and actions. In some cases, heads are faced with an ethical dilemma where they are confronted with highly problematic situations with competing choices. Education International recognises great diversity in cultures and puts forward professional ethics. School development and sustainability are important to ethical leaders in showing their integrity. There is need therefore to define a common ethical framework. To enhance ethics, schools should do auto evaluation. Freakly and Burgh (2000) suggests that training and workshops are essential with ethics, leadership theories and integrity and results communicated to all stakeholders.

In another study, Faride (2014) found that human knowledge is transforming, hence the need for organisational transformation, which can be achieved through human empowerment by ethical leaders for a healthy and productive environment. The investigation to find out the relationship between ethical leadership and teacher empowerment with a variety of variables revealed that there is a significant positive relationship between teacher empowerment and performance - and effectiveness is improved. Findings show that empowering teachers through ethical behaviour is predictable. The success of the organisation's human resource depends on the originality of the manager's behaviour. Educational organisations are responsible for establishing ethical values. The highest empowerment was of honest managers: though autocratic, they try to use participatory leadership. Ethical leadership involves regulation of activities within clear ethical standards and creates conditions that support employee events and activities. More confidence, assurance towards teachers and correct approach in managing schools may result in more empowering.

Bello (2012) says, formal ethical codes and training have little success, unless ethical actions and behaviour of the top management are consistent with what they teach and norms and values are well defined. Negative immoral behaviours are like cancer. Ethical organisations have better attraction and retention of employees and hence job satisfaction. Transformational and transactional ethical leaders should strive to achieve goals of the organisation through good quality positive relationship. Hypocritical, ethical and unethical leaders were identified. Unethical leaders are weak in both moral person and manager. Ethical leaders with strong morals bring effectiveness and the willingness of employees to put in extra effort – also job satisfaction and increased job performance. Greater trust is exhibited by ethical organisations and development is ensured by including ethical development programmes.

Dan and Deidre (2012) discovered, in their research in Australia, that leadership has an essential part to play to ensure that staff is not bullied. Leadership capabilities frameworks are personal, relational, professional and organisational and have direct impact on the school culture. It is sometimes difficult, as some leaders do not see bullying at all and perceive it as part of the school environment. The research shows that, even though bullying is prevalent in schools, no such survey has been carried out in the workplace and the implications are largely invisible. Results show that teachers are bullied by other teachers, principals and learners. Bullying is in two form: personal confrontation and professional destabilisation. Those bullied would not be mentally and physically stable. Leaders should have a critical understanding of their culture or development of cultural critique skills. The principals must, therefore, ensure a bully-free school environment (Dan & Deidre, 2012).

Gardiner and Tenuto (2015) discovered that educational managers struggle to serve a diverse clientele, hence the need for ethic justice where one relinquish some of their own rights for others. Active ethical leadership is essential for social injustices, through integrating theory and practice - and personal values and leadership ethics. A dilemma may occur where a decision must be made about competing frameworks. A constructivist, interpretive qualitative case study was used to understand leaders' practices and understand dilemmas and professional ethics. Problems identified were inappropriate relationships and unsupervised special needs children, among others. Administration dilemmas included cultural differences and decisions in immediate situations. There is a need for emotional balance when dealing with issues. Education is therefore provided to all equitably, regardless of situation by ethical leader. Ethical decision-making requires critical reflection, cultural component for social justice to meet community needs and moving beyond a simplistic justice framework.

In another study, Poohongthong, Surat, and Sutipan (2014) sought to study the relationship between ethical leadership, work life, organisational socialisation and organisational citizen behaviour, with the use of questionnaires. Teachers may not have profits, but have the ability to develop strong citizens. The results showed that the dimensions of distributed leadership could significantly predict all the organisational citizenship behaviour. In dimensions having work life balance, the employees will have the feeling of safety and satisfaction. When an educational institution has the policy of flexibility management to support the teachers' mental health and relaxation, the teachers have higher motivation and work effectiveness. Ethical leadership was not related to organisational citizenship behaviour. Work life balance was significantly and positively related to organisational citizenship behaviour.

Johnson's (2003) article examines the shortcomings of unethical leaders of Enron in America as an organisation. They found that officials manipulated information to protect their own interests and to deceive the public. The unethical behaviour included the abuse of power by eliminating corporate rivals and intimidating subordinates - and no-one challenged decisions about: excess privilege by using the company money without replacing it; inconsistent treatment of internal and external constituencies; putting all company loyalties to themselves and failed to take responsibility for the ethical miscues. Company losses were hidden to raise the stock price. Followers were afraid to question unethical and illegal practices. Implications are that they must share the blame, because they knew about the unethical issues and kept quiet, despite the fact that they have degrees on ethics. Therefore everyone is accountable in an organisation.

Randall (2012) identified that leaders have unique opportunities to share an ethical climate because they have power at their disposal which is legitimate, reward, expert, referent and coercive power and these are further divided into positional or personal power. Positional power, the leaders exerts influence over an ethical climate by virtue of position held. Legitimate power leaders may hire people; display or align with organisational values by orientation, mentoring sessions and training opportunities; adopt ethical codes and whistle blower protection for unethical practices. Reward power is effective in obtaining desired ethical behaviour through performance measurement. The problem is that some rewards have limited perceived value by employees and the problem of determining reward. In coercive leadership, the leader may punish the employees for non-compliance of ethical mandates. Personal power involves own abilities like expert power, which shows a high knowledge of ethical issues and ability to deal with situations. Referent power is more of role modelling. Personal power may be more effective than positional power.

2.5 Enactment of ethical leadership

Bowen, Bessette, and Chan (2006) indicate that ethics is at the heart of a moral society and should be the vision for 21st century schools. School leadership makes ethical decisions for the common good and their commitment will be driven by moral and academic excellence. Unfortunately, people preparing for educational administration have not been trained in this area. There is little or no ethical issues for aspiring leaders. The demands of educational leaders have changed from traditional, as the methods are no longer adequate to meet today's

challenges, hence there is an expanded interest in ethical leadership and practices. Studies have shown the need to include ethics in the study of educational leadership, with ethical and unethical behaviours included in the study. Even though ethics may be taught at home or in religious contexts, integrating it into educational programs will bring universality. Even though professors may not have been trained, it is essential to include it, as unethical practices of teachers are evident in the media (Shapiro & Stefkovich, 2016)

Bowen (2011) shows the challenges faced by teachers when they get into the work place, such as technological advances, societal pressures and options for correct decisions. In addition, teachers need to be equipped with critical thinking skills for ethical decision-making, hence the plea for the fusion of ethics and moral decision-making in the teaching course, as it is rarely done or fairly treated. Society expects teachers and administrators to make ethical decisions for the common good and actions will be driven by a commitment to moral and academic excellence. Teacher and educational leader programmes should include ethical codes, which should be learnt and applied in practical situations with examinations conducted to identify ethical and unethical behaviours. The conduct and procedures of dealing with unethical decisions should also be addressed.

Furthermore, Weaver (2011) highlights the need for principals to be aware of the need for ongoing ethics discussions with faculty and staff to show the importance of decisions at all times. Decision making should be a role model for fairness and be consistent with students, parents and staff for them to trust decisions made. It is the duty of the principal to develop teachers to be responsible for their actions and allow them to discuss their ethical dilemmas in dealing with class issues. Equally important is to know the morals of the community, as they may differ from one community to another. Students need adequate supervision to avoid bullying or injuries and teachers should avoid being alone with students to avoid accusations of inappropriate actions. Principals should not ignore situations that need to be addressed. Teachers should use the internet properly. Weaver (2011) posits that discussions on ethics will result in more informed teachers, thus fewer headaches about ethical dilemmas.

In social science, there is an examination of what makes or keeps a leader good, while philosophers examine what keeps the leaders good. Research about ethics shows the connection between reasoning and moral behaviour (Ciulla, 2014). This shows that what a leader says from their reasoning capacity should be well knitted with the behaviour that one displays. This indicates leaders as models, which the subordinates should emulate and learn good leadership

as a whole - not to say ‘Do as I say and not as I do’. They should live according to what they expect from all others. Ciulla (2014) argues that leaders should recognise the followers' autonomy in the leader-follower relationship. If the followers agree freely to the proposed changes, the process is then ethical. This seems to suggest that followers must also be critical in their following, so that they are not led blindly into unethical conduct under the pretext of following the leader. With proper leaders, the followers would freely follow (Ciulla, 2014). This suggests that followers are more likely to follow a leader who shows good leadership qualities and is fair and just in their conduct, recognising also the importance of the followers.

On the other hand, with purported leaders, the people follow because of the position. For example: Hitler was a great leader, but he was neither ethical nor a leader in his conduct but was a manager (Ciulla, 2014). This type of leadership is likely to cause problems in education, because there is need of constant dialogue and consultations. Consequently, leaders must be morally a head above others around them (Ciulla, 2014). This means, if some elements of bad conduct or bad morals can be found in the followers, in the leader there should be none; only good things should be witnessed in a good leader. In support of this, Ciulla (2014) argues that various studies about leadership have been made, but the ultimate study of leadership should focus on what is good leadership morally and technically. Thus, a leader can not only focus on the technical aspects of the leadership, neglecting the moral aspects, but they are both equally important for the success of the organisation. In as much as good ethical leadership is important, Ciulla (2014) indicates that there is not much attention given to moral implications and yet the morals part is crucial in leadership. Regardless of the scientific research done on leadership, it will always be inadequate if the morals part is neglected. This shows that ethics, or the moral conduct of a leader, is essential in leadership. Even though, Ciulla (2014) highlights that, the followers may also influence the morality of the leader.

Consequently, leaders with different leadership styles may sometimes be ethical, while others may not be ethical, yet there are specific moral qualities that leaders should have. The assertion is that only moral leaders are transformational and real or authentic leaders are ethical, according to Ciulla (2014). Likewise, Ciulla (2014) goes on to say authentic leadership focuses mainly on ensuring that the leaders are ethical in their conduct. It therefore contributes to effective ethical leadership. In ethical leadership theory the leaders are taken as role models and Ethical leadership theory also draws on transformational and authentic transformational

leadership (Ciulla, 2014). This seems to suggest that leaders need to be very careful in the way they conduct themselves, as they should be aware of the fact that they are being watched every step they take and are to be examples in order for them to get respect from the followers. Similarly, the terms that are used in ethical leadership theories (like honesty, trustworthiness, integrity, fairness and openness), as indicated by Ciulla (2014), seem to suggest that these are some of the important traits that an ethical leader should have.

An ethical leader disciplines employees who violates the defined ethical standards (Ciulla, 2014). This means the leaders must exercise fairness in all the conduct and there is no room for friendship when it comes to work. Everyone has to do their duties as expected. In ethical leadership, therefore, one needs to show good management qualities and subjective ethical judgements. Likewise, in ethical leadership there is need for commitment on the part of the leader. They should be able to enforce the expected code of conduct and rules and this will result in one being a good model in leadership. The ethical choices of followers are affected by ethical leadership, which means leaders set the tone. They develop the vision, as well as shaping the behaviour of all the people in an organisation (Ciulla, 2014).

Morality, as defined by Skinner as a philosopher, is that communal creatures learn to conduct themselves through the significant others and their behaviour is repeated in order to form peer group behaviour. This, in other words, suggests that a leader does not live in isolation and whatever decision a leader takes will eventually affect the others in the organisation. Thus, in the workplace there are many lessons - good or bad and it is essential for one to learn and be able to decide the right thing to do. Followers must also take responsibility for their actions. They cannot blame the leader for their bad actions, even if she/he is not ethical. It has to be the duty of all to do the right thing.

In business, according to Ciulla (2014), ethics is a communal collective enterprise, which means it is not one that stands alone. This refers to our web relationship with others. Thus, in ethics we attempt to work out our rights and obligations and then share with others. Likewise, in a community, we survive to thrive with others and hence ethics has an element of justice, fairness and equity (Ciulla, 2014). Thus, the study of ethics focuses on how the conduct of one person affects the other. As indicated by Ciulla (2014), good behaviour does not harm anyone, whereas bad behaviour harms others. This demonstrates that ethics protect the rights of individuals together and alongside the rights of others.

In ethics, there is an existence of a paradox that, as much as we need the existence of others in our community, we are egocentric, as well as self-serving (Ciulla, 2014). Ethics should therefore be part of life for all and should not be detached from our day-to-day living. Similarly, most people, when they enter the workplace, choose to abandon their personal beliefs and convictions because people value money in the workplace and personal needs are also valued more than the community values (Ciulla, 2014). With most people, it suggests that ethics is preached and practised at home and not in the workplace. Even though ethics is not emphasised in the workplace, it could cost one their position and prestige, as well as the success of the organisation. This means that, regardless of the fact that ethics is not preached at work, one is still expected to conduct themselves in an ethically accepted way. Furthermore, ethics compels one to act in a way that does not negatively affect others, as it encourages cooperation among individuals and not competition, like in business. Ciulla (2014) suggests that ethics assesses and evaluates values, which are beliefs and ideas that affect our choices. They guide how we make decisions, whether good or bad. Ethical behaviour causes no harm and respects the rights of others, while unethical behaviour wilfully and negligently tramps on the rights of others.

A principal making sound decisions is based on their understanding of the moral aspects and hence quality education is promoted. An ethical leader has a duty of creating ethical awareness in the workplace and granting responsibility to people; creating a positive organisational climate of honesty, equitable support and professional competence; and encouraging organisational development and change. Characteristics of leaders affect the ethics of the school. There are defined codes of behaviours that educational leaders should follow, according to AASA (The American Association of School Administrators) (Katranci *et al.*, 2015). These include the well-being of students as a fundamental value; fulfilling professional responsibility through honesty, integrity, protecting individual rights; obeying the laws, implementing policies taking appropriate measures, not using position for personal gain and improving effectiveness through professional development.

This indicates that one's leadership skills should weave well with ethics like conceptual skills, which leads to habits such as: ethical decision-making in resolving ethical dilemmas, reliability and the emotional intelligence of being impartial. The existing studies on ethical leadership indicate the following behaviours by educational leaders as indicating a loyalty to ethical principles: the ability to solve ethical dilemmas, ethical decision making, ethical school culture and atmosphere, social responsible, task orientation and trust. Some of the researches have

indicated a connection between such aspects as communication and caring and leaders as role models, by treating all the employees fairly. This has been referred to as unidimensional ethical leadership (Katranci *et al.,* 2015). They also indicated that other studies suggested multidimensionality, in which fairness, sharing power and specifying roles are the outstanding aspects.

Ethics and values shared by the school members promote some kind of coherence, which is referred to as spiritual capital (Katranci *et al.,* 2015). This may influence the school in a positive or negative way. Furthermore, they say three characteristics of organisational commitment have been established, which are identifying and accepting organisational goals; and putting effort into the organisation. Ethical leadership behaviour has a positive effect on the organisational trust. Exploring ethical leadership in Taiwan showed that justice was the most frequent principle. In another study, as indicated by Katranci *et al.,* (2015) confidence and loyalty were emphasised by school principals.

2.6 Policies guiding the conduct of educators

There are several policies which guide the conduct of educators in South Africa, including include The SACE Act No. 31 of 2000, which describes the role of SACE and stipulates that educators should conduct themselves with integrity; the Public Service Act No. 13 of 1996, which advances these Principles of Batho Pele (People first); the Employment of Educators Act No. 76 of 1998; the South African Constitution Act No. 108 of 1996; and the Public Finance Management Act No. 1 of 1999 (Republic of South Africa, 2000a). These laws help to guide the school principals, heads of departments, educators and other Departmental officials when leading and managing schools.

In the light of all the unethical practices that are taking place in schools, this chapter will examine what the legislation prescribes about the conduct of educators in schools. The Constitution of the Republic of South Africa (Act No. 108 of 1996) indicates in Chapter 2 on the Bill of Rights the importance of respecting, protecting, promoting and fulfilling the rights of all citizens. As South Africa is a signatory to the Universal Declaration of Human Rights, its constitution is also bound by the declaration and therefore must adhere to its dictates. The Constitution clearly states that every individual must be treated with the fairness they deserve and indicates there is no room for unethical practices. The Bill of Rights also indicates that everyone is equal before the law and has the right to be protected, as well as benefitting from

it. In addition, Section 195 [sub-section 1(a)] of Chapter 10 of the Constitution states that public administration should be governed by democratic values and that a high standard of professional ethics should be promoted and maintained. With the Constitution as elaborate as it is, this should ring a bell in someone the moment they want to do something unethical, that they are infringing on other people's rights.

In Act No. 31 of 2000, SACE is set to maintain and protect ethical and professional standards of educators, by means of a functioning council. These regulations apply to every educator, regardless of their educational institution. Chapter 2, Section 4 indicates the power and duties of the South African Council for educators, referred to in Section 27 of the Employment of the Educators Act, No. 76 of 1998 (Republic of South Africa, 2011a).

According to Section 5a (i-v) of Chapter 2, it implies that it is the duty of SACE to ensure that all educators who are practising are qualified and will deliver well to the children. In section 5b (i-vi), SACE will provide professional development for new employees and for promotion purposes, as well as empowerment of in-service and pre-service educators. The main problem that the schools are faced with is that they have no one to train them and follow up to see if there are any challenges that they are facing and empower them. Sometimes the work is left to the school principals some of whom have a lot on their shoulders already.

Section 5b (i) indicates that, with regard to professional ethics, SACE must compile, maintain and, from time-to-time, review the code of professional ethics for educators who are registered, or provisionally registered, with the council. This implies that, since SACE is responsible for to ensure correct qualifications for the educators both provisional and permanent, it is their duty to follow up on whether the registered teachers are behaving accordingly. If they are not, the duty of SACE is to ensure that corrective measures are taken. According to Section 14 (2), it is the duty of SACE to ensure that, in the event of breach of professional ethics, the council should be involved in taking fair disciplinary measures. It is still a grey area of correcting the breach of contract, as they only emphasis on dismissal in some cases, even though they emphasise that the disciplinary measures are meant to be corrective and not punitive. The question that remains is whether there is sufficient rehabilitation of the teachers in order to encourage behavioural change.

According to the SACE Code of Professional Ethics, teaching is a noble or Godly profession and this requires teachers to act with integrity when dealing with the learners, other teachers,

parents and other stakeholders. According to this Code, it is mandatory that the educators abide by the set ethical standards. Section of SACE 2.1 indicates that teaching is a calling to educate learners in the nation; and that the educators' conduct, attitude, dedication, self-discipline, ideals and training have an impact on the quality of education a nation receives. Section 2.3 stipulates that educators should acknowledge, uphold and promote basic human rights, as embodied in the Constitution of South Africa; while Section 2.4 stipulates that educators have to commit themselves to professional duties. Similarly, the Code stipulates that educators should behave in a proper and becoming way such that their behaviour does not bring the teaching profession into disrepute. With all this information available to the educators, the researcher then will seek to find out why, despite all these laws and policies, there are so many unethical practices in the education system.

Likewise, the Public Finance Management Act 1 of 1999 stipulates that expenditure not in accordance with the purpose of a vote or, in the case of a main division, not in accordance with the purpose of the main division is not allowed. School principals and those people directly in charge of public finances are bound by this law and adherence is expected to ensure smooth running of the financial affairs of the school.

2.7 Conclusion

This chapter has dealt with the review of the related literature in ethical leadership in schools. The literature was divided into the conceptualisations and enactment of ethical leadership (i.e. the review of literature from the perspectives of different authors on the meaning of ethical leadership.) In this chapter, I also interrogated the policy landscape that promotes and guides ethical conduct in the public sector. The literature seems to suggest that, for one to survive in leadership, there is a need to be ethical in one's conduct – this will also ensure the survival of the organisation. The next chapter focuses on the theoretical frameworks that underpin this study

CHAPTER THREE

THEORETICAL FRAMEWORKS

3.1 Introduction

The previous chapter dealt with the review of related literature from various scholars and authorities in the field. This chapter focuses on the theoretical frameworks that underpin this study: the Multiple Ethical Paradigms approach by Shapiro and Stefkovich (2011) and the Ubuntu philosophy on ethics and ethical leadership (African Humanism) by Khoza (2012). These are discussed and contextualised in this study. Furthermore, a justification is given for the choice of these theoretical frameworks and how they are appropriate for this study on ethical leadership in schools.

3.2 Theoretical frameworks

A theoretical framework is defined as the underlying structure or the framework. As the scaffolding of the study, it has the concepts that inform what the study is and a process that is applied in understanding a phenomenon through particular lenses (Merriam & Tisdell, 2016). In addition, a framework of the study draws upon the concepts, models, definitions and theories of the topic of ethical leadership in schools. The framework is important in generating the key concepts, variables, research design and sampling techniques, as well as the research questions that need to be investigated for the generation of data, analysis and interpretation of the findings. The theoretical framework identifies what is known about the topic under research from literature, what is not known and the precise base of the study (Merriam & Tisdell, 2016). The observations made in the field as well as the questions asked to the participants are also linked to the theoretical frameworks. All our conduct during the study is guided by the theoretical framework, so that we are not derailed from the focus of our stud. It also influences the sense we make of data. Therefore, there is a need to make an appropriate choice of a theoretical framework that best fits the topic or problem (Maxwell, 2012). Consequently, the choice of theoretical framework helps in understanding what the research is about and how the research unfolds, enabling the researcher to identify the gaps in the research.

Considering the explanation of the theoretical framework above, there are many ethical leadership theories, which describe the character and conduct of a leader. These include transformational theory, authentic theory, deontological theory, virtue based theory, altruism

(Northouse, 2009), multiple-Paradigms theory (Shapiro & Stefkovich, 2011) and Ubuntu philosophy, as explained by Khoza (2012) among others. However, this study on ethical leadership in schools will be underpinned by two ethical leadership theories: the Multiple Ethical Paradigms theory by Shapiro and Stefkovich (2011) and Ubuntu philosophy by Khoza (2012). In comparison, according to Eisenbeiss (2012), transformational leaders demonstrate high ethical standards and authentic leaders consider the ethical consequences of their actions. These two are closely related and there is not much difference. In contrast, Northouse (2009) highlights the various theories used by ethical leaders as separate entities, while Shapiro and Stefkovich (2011) argue for the Multiple Ethical Paradigms approach to ethical leadership, which consist of ethics of justice, ethics of critique, ethics of care and ethics of profession and on the other hand Ubuntu philosophy by Khoza (2012) embraces all the paradigms. This means no single paradigm may be perfect on its own, but that there is a need to constantly reflect on different paradigms and different theories and use them to complement each other. Therefore, these ethical leadership theories are necessary for the leaders today to understand them as they are faced with diverse cultures on daily basis and in solving the dilemmas in their leadership. The Multiple Ethical Paradigms theory and Ubuntu will be described in detail in the sections below.

3.2.1 Multiple Ethical Paradigms theory

In ethical leadership, restructuring of human life is contained in every decision made by the administrator as moral dilemmas are resolved (Shapiro & Stefkovich, 2011). Hence, there is a need for different perspectives for educational leaders to help them resolve ethical dilemmas in the school set-up. It is these perspectives that will help in the restructuring process and determine the success of the organisation in ethical leadership. Likewise, there is an increase in dilemma as the complexity and diversity of the society continues to increase. Diversity is brought demographically, where the need for educators to be tolerant and democratic increases (Shapiro & Stefkovich, 2011). There is therefore a need for thorough ethical preparation in the leadership of the day, so they are able to handle these complexities.

Personal and professional ethics have a great impact on an individual's personal codes and their day-to-day administration decision making (Shapiro & Stefkovich, 2011). Organisations agree that caring is not gender specific, meaning a leader should possess such attributes. Likewise, an individual's perspective on ethics emanate from the diverse factors, such as race, culture,

religion and more. The 21st century leaders show partiality for equity and justice to be observed, ensuring the interests of the minority are catered for (Shapiro & Stefkovich, 2011). To ensure all these diversities are catered for, the Multiple Ethical Paradigms approach is advocated for which combines various approaches to education in ethical leadership, as well as the inherent spirit of Ubuntu that finally determines how we approach a given situation. The Multiple Ethical Paradigms approach constitutes of ethics of profession, ethics of care, ethics of justice and ethics of critique.

Furthermore, the importance of multiple ethical paradigms in real life is shown by the need to apply the four paradigms which help educators in solving problems. Ethics of profession complements the other paradigms (Shapiro & Stefkovich, 2011). This means there is need to compare personal ethical codes with professional codes and identify the best solution in solving problems. For a religiously-inclined leader, the ethics of justice and ethics of care are mostly considered, in view of the rights and laws of the day (Shapiro & Stefkovich, 2011). On the same note, while ethics of care relates to compassion and empathy, age, gender and race also influence the choice of paradigm used. Hence, there is need for preparation of ethical education leaders by the teaching of ethics that can be done in the educational institutions as an addition, without changing the curriculum (Shapiro & Stefkovich, 2011). This knowledge of ethical leadership in preparation for leadership will help the leaders to be able to make correct decisions taking all perspectives into consideration to avoid conflict in the workplace.

3.2.1.1 Ethic of Justice

The first step taken by every leader when faced with an unethical practice is to check with the professional code of conduct to see what could be the possible implications of the behaviour, and this will be aimed at arriving at justice for the one who has committed the offense. Ethics of justice is described as the legal and democratic process which focuses on the rights and the laws, in which two schools of thought have been derived, according to Shapiro and Stefkovich (2011). This means this process is part of a liberal democratic tradition, which makes use of the incrementalism concept where the individual is central and they enter into some kind of contract with the society. This incrementalism seems to suggest that there is need for accounting for what a person is expected to know at their level, which will be judged against their conduct. On the other hand, the same individual is bound to behave in a socially acceptable way. Hence the individual's needs are put first above the rest of the people using human reason

to make decisions on social justice, which refers to universal and agreed-on moral principles (Shapiro & Stefkovich, 2011). This indicates that, when justice is being done, there is also a need to consider the needs of the individual who has committed the offence, whether they are high above the other people. In some cases, there is a need to find out if nothing could have been done to avoid the situation - at the same time checking whether there were no other options that could have been taken by the individual, instead of the chosen way. For example, in a case where one may have used the organisation's money, because maybe there is need for an emergency operation to be done on the child, a lot may have to be considered.

In relation to justice, schools are such institutions which should also teach moral principles after the home has taught the basics, because there are rules that are put in place for the stakeholders to follow and for the smooth running of the school as well as control. In this regard, the school leaders are stewards and should have a deep concern for the welfare of the school community. Even though values may differ from one community to another, corporal punishment is not acceptable in most states including South Africa, but acceptable in twenty other states (Shapiro & Stefkovich, 2011). Therefore, the principle of justice is at the centre of the school concept, meaning every learner, teacher, parent, administrator or any member of the school community should be treated with dignity, respect, fair play and same equality.

It follows that, in ethics of justice, a lot is considered, including issues of equity and equality; fairness of rules, policies and laws - whether they should be applied indiscriminately, or there should be exceptions. This is important with regards to laws related to education. In most cases, schools are not restricted by courts allowing them to use their own discretion in solving problems, but, on the other hand, courts reflect the values of the education of the community and society (Shapiro & Stefkovich, 2011). For example, courts have allowed the use of metal detectors to prevent weapons from being brought into schools. Schools and communities are left to decide what they want, but there is need to balance rights and the needs of the majority. When something is wrong with the law, one should turn to ethics to make fair decisions (Shapiro & Stefkovich, 2011). This means ethics should be at the basis of all decisions that are made, as this helps in making fair judgements. Ethics of justice may overlap at such a point with the ethics of critique and care, as suggested by Shapiro & Stefkovich (2011). This means that, when justice is being made, there is a need to critically analyse the offense committed and also consider the causes as well as the feelings of the offender. Consequently, it follows that these important attributes should be possessed by every leader for effective decision-making.

The second is the state enforcing or teaching behaviour to individuals in the community (Shapiro & Stefkovich, 2011). The state has the responsibility of educating the community about what is expected of them. Furthermore, it means, if a community member has done something wrong, there will be checks and balances to find out whether they have been informed about such an issue and whether the consequences have been discussed with them. If there was no such information provided to the individual by the state, then the way the justice will be done may not be the same as the one who has been informed and was aware of the consequences of their actions.

In the light of the two schools of thought, one may wonder when justice is done according to the set guidelines, or there are other considerations that have to be made. Shapiro and Stefkovich (2011) highlight that justice based on moral rules and not moral principles forms the basis of justice and not rules. This means justice is arrived at by justifying the actions of an individual and not reached by rules, where there is no room to consider or justify the actions of an individual. Rules are rigid: they do not give any room for manoeuvring where the need arises. While courts are not involved in giving judgement on educational issues, boards have been given the mandate to develop policies guided by the educational ethical principles and this brings about the variations from one community to another (Shapiro & Stefkovich, 2011). The different boards derive their school codes from the national one, which in this case is the SACE Code of professional ethics where applicable and also ethical behaviour may slightly differ from one community to the other. For example, what may be taboo in an Indian community school, may not be a taboo in other communities.

3.2.1.2 Ethic of Critique

Another approach is the ethics of critique in which questions are raised about the unethical practices in society and seeks to find justification on those who benefit and whether they deserve it or not and how the voices of the silent could be heard (Shapiro & Stefkovich, 2011). In this case, it means there is a need to seek understanding about why some individuals behave unethically in society. Ethics of critique may cause a redefinition of privileges, power, language, culture and even justice, as cited by Shapiro and Stefkovich, (2011). This seems to suggest that, when passing a decision on an issue, there are no fixed blueprints, but the circumstances around the person have to be seriously considered. Furthermore, based on critical theory, which emphasises the analysis of the school social class and its inequity, the

school structure needs to be analysed and investigated critically. For example, in schools, those who are involved in examination paper leakage may be a result of the pressures that are coming from the classification of schools as good and bad schools that are underperforming. Then the argument will still be whether one is underperforming or not, as teaching is a noble profession that is highly regarded and such behaviour is not expected from educators. It is better, therefore, for one to face the consequences of being called underperforming and rather get development from the department than performing in a way that is a misconduct to just cover one's name and yet the learners will get the passes that are meaningless. The learners will then suffer, because, even where they are supposed to be supported, they will not get that support.

However, schools are political and educational institutions, which provide a basis for expansion of human rights, and a vehicle in the struggle for equality (Shapiro & Stefkovich, 2011). There is therefore need for a correction of social classes so that the ills of society are rectified by training principals to be sensitive to wealth and resource distribution. The educational leaders need to be sensible moral leaders concerned about freedom, equality, and principles of a democratic society. As for educators, ethics of critiques sensitise them to correct mistakes at the same time identifying the key society morals and values (Shapiro & Stefkovich, 2011). Moreover, the educators also deal with hard questions regarding social class, race, gender, who makes the law, who benefits from it and who is silent among other questions. Despite all these questions teachers have to ensure children learn and achieve. Thus, ethics of critique deals with oppression, power, privilege, authority, voice and empowerment (Shapiro & Stefkovich, 2011). This means, in schools, the leaders must be very critical in analysing the situation before decision making to such an extent that no-one will be offended.

3.2.1.3 Ethic of Care

In every organisation such as a school, there is need for the members to care for each other and the learners that they teach. The ethics of care helps capture, retain and enforce societal morals and values, which shows an interest in one another's success and therefore conflict is resolved through collaboration, which increase skill and strengthens community (Shapiro & Stefkovich, 2011). This indicates the need for people to care for each other in society by sharing feelings. If there are good things to celebrate, then people will celebrate together and, if there are bad things, they also go through it together as a society, hence there is a strong sense of sharing their feelings. Also, ethics of care is used in resolution of moral dilemmas, especially by

women, and for moral decision making, which often results in loyalty, trust and empowerment as emphasis is put on social responsibility if there are cases of injustice (Shapiro & Stefkovich, 2011). In education, the ethics of care has been placed at the top, as there is need to take care of the children, who need to be nurtured and encouraged for them to achieve. It is the duty of every teacher to ensure every child is given the attention that they deserve. On the contrary, where adults focus on competitive achievement only, the children may view them as uncaring, especially in large institutions due to their bureaucratic nature as caring is important for successful education (Shapiro & Stefkovich, 2011).

Consequently, caring has been described as a foundational ethic, thus it is essential for every teacher to be ethical in their conduct and they must show some kind of care in whatever they do (Shapiro & Stefkovich, 2011). This means every individual must attach their feelings to what they do and ensure that it does not have a negative impact on the other people. Ethics of care and benevolence have been associated with utilitarianism, as indicated by Shapiro and Stefkovich, (2011). This seems to suggest that the leader must be very sensitive to the individual's feelings and sometimes do some sacrifice for the benefit of the subordinates. Moreover, in the past, educational leaders were trained using the military and business model, where the importance of hierarchy was emphasised and being in charge of the subordinates, thus strict rules, policies and also standard operating procedures were developed (Shapiro & Stefkovich, 2011). Such kind of training was more inclined to justice and not enough to make moral decisions, as the ethics of care need to be considered by decision makers, where multiple voices should be listened to in decision making. This further suggests that, at times, there is also a need for development - either personal or professional - of the individuals, as part of the caring in decision making by the leaders. Educational leaders should rather adopt leadership that allows for relations and connections, encouraging collaboration between staff and students, thereby promoting interpersonal relations and less emphasis on competition - hence, developing a sense of belonging which leads to increasing skills of learning from each other (Shapiro & Stefkovich, 2011). This promotes a sense of unity of purpose in the organisation, as every individual will have the same orientation in their conduct.

When valuing ethics of care, educational leaders may be referred to as head learners as they need to learn to listen, observe and how to respond to others, based on their knowledge of diverse cultures (Shapiro & Stefkovich, 2011). In addition, caring involves attention and support, discipline and staying on them as well as prodding (that is nagging for homework), while the challenged learners may not view it as caring. Those learners who may be

unchallenged may view it as a loving attitude of ensuring that every individual is pulling in the right direction for their benefit in the education system. The ethics of care as a lens deals with emotions, especially, empathy and compassion towards others. Care also requires one to consider consequences of one's actions and makes one to grapple with loyalty and trust (Shapiro & Stefkovich, 2011). Such ethics of care will make the people in a society always do well for each other, as none of the members will be happy to share the bad things that will happen to them with others. It therefore follows that, in such a society, if one has done something wrong, there is no feeling of wanting to punish the one who has committed an offence, but they try to reach an understanding to resolve the case. Such collaboration is the one that strengthen, the community, as there is no-one who will have a bad feeling about the other. In a school set-up, every member strives to belong to the school community without hurting anyone's feelings. In such a scenario, there are more of the members behaving morally and rarely do unethical cases take place, as each one feels for the other.

3.2.1.4 Ethics of Profession

We may care, critique and justify the actions of people as these three are complementary, but there is a professional code of ethics that must be followed by the people concerned to complete these three aspects. The ethics of profession, as indicated by Shapiro and Stefkovich (2011), is concerned with the fact that educational leaders should have their own personal ethical code, which is guided by the professional code of ethics. This indicates that, while the professional code is there, the individual educators should have their own code that they develop based on the professional code. For example, one principal used to do individual personal guidance with new teachers, informing them about the kind of community they are in and what they expect from teachers, so that they do not bring the teaching profession into disrepute, as indicated by SACE Code of professional ethics on Section 2.5. This personal code is based on experience and is more effective than simply following a blueprint, which may not apply in some situations, but a combination would give a good ethical guide in dealing with situations, thus this ethical code forms the ethical toolkit with the child at heart (Shapiro and Stefkovich, 2011). Other professions have one ethics course to prepare the students before graduation as an important knowledge base and a requirement, as most writers believe that ethics training is essential for administrators (Shapiro & Stefkovich, 2011). This means failure to provide such training is failure on the moral obligation of the profession and hence ethics is a necessary competency in educational administration. This suggests that, when an administrator has been

trained on the ethical conduct expected of them in the workplace, there is a probability that they will perform much better than one who has not undergone any training.

Because professional ethics are associated with rules, codes and principles, it is sometimes seen as a branch of ethics of justice, even though codes may differ from one company to another (Shapiro & Stefkovich, 2011). This indicates that every organisation has a set of rules, which guides the conduct of all the stakeholders of the organisation. Some professional associations tend to be slow in their response to challenges. These tend to have been replaced by the day-to-day administration dilemmas faced by educational leaders. Even though it is supposed to serve as a guide, the codes expect too much in decision making, as suggested by Shapiro and Stefkovich (2011). Furthermore, a paradigm for professional ethics, besides focusing on codes and rules, also includes making judgements in addition to decision making in which the administrators develop their own professional and personal codes, as posited by Shapiro and Stefkovich (2011). This therefore indicates that even educators need to be given a leeway to develop own codes as the stipulated professional codes are sometimes not practical. Shapiro and Stefkovich (2011) suggest that 21st century leaders should have grappled with personal and professional codes and use them, given the diverse backgrounds of the people they lead. This means that decisions made by educational leaders are likely to be affected by the personal codes of the leaders concerned, as personal and professional codes may sometimes not be easy to separate. Similarly, in Section 3.12 of the SACE Code of Professional Ethics, it indicates that 'a teacher should use appropriate language and behaviour in his or her interaction with learners, and acts in such a way as to elicit respect from the learners'. From this code, one teacher developed their own code of calling every learner a daughter or son to ensure that there is no room for inappropriate language use, like in the case of the father and his children.

On the other hand, optimal development of professional codes includes the integration of ethics of justice, ethics of care and ethics of critique. This enables one to make sound professional judgements based on the consideration of all paradigms, even though clashes may occur between personal and professional codes (Shapiro & Stefkovich, 2011). These clashes may differ from one professional code to another and, therefore, one needs to be very sensitive about how to integrate the two when making decisions in the workplace as an administrative leader. Also, not to be underestimated are the community codes which need to be considered as they influence the professional codes. Usually, there are clashes among the leaders as a result of the professional codes, as some may interpret them differently in different communities (Shapiro

& Stefkovich, 2011). These communities may differ from each other like the professional community, school community or work community. This may however suggest that a leader should move away from making personal decisions, but should consult with the community involved thus relating to distributive model of leadership. Likewise, according to the stipulations of the Department of Basic Education, there are hours of conduct that are expected at every school for teaching. It is up to the school leaders to liaise with the school community on the school times to ensure that they adhere to them especially in religious communities, like the Muslim, in one area.

This development of a personal code ensures that individuals involved will have a sense of ownership of their own code and are bound to abide by it, as they also take pride in their own work. For example, in a certain school one male teacher calls all girls students daughter, so as to ensure that the relationship between the teacher and the student remains that of a father daughter relationship and is proud to guide the girls and advise them together with the boys as his children. Such ethics of profession help the teacher safe guard himself and also that the learners are also safe from possible abuse because of improper conduct.

Therefore, there is a Multiple Ethical Paradigms approach in education, as the educators are in a paradoxical dilemma because their personal and professional lives are controlled by the community, as indicated by Shapiro and Stefkovich (2011). This means the educator must be aware of the watchful eye of the community, which makes one wonder whether educators, as members of the community, have to follow their own standards or the community standards. If the community is judging their ethical expectations, teachers are rated higher than ordinary citizens, as Shapiro and Stefkovich (2011) posit. This is probably because teachers have a greater influence in the community and are highly regarded individuals - so much that their involvement in unethical behaviour is a disgrace to the community. On the same note, a question arises to say if it is right for community to have an input on individuals and school employees, as indicated by Shapiro and Stefkovich (2011). This is evidenced clearly by the involvement of the school governing bodies in what goes on in the schools, to the extent that they are also involved in the selection of teachers who will be teaching at a particular school.

Therefore, according to the researchers, the Multiple Ethical Paradigms theory will be relevant, because of the diverse cultural nature of the schools under study and school leaders are faced with multi-cultural dilemmas in dealing with ethical issues. This diversity in culture is greatly influenced by the Western culture, as well as fast development of technology, which has

become so difficult to keep abreast with. Hence the Multiple Ethical Paradigms approach needs to be used by school leaders to cater for the different groups of people in the organisation for ethical decision making and effective teaching and learning to take place. The Multiple Ethical Paradigms ethical leadership theory collaborates well with the Ubuntu philosophy as an ethical leadership theory from an African perspective, with ethics of profession taking into consideration the use of SACE by the school leaders, while the different groups of people are considered at each stage which is the caring part. A combination of these theories is likely to bring harmony in the workplace.

In the light of all this, the needs for education today are complex and a Multiple Ethical Paradigms approach is necessary for the leaders to be able to deal with the issues of unethical practices in the schools and the approach call for every individual to take an active role and be responsible for whatever actions they take, whether good or bad, as everything will be done for the good of the school, as well as the children. This Multiple Ethical Paradigms approach is appropriate in interpreting the behaviour of the individual teachers and will therefore help the researcher analyse where the teachers personally stands in terms of ethical leadership.

3.2.2 Khoza's (2012) Attuned leadership: African Humanism

The ethical leadership model that the researcher uses ties very well with the Multiple Ethical Paradigms approach. This is the theory of Ubuntu philosophy of humanness, as described by Khoza (2012), in what he terms "Attuned leadership". Furthermore, Ubuntu is practised out of compassion, based on the understanding of the human condition of dependency on each other - meaning no one can exist in isolation, everyone needs other people at a certain point in life. Khoza (2012) suggests that human beings need to have fellowship through respect, sharing and caring, as well as a sense of community that's the spirit of Ubuntu, which enabled Mandela to be recognised internationally. This also collaborates very well with the ethics of care from the Multiple Ethical Paradigms approach. That's the kindness which he showed to the people who had done him wrong and deserve to be punished, but he considered forgiving them and reconciling with them after considering the circumstances under which the crimes of war were committed. For example, if a teacher has a problem of absenteeism and then loses a close relative, as a school principal one has to consider the situation at hand and allow the teacher to attend to the funeral, besides the fact that the teacher is always absent.

On the other hand, modern ideas of leadership in organisations lack the component of humanness contained in Ubuntu, but a good leader shows attributes of Ubuntu, as suggested by Khoza (2012). It then suggests that the modern kind of leadership rests well with the rights of an individual and not considering the circumstances, as Ubuntu does. In the case where a teacher addresses the learners, the teacher cannot use abusive or derogatory terms to learners, regardless of what they have done, even though the teacher has the right to express themselves. Ubuntu then calls for the educator to consider how the learners will feel and then find a way to correct them, such that they will also benefit from the correction not just lashing out words without giving a solution to the problem. Conversely, Mandela had underlying marks of humility that is a leader who demonstrates competence with caring and does not gain respect by forcing others into silence, but should be available to serve others with integrity and accountability (Khoza, 2012). This suggests that modern leadership has a problem of dictatorship without even considering the effects on the other people, but some leaders are concerned with personal benefits. Human beings are moral, even though they may act immorally at times as suggested by Khoza (2012). This means, when someone decides to do something wrong, their conscience would have indicated that what they want to do is wrong, but they choose to do the wrong thing - and it's usually not a mistake or ignorance. African humanism has largely been oral, but recently is being written with a mixed sense of ethnic approach and universalising the concepts (Khoza, 2012). This indicates that the teaching of Ubuntu was passed on by oral tradition from one generation to the other. This also suggests that cultural background and race may influence the way we approach life challenges and the same challenges may be responded to differently by different people. Such differences in responses may possibly be the cause of the mixed sense in the way African humanism is being presented. The many forms of African philosophy have been regarded as ethnophilosophy: using African methods and concepts, such as perception of time and village morality as suggested by Khoza (2012). Grounding Ubuntu is equipping with philosophical tools to defend its key contentions, which therefore means that Ubuntu is a combination of being rational and ethical, according to the concept in which Africans encounter dual reality through the concrete and visible phenomena (Khoza, 2012). Thus, when one practices Ubuntu, they do not act like a person with blinkers who is only moving in a specific direction with a restriction of viewing what is around.

On the contrary, Western humanism claims truth found in rational capacities of individuals. In contrast, African Ubuntu seeks a balance between material and spiritual reality, as Ubuntu

affirms dignity and worth of people by distinguishing right from wrong, as well as rationality and emotional intelligence (Khoza, 2012). This means the ability of an individual to distinguish between right and wrong enables them to behave in a socially acceptable way. However, the Africans had very little intellectual contact with the people from the West, but instead had more physical contact through the slave trade. Hence, Africans knew better than their masters in terms of values, as posited by Khoza (2012). This indicates that the African culture is very rich in respecting their culture and values.

3.2.2.1 Being

Accordingly, Ubuntu is a statement referring to a being: we are people because of other people, and the Spirit of the almighty unites us, which means the metaphysical statement indicates our existence (Khoza, 2012). Thus, the reality is that there is always a need for other people to be available for others and no one can survive on their own. Metaphysics statements takes cognisance of our ontology, epistemology, ethical, aesthetic and political nature, as suggested by Khoza (2012). Ontologically, how we see the world with Ubuntu classifying human from non-human behaviour. That is, there is some kind of reality that each individual faces, whether they like it or not, and that reality is the one that compels individuals to behave in a socially acceptable way. A human being is a whole entity comprising of the body, intellect, emotions, together with a moral life - and all these can be separated from the social context (Khoza, 2012). There is no mind body dualism, like on a Cartesian, but the whole being is central to the perceptions on the world. There is a human frame of thought, expressions together with emotions, which are passed from generation to generation.

Epistemologically, in Ubuntu, knowledge is passed on from generation to generation and slowly built on as it accumulates (Khoza, 2012). This means an individual's knowledge is built on traditions that are passed on. Hence, there is a careful transmission of information to ensure that the generations that follow do not receive completely distorted information. The traditions are handed down and passed on through the study of introspection of oneself and this knowledge can be reformed, broadened, or even overturned by the revolution of paradigms (Khoza, 2012). The key point to note is that even if we have modern knowledge, it may work to a certain extent but may lack the wisdom required to make certain decisions. On the contrary, ordinary Africans who may possess this knowledge may be dismissed because they lack a certain level of education or position of influence in the academic world and are taken as a

folklore, but they have experience and are steeped up in traditional knowledge (Khoza, 2012). It follows that logic needs to be respected, so that there is orderly reasoning in problem solving for non-routine existential problems. For human beings to come to terms with the community and nature, reasoning and emotional adjustment is essential (Khoza, 2012). Ubuntu's holism is therefore contrasted with western dualism of mind and body.

On the other hand, ethically and politically, according to Ubuntu, reasoning is formal in all human beings and all are by nature moral, as they cannot survive individually. For example, one cannot steal without a sense of guilt in them or cannot finish eating all the food in one day without a sense of reason to leave some for the future, as suggested by Khoza (2012). The spirit and the social beings are well connected, as one is able to recognise the humanism of other people as well as one's own humanism (Khoza, 2012). Thus, when someone has done something wrong, some people can see it is wrong, the same way one would also realise that they have done something wrong, regardless of the fact that in some cases people try to justify their wrongdoing.

Aesthetically, Ubuntu shares the appreciation of beauty and makes evaluative judgements based on taste. Likewise, elegance, balance and harmony are characteristics of art possessed by Africans in their aesthetics thought and there is no scale to evaluate them (Khoza, 2012). This indicates that there is some kind of appreciation of good, as the person is able to identify the good things whether of objects, food or actions. Ubuntu is a philosophy in which leaders have to show their humanness to their followers without imposing the leader's will on them. According to Ubuntu philosophy, ethical leadership is essential to business, science and the society at large (Khoza, 2012). Thus, in every organisation, smooth functioning is facilitated by ethical leadership. Similarly, there is emphasis on the need for consensus in decision making, where all views have to be considered and weighed accordingly. This is done in African institutions, which are democratic and consultative but being careful not to take it in the liberal sense - hence, communal decision making is the order of the day, otherwise seeking a majority by one vote may create serious ethnic clashes, as they are very sensitive. Thus, there is a narrow gap between the rule of law and chaos. This helps the attuned leader see the world from the view of the followers, as suggested by Khoza (2012). Though consensus may be necessary, at times the decisions reached may need a final scrutiny by the ethical leader in order to ensure that no individual is oppressed.

3.2.2.2 Humanness

As described by Khoza (2012), humanness is a quality of humankind, whereas being human is showing kindness to all living beings through charity and benevolence – that is promoting happiness and avoiding suffering as much as possible. It further implies individual thoughts and feelings, despite cultural and ideological differences (i.e. having empathy). This means human nature does not enjoy seeing others suffering and there is a strong sense of caring. The question in today's leadership is where that caring spirit vanished to, because each individual seems to be caring about their own things and are not worried about others. Humanitarian laws and human rights are therefore enforced to lessen suffering from people, so that they all enjoy their legal, social and constitutional rights (Khoza, 2012). Sadly, with these laws in place, it seems some leaders seems to continue with their unethical practice, while some are limited in their unethical practices.

Notably, to show the importance of Ubuntu, it is cited at the beginning of the South African constitution in the preamble section. This section shows the importance of having respect for the human nature in Section 1(a), which indicates the importance of the values such as human dignity, freedom and human rights. Being truly human can also be explained from a theological and a circular perspective in which the theological gives a rich guide, which we cannot ignore (Khoza, 2012). This perspective shows that the human beings have a functional conscience, which controls their activities, even though some may choose to ignore their conscience. Furthermore, Khoza (2012) argues that human beings have an ordained soul with a free will, which is capable of choosing between good and evil from the theological perspective and it taps into attributes of Ubuntu. Moreover, the system, which is either community, village or family within which one grows, shapes one to be able to follow the aspects of Ubuntu and hence no one can be ruled out to be completely inhuman. Ubuntu has noble ideals and there are a lot of good things in Africa, in as much as it may be referred to as the Dark Continent. Transformation in Africa will therefore require disciplined, compassionate and human leadership (Khoza, 2012). Therefore, leadership based on Ubuntu has a universal significance, as there is respect for humankind.

3.2.2.3 Individualism

Individualism in Ubuntu is regarded as an intellectual framework, which function as a Cartesian to identify where a person is (i.e. individual identity) (Khoza, 2012). Consequently, the aspect of Ubuntu will show the position of an individual with regards to the way they

behave. Ubuntu can be defended against critiques, as it is the basis for better world and business practices. The existence of an individual depends on others in the society and not their own mind completely, for example marriage and love is not separate from the community (Khoza, 2012). Hence, for an individual to survive, they need other people and there is nothing like having their own life, as other people are always in the equation. Just like any philosophy, Ubuntu has its own problems with definitions, understanding and its application. In African tradition, there is need for a head and this leads to paternalism or maternalism in some cases to form domination (Khoza, 2012). Thus, Ubuntu recognises respect for people in higher levels and that there is no complete equality among people, but one will always turn to others for advice on other issues. This is also seen even in the education system, where there are different levels in their hierarchy of leadership.

The locus of the community's consciousness is then the individuals and therefore the individual has to contribute to society's growth like strongly embracing entrepreneurship, as it is associated with a sense of responsibility (Khoza, 2012). This means in every community they expect the members to contribute constructively to its development. In a school situation, every individual has to contribute constructively for the good of the school. There are many varied leadership philosophies rooted in their historical base, though fairly new to the world, and it is therefore important to find out how professional ethics relate to leadership responsibilities (Khoza, 2012). According to this statement, every leader has to ensure that they adhere to the code of conduct of their profession and how the leader is supposed to behave ethically. The relationship between a leader and followers is cemented by the trust with the followers, which is given unconditionally and therefore consultations to seek rational judgements are essential (Khoza, 2012). Consequently, in every organisation there is need for the members to trust each other and be genuine in all their conduct. Trust requires communication, persuasion, accommodation, cohabitation and accountability, as posited by Khoza (2012). This means the kind of interaction that exists between the members of the organisation is crucial, as it determines the positive or negative growth or stagnation in an organisation. In a school environment, it then follows that there is a need for fairness and transparency for this trust to be built among the leaders and the stakeholders.

3.2.2.4 Compassion

Compassion is also another powerful fundamental of human kindness, which is the foundation of empathy feeling in an individual's experience (Khoza, 2012). This suggests that living in the community enables us to discern an inner feeling of others, as there is close relationship that is build and it becomes very normal to know whether one is in trouble or not, as well as feeling the same as they do. Khoza (2012) goes onto say compassion is loving understanding, while sympathy is a personal feeling towards others, which happens when one feels they have knowledge of the inner state of other people, which is intuitively arrived at and calls for heartfelt response. Furthermore, mercy and forgiveness are essential, as there is need to apply them in ones' life towards others. Likewise, when we understand others, we bridge the gap of differences between ourselves and others (Khoza, 2012). Hence, empathy leads us to treat others fairly with decency - and leadership should have compassion, or else it will be void. Therefore, no leader would be effective without the heart of the followers. Khoza (2012) argues that the African philosophy expects leaders to be compassionate, except in cases where dictatorship is the order of the day and the leaders' will is imposed on the followers as they lack compassion. They then rush to make decisions without considering how other people are affected by their actions. More so, most African leadership lacks compassion and is brutal, leading to the death of millions on the continent. Such a mentality of lack of compassion has slowly filtered into schools.

Even though a lot of history has to be overcome, none invalidates Ubuntu. Khoza (2012) posits that every human being is a result of some kind of emergent through the interaction of evolution and upbringing and this enables one to face reality of life through compassion, which enables a person to go deeper into their thoughts and be able to analyse and get illumination about situations (Khoza, 2012). This enables one to realise who they are and their potential, without the sense of 'I', because one is shaped by other people through genetic evolution and upbringing, even though one can go beyond what has been passed on to them, as this is by no means a limit to a person's life (Khoza, 2012). There is always some kind of improvement of a person's life, but there is always a starting point which has been put in place by other people.

3.2.2.5 Moral necessity

Moral necessity shows that human beings are moral creatures, thus giving us a human culture and consciousness and we have mutual obligations Khoza (2012). It follows that, when one practices Ubuntu, it has nothing to do with personal and practical benefits. Thus, when

practising Ubuntu when you do well to someone else you do not get a reward, but it helps in maintaining good relations and uniting people. Sometimes, Ubuntu is referred to as hopeless, ideal and unreal, as it compels one to treat other human beings correctly and it therefore makes an absolute standard of behaviour (Khoza, 2012). In other words, some people view it as totally impossible to be in harmony with all people, as there are some who would always be on the wrong side, but it is reality to those people who are naturally practising it and not doing it simply because the situation forces them to. Leadership should be focused on the common good, humility, integrity, compassion and humanness, though it faces challenges of moving away from unpopular decisions, practice, introspection, self-renewal and makes a point of consultation, persuasion, accommodation, cohabitation, shunning coercion and domination as argued by Khoza (2012). This means, in leadership, one must be able to make bold decisions and be able to do self-renewable, if need be. Khoza (2012) says there is also generation of trust, goodwill and confidence, graciously honourable in defeat, as well as success. Hence, in whatever decisions that are made by the leader, the followers also rally behind him/her, even if it turns out that it does not work out. As Khoza (2012) posits, a moral being appreciates the success of others and also leaders must work to prove themselves. This indicates that naturally there is a feeling of gratefulness for some people's efforts and good leaders will always strive to develop others as well.

On the other hand, African humanism is increasingly gaining popularity in research investigating the complexity of Ubuntu out of Africa, as suggested by Khoza (2012). This philosophy needs to be domesticated and foreign is not welcomed as the way of living of Africans is unique. This is because there is respect for the other human beings in a brotherly way than other cultures, where people are only concerned with their own life. The traditional wisdom of people need not change in the process of writing, as Ubuntu is a living force bridging differences between people, which makes it possible for shared vision (Khoza, 2012). Ubuntu enables one to forgive other people, despite the wrongs they have done and then move on. Furthermore, Ubuntu is within universal humanism incorporated in the human rights law and apartheid has caused people to see the need for compassion to ensure justice (Khoza, 2012).

Despite its embracing and wholesome way of dealing with situations, this African philosophy of Ubuntu has faced several objections. This is because some people take advantage of the human nature of others and exploit them in the process by taking whatever they need and then leave, without saying thank you and will not appreciate the peoples' selflessness (Khoza, 2012). In worse scenarios, some may steal or even murder the person who is showing a human

nature, because in them there is no remorse. In this regard, therefore, some would argue that it is not right to open your door or heart to a stranger, because some might take advantage of you (Khoza, 2012). On the other hand, this may also cause people who are in genuine need for help to be neglected, because people feel insecure in the presence of strangers.

Consequently, capitalism and private enterprise tend to undermine the values of Ubuntu in communities (Khoza, 2012). In capitalism, people tend to focus on individual gains rather than for the community gains. In contrast, in the school environment everyone has to work for the achievement of the school goals and not individual goals. The environment has become so competitive that we have to become strangers to each other, because success means market share and aggressively beating the next person for individual enrichment (Khoza, 2012). Whereas such competition may be feasible in the business sector, in education it does not work very well among people within the same school set up, but such has been witnessed among the private and government schools. On the other hand, Ubuntu commands us to have respect and care for other individuals. The invisible market takes away the altruism as an illusion with no place in the world for risk taking, or profit and loss, where business is business and not welfare. That is survival of the fittest according to the Darwinian view (Khoza, 2012). In the education system, such competition may exist, but at the end it is for the improvement of the examination results, which is good as it is done in a positive way for the community, unlike in business where gains are individual. Furthermore, some have the notion that there are values in business and there is either one fights or dies without the community for the sake of things (Khoza, 2012).

Another objection is that, as strange as they are, we cannot empathise with strangers and even the human DNA they have cannot bridge the gap, as mentioned by Khoza, (2012). This indicates that, in as much as we are all humans, we are not bound to behave the same way. Chances are that there are some who may divert from the norm. A person with a different religion, race, culture, or history is a stranger and is not to be entertained (Khoza, 2012). It follows that the differences in the way we think and view things as a result of our backgrounds may also affect the way we react to situations and this counts for the major differences that exist among people. This was evident during the genocide, where people who co-existed killed each other, as indicated by Khoza (2012). Slight differences caused fatal clashes, which indicates that every slight difference must be given the necessary attention, as there is a potential of a situation going out of hand. Whereas ethnic cleansing in the former Yugoslavian-caused Muslim massacre, Catholic and orthodox churches machete-wielding in conjoin as

much as there are objections, they can be replaced as much has been achieved through collaboration (Khoza, 2012). Thus, the objections can be overcome by encouraging collaboration among the members of the community. Ubuntu is also reinforced by the community's belief in God, because there are many signs of wickedness in us, hence the need to ask for forgiveness from God, even though one may retaliate under attack (Khoza, 2012). Because of that inner nature of Ubuntu, there is always an aspect of regret when one does something wrong and then one would search for forgiveness. In Africa, visitors who came took advantage of our hospitality and caused untold suffering among Africans through apartheid and colonialism in Africa as a whole. For example, the Khoi-Khoi people were at the beach when the Dutch people arrived in 1652 and believed in truth in all men, as they welcomed them, as mentioned by Khoza, 2012). Later, they had to fight back the visitors they had so much belief in, together with their leadership.

Considering the ills of apartheid, it has been proven that reconciliation must begin with the people involved themselves for it to be successful, unlike it being solved from outside (Khoza, 2012). This is an indication that no matter how angry you may be with a person at one time, you need to come to terms, forgive each other and move on as you cannot be foes forever. Reconciliation is necessary for everyday community and individual survival. If there is no reconciliation, it will hamper the progress of a community. Likewise, in a school, if there is a problem among individuals, there is a need to find solutions and move on, as there are organisational goals that need to be achieved. Face to face apology and repentance is necessary for reconciliation. This goes a long way, but is not a substitution for punishment as suggested by Khoza (2012). There is therefore a need for creation of an environment that encourages self-actualisation. Thus, the environment should allow for growth of individuals to their full potential.

Despite all these challenges, Ubuntu encourages levelling on societal classes as private enterprise negates Ubuntu's essential values (Khoza, 2012). Hence, according to Ubuntu, there are no super humans and everyone has to behave in a way they would expect others to behave towards them. Cultural and religious identity separate people into blocs that cannot be reconciled, but, at some point, people have to reach a certain level of consensus. Aliens may arouse something that is not part of the community's essential nature (Khoza, 2012). This means these people bring in some habits which are not part of the community, but there has to be specific friendly ways of dealing with such issues. Even in a school situation, this may happen but the code of conduct will guide the stakeholders and will be reminded of the laid

down expectations. Identity is formed by eating habits, dress, language, taboos and personality and this must be embraced in a multi-ethnic society, as posited by Khoza (2012). This indicates there is always a need to accommodate other people, regardless of their background, but a common ground must be established. Just like in a school, the stakeholders may have a lot of differences, but it is the duty of the leader to ensure that there is a common working environment for all. In a typical African town, people will greet you and ask you about your well-being and this brings a sense of unity and welcomes everyone and Ubuntu, therefore, gained global prominence as a conflict resolution strategy (Khoza, 2012). Every individual belongs to a certain group and it is essential to differentiate in group from group. The willingness of people to co-exist after they have been traumatised helps in dealing with conflict. Leadership also helps in encouragement, compromise and cooperation and, eventually, Ubuntu is slowly gaining popularity worldwide.

These two theories are relevant to the study, as they both consider all aspects of the conduct of a person in the workplace, in the community and as a professional person. The ethical leadership theories allow the leader to be able to deal with dilemmas in the workplace due to the differences that exist among the people. The theories further encourage an atmosphere of harmony, peace and love among individual members allowing them to accommodate each other regardless of personal differences. The theories also compells members of the organisation to talk about their issues and forgive each other. There is also an allowance for individual development in order to maximise achievement and ethical conduct in the organisation.

3.3 Conclusion

This chapter focused on the theoretical frameworks that were used as a theoretical lens to guide the research. The study is underpinned by two theoretical frameworks: the Multiple Ethical Paradigms approach of Shapiro and Stefkovich (2011) and the Ubuntu philosophy by Khoza (2012). While the Multiple Ethical Paradigms approach suggests that there is need to use a variety of paradigms: ethic of justice, ethic of critiques, ethic of care and ethic of profession, when dealing with challenges in the work place, the Ubuntu philosophy calls on the humanness of individuals to come to play in resolving dilemmas in the education system, which in turn embraces the Multiple Ethical Paradigms approach. These two ethical leadership theories compel an individual to act as naturally as possible, ensuring that every individual is given due

attention that will enable him/her to function to his/her full potential - at the same time giving fair treatment to all. The following chapter deals with the research design and methodology used in this study.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

The previous chapter dealt with the theoretical frameworks adopted for the research and this chapter deals with the research design and methodology of the study. It commences with the discussion on the research paradigm (interpretive paradigm) and the philosophical concepts that guide this paradigm, such as its ontology, epistemology, methodology and axiology. Subsequently, an explanation of the qualitative research methodology is highlighted, as it matches the interpretive paradigm. This is followed by the research design for the study: the case study design, the research methodology, the selection of research participants; and the data generation methods chosen: interviews, documents reviews, questionnaires and data analysis. This is followed by issues of trustworthiness, which include credibility, transferability, dependability and confirmability. In conclusion, the ethical issues in research and limitations of the study are discussed.

4.2 Research paradigm

A research paradigm is a set of beliefs that are used by researchers, which have evolved over time (Creswell, 2007). On the same note, Mark (2010) states that a paradigm is a loose collection of assumptions and concepts that direct research. This means that, in a particular paradigm, researchers who have a similar way of thinking about how to conduct an investigation are inclined to use the same type of paradigm, whereas those with a different way of thinking are likely to fall under a different paradigm. Denzin and Lincoln (2013a) also define a paradigm as the net that contains the researcher's epistemological, ontological and methodological premise or an interpretive framework that is guided by a set of beliefs and feelings about the world and how it should be understood and studied as well as guiding researchers' actions. Similarly, Bunnies and Kelly (2010) argue that the beliefs of researcher regulate the way researchers carry out their inquiries. Research should, therefore, be systematic and self-critical enquiry that aims to contribute to the advancement of knowledge and wisdom. This indicates that, for the researcher to go on with well-constructed research, the chosen guiding principles should apply and these principles help in shaping the research. Furthermore, there are four types of research paradigms used in research and these are positivism, interpretivism, emancipatory/critical and pragmatism/postmodernism (Creswell, 2007). In this

study, I have chosen the interpretive paradigm and thus its philosophical assumptions of ontology, epistemology, methodology and axiology are discussed in detail below.

4.2.1 Interpretive research paradigm

The interpretive paradigm believes that, when one sees things on their natural order, their mind will reconstruct meaning and consequently come up with their own understanding of the world they see around them (Mark, 2010). Merriam and Tisdell (2016) describe the interpretive paradigm as one that assumes that reality is socially constructed and there are no laid down rules for reality, but variation results from varying backgrounds and hence is used in understanding or describing issues, as well as interpreting them. Likewise Wahyuni (2012) argues that interpretivists believe in the social construction of reality by individuals which is affected by their varied backgrounds. Similarly, Mark (2010) suggests that the interpretivist paradigm emphasises the ability of an individual to construct meaning that is the understanding of individuals becomes the starting point for understanding a phenomena. Because the way people express their understanding of reality may differ, they are bound not to share the same experiences as their interpretations are bound to have discrepancies. These discrepancies that exist about interpretation of ideas cause the researchers to discard the idea of positivists, as social reality may change according to different perspectives.

Focusing on the interpretive research paradigm while getting information in this research is of paramount importance, as the issue of ethics is viewed differently by different researchers. In interpretive research, the researcher is also interested in understanding how participants make meaning of a phenomenon. This meaning is mediated through the researcher as an instrument and the strategy used is inductive and produces a descriptive outcome. Wahyuni (2012) states that the interpretivists prefer interaction with the participants in order to get deeper understanding of the issues being researched. This means the experiences and values of the researcher and the participants are crucial in the generation of data. The data is produced using interviews, observations, documents analysis and questionnaires to enable the researcher to get the different views of the participants. Data is also analysed to identify recurring patterns or common themes that cut across data. This leads the researcher to look at the complexity of views rather than narrow minded responses (Creswell, 2007). The way people interpret ethics is bound to differ, depending on the natural setting in which it occurs, as the interpretive

paradigm suggests. Because there is no single defined way, then the paradigm will be more suitable in this research.

4.2.1.1 Ontology

This philosophical assumption is based on the nature of reality and the characteristics thereof (Creswell, 2007; Wahyuni, 2012). Mark (2010) suggests ontology involves studying the claims and assumptions made about the nature of reality in which these assumptions make meaning of reality. This means reality is perceived as external and not affected by neither social factors nor their interpretations, as suggested by Wahyuni (2012). Ontology is further described as a philosophical belief system, which is a branch of metaphysics concerned with what exists, with being and about the nature of social reality which means what can be known and how. Furthermore, Klenke (2016) suggests that ontology endorses multiple realities, is socially constructed and intersubjective, as well as shaped by the context. In the light of these guiding principles, the focus will be on the nature of reality in ethical leadership in schools. Questions can be asked, such as: Is the social world continually being constructed through the human interactions and rituals (Hesse-Biber & Leavey, 2011). This means that, in ethical leadership, there is a need to identify whether the social behavior of individuals can be predicted or not. The prediction is based on the behaviour of an individual and the way they make decisions. The philosophical assumptions present different ontological perspectives: a researcher's ontological assumptions impact topic selection, formation of research questions and strategies for conducting research. According to this research, the interpretive paradigm helps in choosing the methodology based on the assumptions about ontology. Ontology also refer to a potentially empirical investigation into kinds of entities, the forms of being or structure of existence in an area (Maxwell, 2012). Such interest prompts one to look at the way the empirical universe happens to be configured into entities and properties. Denzin and Lincoln (2013b) describe qualitative researchers as philosophers, as they take human being in a universal sense guided by abstract principles. These abstract principles then combine beliefs about ontology, like what is ethical leadership or what is the nature of reality about ethical leadership? On the same note, the participants gave their own conceptions, experiences and enactment of ethical leadership. Mark (2010) suggests that participants may give different perspectives about a single incident. This suggests that the participants' way of reconstructing what they see to make meaning and to interpret the same situation is not the same. The researcher then becomes a bond within a

net epistemological and ontological premise which, regardless of ultimate truth or falsity, become partial self-validating (Denzin & Lincoln, 2013b). Thus, the researcher needs to be able to embrace multiple realities about ethical leadership that emerge from generation, of data and be able to get meaning from all the data.

Furthermore, interpretivist paradigms believe in multiple realities, as well as subjectivist epistemology which believes the knower and the respondent co-create understandings (Denzin & Lincoln, 2013b). Similarly, Creswell (2007) describes subjectivity and multiplicity of reality by participants, as resulting from previous experiences. This view is also supported by Bunniss and Kelly (2010), who state that reality is constantly changing and there is no single or ultimate truth. Mark (2010) also suggests that, because of the multiple realities about an incident, it is not therefore possible to give a generalisation about a phenomenon. Therefore, a researcher needs to be aware of the variety of responses and hence should make use of quotes and themes from the expressions given by participants (Creswell, 2007). These quotes and themes that the researcher uses will help identifying different perspectives and those that are recurring and emerging theories or ideas from the participants. This calls for the researcher to be able to carefully group questions according to themes, or in line with the research questions, so that the information gathered is not haphazard, but will show coherence from one section to the other. Merriam and Tisdell (2016) highlight that there are multiple realities, as well as interpretations, from participants for a single event. For researchers, it means one has to be very careful in gathering information to avoid repetition, as different participants may use different expressions, but having the same meaning.

4.2.1.2 Epistemology

A branch of philosophy that investigates the origin, nature, methods and limits of human knowledge, as well as the relationship between the inquirer and the known. According to Creswell (2007), epistemology deals with relationships between researcher and the participants. This means the researcher needs to be close to participants where they work and live to understand their context of knowledge. Dawson (2009) agrees with this assertion when he describes epistemology as the study of the nature of knowledge and how it can be justified. This means looking from where knowledge is obtained from and how participants know what they know. While on the other hand, Wahyuni, (2012) suggests that epistemology is the belief one has of generating, understanding and using knowledge that is acceptable and

valid. On the same note, Klenke (2016) suggest that epistemology deals the researcher's belief system on the nature of knowledge and ways of getting knowledge. Mark (2010) posits that knowledge is gained by respecting differences among the individuals and personal experiences. The concepts dwell on how individuals gets to know the world around them and the role values play in understanding the world. Thus, researcher collaboration with participants is essential, as spending time with them makes one to be like an insider. This way the participants will tend to open up and share information freely. In the light of this, Merriam and Tisdell (2016) highlight that knowledge is not found by researchers but they construct it instead, according the interpretive paradigm. Thus, knowledge emerging from the research will be based on the participants' conceptions, experiences and enactment of ethical leadership.

4.2.1.3 Axiology

Axiology of education refers to its importance, with three functions assigned, which are qualification functions involving acquiring skills, knowledge and dispositions that help one become qualified (Biesta, 2015). Similarly, Klenke (2016) suggests that axiology deals with ethics and values in research. Such beliefs, ethics and values are made explicit by the researcher, so that the readers will understand the context under which the research was carried out and these values suggest the methodology used in research. Furthermore, Wahyuni (2012) posits that axiology also affects the way reality is investigated, including values in relation to what is under study and motivation of actions taken where the researcher cannot be separated from what they are investigating. This means education works for getting qualifications, which one will use to get a career. On the other hand, if one does not get tertiary qualifications, one may get other skills in the education process and therefore the function of education is not restricted to certification. The socialisation function of education involves vocational, professional, cultural, religious and political practices (Biesta, 2015). This means, in order for one to practise at any social level there is a need to undergo some form of education. It follows that, for one to behave in an ethical way, they should have undergone some kind of social education, starting from the home environment and school, until the workplace. The subjectification function of education involves subjects of action and responsibility, where one is allocated an area of specialty. Education impacts on three domains, intentionally or unintentionally, and the impact of educators, curriculum developers or policy makers, who need to take up responsibility for what is achieved in education of the three domains, should provide justification for their ambitions. This dimension is called axiology of education (Biesta,

2015). Axiology is precisely a criterion for judging what we want education to work for, judging from the explanation, therefore education should work for us in practising ethical leadership. This also suggests that, after one has been educated about what the society expects from them in their conduct and way of behaviour, one should be able to put this into practice. Thus, according to the interpretive paradigm, the role of the value of ethical leadership is examined and such value places ethical leadership in its position among other leadership theories, even though they may be some biases. This value of ethical leadership in educational leadership is critical, but some educational leaders seem not to observe this value.

Furthermore, Creswell and Poth (2017) indicate that researchers need to discuss openly the values of research giving their own interpretations and allow the participants' contributions. This calls for researchers to be open minded and able to accept ideas that may be suggested by participants regardless of diverting from the researcher's line of thought, without being offended. With the research of ethical leadership in schools, the researcher has to be very cautious as discussions may become volatile and emotional as this is a controversial topic.

4.3 Research design

These are various approaches to qualitative enquiry and these may include narrative research, grounded theory, phenomenology, case studies and ethnography (Creswell, 2007). McMillan and Schumacher (2010) indicate that, qualitative designs variation are due to varying theoretical frameworks, philosophy and assumptions of the nature of the study. These assumptions therefore are shaped like a blueprint or a plan of how the research will be conducted using various strategies for flexibility. Research design areas include, rationale, selection of participants, ethics, researcher's role, data generation methods, management, analysis, trustworthiness and a timeline (Creswell 2007).

Simultaneously, the researcher must not assume the role of an expert researcher but, be flexible to use open ended questions for the participants to answer freely as the topic under research is emotional laden (Creswell, 2007). This guides the conduct of the researcher and encourages them to be sensitive when generating data to allow participants to give as much information as possible in this research. Hence, researcher flexibility will be ensured by using variety of data generation techniques, which include the questionnaires, interviews and making use of audiovisual materials to allow the participants to freely answer on ethical leadership in schools.

Marshall and Rossman (2011) also state that flexibility is ensured by logic and concise presentation of the study. In this research a case study design will be used.

4.3.1 Case study design

A case study, as a type of ethnographic study, examines a bounded system or case over time, in depth employing multiple sources of data found in the natural setting (McMillan & Schumacher, 2010). It is an intensive description of analysis of a phenomenon, or social unit such as individual, group, institution or community. The unit of analysis, not the topic of investigation characterises a case study. Merriam and Tisdell (2016) argue that there is in-depth description and analysis through empirical enquiry into an investigation of a phenomenon in real life cases, where the phenomena and context boundaries are not clear. This indicates that the phenomena and the context have no clear-cut points. In a case study delimitation of objects aim at understanding a specific phenomenon (Merriam & Tisdell, 2016). Consequently, this study will be carried out in Gauteng East District where data will be generated through exploring ethical leadership in schools. This unit of analysis, the case, may be represented as a heart with a circle at the centre circle (Merriam & Tisdell, 2016). The society highly regards teaching as a noble profession and expect them to be role models in society. Likewise, the researcher will explore through in-depth data generation using interviews, questionnaires and documents reviews.

However, a case study is intensive and holistic in nature and understanding the case is essential through interviews, audiotaping, document reviews, and questionnaires (Merriam & Tisdell, 2016). This means that, through use of a variety of data generation methods, there will be an intensive generation which enables the researcher to get a better understanding of the concept. In this case data management is important as the topic may be highly sensitive. Intensive data analysis, will be carried out through interview transcripts, field notes or researcher's records and physical traces (Merriam & Tisdell, 2016). After the generation of data, then all the data is pulled together, edited and redundancies are then taken out. Thereafter, data is organised in a way which is easier for the researcher to retrieve information when it is wanted. This will allow greater description of data to have a holistic understanding of the three schools that will be under research from where a general idea will be obtained of ethical leadership in schools though information may not be used to make generalisations for the rest of the country as this is a small number of participants.

Despite the relevance of the case study to the research it has its own challenges which is the management of data in a multi-case study (Merriam & Tisdell, 2016). Miles, Huberman, and Saldanha (2014) indicate that the multiple case gives a deeper understanding starting with conceptual framework of questions and even better defined by selection. This needs carefully consideration by the researcher as data generated from 28 participants is quite an amount which needs very good management process like storage, retrieval and even analysis of the data. There is need to link study to policy and larger issues of significance in education (Merriam & Tisdell, 2016). Hence, the link to the South African Code of ethics for educators (2003), the Constitution of South Africa chapter 2 (7,2) and 9.1 (a – f), the Educators Employment Act No. 76 (1998) and the Public Service sections on ethics will be highlighted among others, to find what they indicate about ethical leadership in schools.

4.4 Research Methodology

McMillan and Schumacher (2010) posit that there are three types of research methodologies: quantitative, qualitative and mixed-methods research. This research uses qualitative research methodology that explores attitudes, discover multiple realities and motivates, thoughts, problems, behaviour and experiences using interview methods that bring out in-depth opinions from a less number of participants (Dawson, 2009). On the same note, Klenke (2016) defines qualitative research as an enquiry into, or in-depth understanding of, a social phenomenon, which is carried out in a natural setting. Therefore, this methodology, the researcher has an opportunity to ask for clarifying points, as well as getting more information according to the knowledge of the participants, which forms the basis of interpretive paradigm. Qualitative research is based on meanings constructed by people through on-going research on a social phenomenon (Merriam & Tisdell, 2016). Bunniss and Kelly (2010) concur with this assertion as they suggest that methodology involves understanding meanings from the researcher-participant interactions through inductive reasoning. In this research, the researcher seeks to get a deeper understanding through exploring the views of participants on ethical leadership and teaching in schools. The researcher therefore relies on the participants to give their views and then inductively develop ideas (Creswell, 2007). This means the researcher will work with particular information which is described in detail within the context of the study and hence emerging questions will be addressed as data generation goes on. The researcher should watch out for the possibility of diverting the participants according to the researcher's opinions, as multiple realities emerge through the questionnaires and interviews.

MacMillan and Schumacher (2010) highlight that words are used instead of numbers and hence the need to explore using a variety of methods in order to get a deeper understanding. They also indicate that the use of the triangulation method helps to work on the weaknesses of both methods, ensuring that all the loopholes are addressed and they broaden the understanding of a phenomenon. This also ensured that multiple realities were obtained from the research, as the interviews and questionnaire methods of data generation were used. In order to achieve this, the qualitative methodology was used with the aim of exploring on the ideas of educational practitioners on the issue of ethical leadership in schools. Klenke (2016) cites the advantages of using qualitative methodology as the provision of detailed descriptions on a phenomenon, as well as the authentic voices of the participants. The research therefore aims to get a deeper understanding of what goes on in the schools making use of practitioners from all levels in the school situation

4.5 Selection of research participants

A variety of selection techniques are used in research, ranging from probability to non-probability selection (Merriam & Tisdell, 2016). This study uses purposive selection, which is a type of non-probability method of selection (Tongco, 2007). Purposive selection assumes the researcher has to make discoveries and in-depth understanding, as well as gain an insight from the selected participants, hence the need to select participants from which most information could be obtained (Merriam & Tisdell, 2016). This means the participants selected should have rich information on the topic under investigation, probably based on their expertise and originality. Again, in purposive selection, criterion- based selection was used (Merriam & Tisdell, 2016). Thus, in this study, the school principals, heads of department and Post level one teachers were selected. Likewise, Maxwell (2012) describes purposive selection as strategic selection of where and when and from whom data will be generated, based on the objectives of the study. The selection was carefully done, based on the possibility that each participant would expand the variability of the sample; thus, a common social phenomenon was represented.

Merriam and Tisdell (2016) offer different types of purposive selection, which include typical selection, unique selection, maximum variation selection, convenience selection, snowball selection and theoretical selection. However, two tier purposive selection was used, which involved the selection of a case to be studied and then selecting within the case by choosing

who were the participants, as everyone was not to be included (Merriam & Tisdell, 2016). In this research, schools were selected and from the schools the participants were then selected. In addition to the two tier, multisite design (maximising variation) in the purposely selected sample is another strategy to enhance diversity of participants' views. Since the aim of qualitative research is to understand the process, meanings and local contextual influences involved in the phenomena of interest, it means that there is careful consideration for purposeful selection. The participants were carefully selected from level 1, 2 and 3 or 4 in the schools so that information would be obtained from various levels, as well as varying number of years in the teaching profession. Gender was considered in the selection procedure. Maxwell (2012), however, highlights that no selection procedure best guarantees that all research questions will be answered. The study was made up of principals, heads of departments and teachers who were selected using two-tier purposive selection together with maximising variation method. This type of selection done was more suitable for the research, because there was a specific group of people that gave more of the required information and not just anyone, as they had more experience and interaction with the education system at different levels, unlike new teachers. Four schools were involved in the study which were two secondary schools and two primary schools.

4.6 Data generation methods

Research methods refer to the practical ways of doing research and has specific ways of generating data (Wahyuni, 2012). This study utilises qualitative methods, such as interviews, documents reviews and questionnaires to generate data.

4.6.1 Semi-structured interviews

The researcher used semi-structured interviews, because they allowed the researcher to get specific information they intended to use and also allowed the participants to give their own views (Pathak & Intratat, 2016). This type of interview allowed for the covering of some gaps which may have been left out by either the structured or unstructured interviews. In the semi-structured interviews, there were no choices for selection of answers but phrases in which the participants choose from (MacMillan & Schumacher, 2010). Semi-structured interviews were preferred, as they guided the participants towards the information required by the researcher, which gave a deeper understanding of a phenomenon - unlike structured interviews, which deal with numbers; and open ended questions, which allow people to divert, like giving ones' biography.

Interviews are a good way of generating data from the participants, as they allow the researcher to get clarity on certain issues that may need a follow up. Okeke and Van Wyk (2015) highlight that the interviewer may elicit responses from the participants that will be analysed in the research. The researcher had to be careful to make sure that the atmosphere was private and allowed for free discussions without fear of disclosing and losing essential information. There was a need to give assurance to participants of confidentiality and following proper ethical procedures, though one was not guaranteed that they disclosed everything. When generating data using interviews, it is recommended that the interview development be done with recordings as it happens (MacMillan & Schumacher, 2010). Recordings keep original information and allow for analysis of information, from which emerging issues may be generated. It therefore allows for critical listening skills to be developed by the researcher. Merriam (2002) describes interviews as ranging from highly structured, where specific questions and the order in which they are asked are determined ahead of time, to unstructured, where one has topic areas to explore but neither the questions nor the order are pre-determined. Semi-structured interviews allow for clarity on certain issues. In qualitative research, data analysis is simultaneous with data generation, which allows the researcher to make changes along the way and even redirect data generation due to emerging themes, concepts, and categories against subsequent data (Meriam, 2002). This is important as waiting until the end may cause loss of trustworthy information.

In the light of the above, in each of the four researched schools, I interviewed the school principal, two heads of departments, and four teachers from each school in order to establish the ethical functionality of the whole school. The interviews allowed flexibility in unstructured questions, which brought interesting and meaningful results (Okeke & van Wyk 2015). Consequently, the information from all participants was therefore compared easily. In this research, voice recorders and videos were used in semi-structured interviews, which allowed for originality in interesting issues that came up during the interview. The recordings were then transcribed and scripts written, where all the information from the interviews was put together and then analysed the responses given.

Table 4 -1: Participants per school

School	A	B	C	D	Total
No. of questionnaires issued	15	20	15	15	65
Interviews held	7	7	7	7	28

4.6.2 Documents reviews

Documents reviews involve the extraction of information from artefacts, pictures or print media for use in evaluating a programme (Okeke & Van Wyk, 2015). Such a review of the documents allows researchers to identify areas that may be lacking which leads to programme failure. Elo and Kyngsa (2008) highlight that analysis of content from documents allows the researcher to test theoretical issues and enhance understanding of data. Therefore, the content in documents help in conceptual understanding.

Furthermore, documents distinguish one organisation from another showing how the organisation operates and its conditions for existence (Owen, 2014). The documents that will be used in this research include all the policies that govern the functioning of the public schools as organisations. Documents may be used to evaluate and gather facts about the conduct of the people in the organisation (Owen, 2014). In this research, the SACE Code of Professional Ethics, the South African Constitution (Act 108 of 1996) and the Employment of Educators Act 76 of 1998 were used, among others. These pieces of legislation were used in evaluating the ethical conduct of the educators in schools using relevant information from the policies.

Subsequently, the advantage of using these original documents was that they helped in establishing the legal basis from policies (Owen, 2014). This ensured that information was not distorted and fairness established when dealing with cases. The disadvantage of document analysis in qualitative study is that it may not be used alone, but may have to be used in conjunction with interviews or questionnaires in order to make a meaningful evaluation (Okeke & Van Wyk, 2015). Therefore, the information obtained from the teachers was then evaluated against the policies to identify to what extent the policies were being adhered to with regard to ethical issues of the profession.

4.6.3 Questionnaires

Likewise, questionnaires may also be close-ended, open-ended or may have both types of questions (MacMillan & Schumacher, 2010). Whereas interviews may bring out valuable information, questionnaires may be preferred by some participants in cases where the issues to be discussed seem to be more sensitive and may not be free to air out their views regardless of the way you try to assure the confidentiality of the information. Structured questionnaires allow the researcher to collect the data required in terms of numbers, making use of the Likert scale. Open ended questions allow the respondents to express their views freely without being guided and it helps in determining the actual feeling of the respondents to a particular situation. A semi-structured questionnaire allows both the respondents and the researcher to get as close as possible to information, which helps in reaching useful conclusions (MacMillan & Schumacher, 2010). The semi-structured questionnaire is best suited for the research, because it seeks to understand ethical leadership in schools and not just numbers. Questionnaires are also a good way of generating data, because there is uniformity in measurement as the same tools were used for the various participants (Okeke & van Wyk, 2015). I preferred the use of the semi-structured questionnaire first before the interview, as this helped the participants' to clarify and carefully think about certain issues before the interview. This also gave the participants time to gather information, unlike just interviewing them without prior exposure, as they would have left out important information. In as much as it may be essential to have prior knowledge about the topic, this may also be prone to abuse and may lead to tailor-making information to suit what the participants think the researcher is looking for. Creswell (2012) suggests that some participants have a problem in articulating themselves and may be shy in interviews. Consequently, such participants may express themselves better in writing than interview

Having said the above, the questionnaires were administered to school principals, heads of departments and level 1 teachers. Okeke and van Wyk (2015) posit that questionnaires allow the participants to answer in complete privacy at their own pace and no training is required. I felt that participants were able to provide useful information without fear of victimisation.

4.7 Data analysis

Data analysis is the process where qualitative researchers make meaning through the synthesis of data from specific to general and where patterns and categories are formed through thorough analysis, using field notes and transcripts, making data generation and analysis interwoven

(McMillan & Schumacher, 2010). Thematic analysis was used in this research to analyse data as it was the best method for analysing participants' responses regarding their perceptions, experiences and possible causes of unethical leadership (Okeke &Van Wyk, 2015). In this research, the responses were based on ethical leadership. The aim of thematic analysis was to uncover themes that emerged from data, hence assisting in shaping interpretations (Okeke & Van Wyk, 2015). In analysing data, similarities and differences were also established.

Various steps have to be followed when thematic analysis is used: First, coding was used, followed by separation of data using codes putting it into clusters for further analysis. Annotations were then done which summarises the content establishing patterns, which enables interpretative analysis (Okeke & Van Wyk, 2015). The emerging patterns were further coded using their degree of generality, thus the researcher made each theme valid. The final stage was the colour coding stage, where patterns and discrepancies were finally established (Okeke & Van Wyk, 2015). The odd cases did not bring out any patterns. The emerging themes were then derived from the data.

Consequently, from the data generated, codes were allocated to the responses given by the participants. Similar codes were grouped together and summarised, using the inductive approach, then patterns emerged. From these patterns, the emerging themes were established using interpretative method and those that had discrepancies were separated making use of memos. Furthermore, the researcher attended training on the use of the software, called Atlas.ti, which is computer software that assist researchers in analysing qualitative data by interpreting texts, audio and video data (Okeke & Van Wyk 2015). This programme further helped the researcher to group the information based on ethical leadership in schools. The programme helped in cross analysis of the teacher's findings. These analysis methods were more appropriate as large amounts of contextual data were thematically analysed, making use of the inductive approach and making the process manageable. In order to effectively present the findings, the descriptive analysis was used where the interviews were described in detail, helping the reader to visualise and develop a feeling about the context in which it occurs.

4.8 Issues of trustworthiness

When research is carried out and the findings are published, it is essential that readers value the information they read and trust that it is an academic piece of work, which is different from any other article in the newspaper. Credibility, comparability, transferability, dependability,

confirmability and authenticity are the key features of trustworthiness in qualitative studies and these are discussed in detail below.

4.8.1 Credibility

This shows a true sense or authenticity of the findings to our participants and the readers, in which after presentation they were all in agreement to what was presented (Miles, Huberman & Saldana, 2014). Thus, the research study results truly reflected that they were original and had not been tempered with. The researcher ensured that the process of data generation captured all the information given by the participants using voice recorders and questionnaires. To ensure credibility was achieved, meaningful context rich descriptions were given, making the research account sensible and convincing to the reader (Miles *et al.,* 2014). Thus, the descriptions given were clear and concise, so as not to distort the meaning but to convey the intended message using triangulation.

Marshall and Rossman (2011) highlight that credibility depends on effective use of various research methods within the same parameters. Likewise, interviews and audio-visuals, as well as questionnaires allowed for systematic and clear findings which are coherent. Descriptions of the processes followed were crucial in confirming my research questions and conclusions, as well as for identification of areas of uncertainty and negative evidence accounted for and a consideration for rival explanations (Miles *et al*., 2014). These descriptions were gathered from different sources to ensure that all, even those who may not have been confident in expressing certain views during the interview, were probably going to say something in the questionnaire. Furthermore, Creswell (2007) states that credibility may be achieved through substantial and prolonged engagement that is persistent from multiple data sources. Since the findings were from different sources, there is a need to ensure that there is a good back up, as soon as the participants agree to the findings as being accurate and, if not, an explanation being given (Miles *et al.*, 2014). In my study, I ensured such back-ups using the email, hard drive and the laptop to ensure that all information was safe for future reference. All documents were kept in files in case there may be need at a later stage.

4.8.2 Transferability

Transferability is the process of taking the results obtained in a research study to another place and being guaranteed of finding more or less the same results, hence the need for thick

descriptions, which enable the reader to judge and transfer information into a different place with similar settings (Creswell, 2007). Consequently, the researcher has to ensure that every useful detail is recorded to allow other readers to make adjustments where necessary. Rossman and Marshall (2011) describe that the responsibility of the second researcher is to prove the same study in another place with similar settings. Similarly, Merriam and Tisdell (2016) and Miles *et al.,* (2014) also concur that the burden of transferring the information does not lie with the original researcher, but sufficient descriptive data has to be made available for other researchers. This means, when the researcher is doing the writing of the results, it should naturally fall in place that the information given is sufficiently detailed for others to verify. Thus, the original participants' characteristics were described for applications to be done in other situations and limitations on sample selection described. The findings of the research should be consistent with the readers' own experiences and suggestion of settings to be tested using the findings and their replication in other studies (Miles *et al.,* 2014). This means the findings should not be completely new to the reader, but should be familiar with the day to day settings that reader encounter, though new information might be present.

4.8.3 Dependability

The ability of a research report to give the same results when taken to another place (Creswell, 2007). Thus, one may depend on the findings due to their accurateness and relevance to the current societal issues. Miles *et al.,* (2014) concur with the notion as they highlight that dependability deals with consistency overtime of a research study across the researchers and methods, with clear research questions that are congruent with the design. Thus, attention has to be made to ensure that the design match the research questions on ethical leadership in schools using the case study of selected schools in Gauteng East District. Data sources show meaningful parallelism with clearly defined paradigms and constructs and generation of data within a specified time from the participants (Miles *et al.,* 2014). Creswell (2007) highlights that as the data picture becomes more complete, it accounts for the changes in understanding the case study protocol. Thus, according to the interpretive assumption, the world is always constructed and replication is problematic (Rossman & Marshall, 2011). This means data generated may not be obvious, but it is constructed from the emerging themes from the findings, which makes the interpretive paradigm more preferred, as it then becomes situation specific. Miles *et al.* (2014) posit that checking on quality data ensures that there is no bias.

This feature of no bias makes the study results more dependable, as there are no cases of data manipulation.

4.8.4 Confirmability

Confirmability is the process where another researcher carries out the same research in another setting and obtain similar results (Rossman & Marshall, 2011). Thus, the degree to which judgements could be made about the findings of a research without bias by the researcher or reader, or where a tracking progress may be used to track data generation (Creswell, 2007). This means, in order to track changes, there is need for clearly defined procedures followed by the researcher. Miles *et al.* (2014) concur on the need for neutrality and freedom from bias accompanied by clear method and procedures explicitly described to give a complete picture. Hence, according to this research the interview method, audio records as well as questionnaires ensured no biases as information was generated from the participants' natural settings. A specific sequence of data handling procedure was shown clearly which leads to conclusions on the research which can be linked to data (Miles *et al.,* 2014). All these processes will ensure that the awareness of personal assumptions values will not affect the process of data generation.

4.9 Triangulation

Hesse-Biber and Leavey (2011) describes triangulation as the process in which two or more research methods are employed on the same research question and then areas of convergence are established. MacMillan and Schumacher (2010) states that through triangulation, the researcher, in searching for significant features, brings data from different sources or from the same source but different methods of enquiry, or using different observers and make analytical statements which credibly illuminate these features. Therefore, triangulation strengthens confidence in a statement. A critical friend needs to look at the work and challenge findings, so they may help highlight any areas which need immediate attention. Peer debriefing plays devil's advocate in questioning the research process and outcomes (MacMillan & Schumacher, 2010). Thus, use of a peer is effective, but requires openness and humility to ensure friendship survives, as every analysis made by critical friends has to remain purely academic. The report must be sufficiently detailed to give the reader confidence in the findings. MacMillan and Schumacher (2010) note that information given on account of findings needs to convey justification on the point. Thus, every stage must be available in detail. In this research, data generated from the various participants will ensure that there is sufficient triangulation, hence closing the possible gaps in the findings.

4.10 Ethical Issues

Ethics is the practice of morally acceptable actions and the ability to distinguish right from wrong (Pushpa, 2012). In research, there are certain practices that are deemed as ethical and some are unethical, as indicated by Rossman and Marshal (2012). The focus is on the researcher to do what is ethically acceptable and do no harm to the research participants. Hesse-Biber and Leavey (2011) define ethical guiding principles as those that are intended to guide researchers to take responsibility for their own ethical conduct. The guidelines may vary from one profession to another, but the principles are generally the same. Floor and Wood (2006) identify three categories into which the ethics may be categorised: professional integrity; responsibility to research participants; and funders. Digression from ethics should be because of careful consideration, rather than ignorance. The researcher was very careful and analytical in the way research was conducted to ensure the best outcome.

When data was generated, the researcher ensured it was well kept. I further ensured that data was processed accurately and secured. I had meetings with each individual research participant and advised them of their rights and that, in reporting the findings, I was going to use of pseudonyms to protect their identities (Floor & Wood, 2006). This assurance enabled the participants to give as much information as possible, knowing that whatever they shared with me was safe.

I also applied for ethical clearance from the Wits School of Education Research Ethics Committee. Further, I applied for permission from the Research Office of the Gauteng Department of Education to carry out the research in their schools. In addition, I sought permission from principals, heads of department and teachers of all the schools who were to take part in my study, informing them about the nature of the study, as well as well the scope of the research. The participants were also given consent letters to read and sign and these clearly explained their rights, such as the right to withdraw from the study without incurring any penalties, issues of anonymity and confidentiality of the information that they will provide during the study. These consent letters sought permission from the participants before the study was conducted, making sure that they understand what they would be involved in. Likewise, the participants were be informed that, all data generated will be stored under lock and key in the supervisor's office and will be destroyed after 3-5 years.

4.11 Limitations of the study

Research projects may have limitations and indication of the limitations shows that the researcher understands reality and may, therefore not make generalisations to what has been studied (Rossman & Marshall, 2011). From the topic of ethical leadership in schools, some participants were not free to disclose information for fear of victimisation and the researcher had to ensure that information they supplied was solely for study purposes and would not be used against anyone. Permission letters from the department of basic education were shown to participants for them to have confidence. Limitations may show from conceptual study through to the research design and an indication of the limitations reminds the researcher what the research study is and is not (Rossman & Marshall, 2011). The availability of the participants at the time of research may not guarantee that these are the best candidates, as the topic may not be judged from an outward expression, but needs one to have a good conception or knowledge about ethical leadership. This limitation was minimised by the inclusion of educators at different levels, as well as varying years of experience in the profession. The selection of the schools was done using purposive selection, where only schools nearby the researcher were used to reduce travelling expenses. A small number of schools was used, due to financial constraints, though the researcher tried to use schools from varied areas with varied backgrounds.

4.12 Conclusion

This chapter has discussed the paradigm used in the study in terms of ontology, epistemology, methodology and axiology. Subsequently, an explanation of the qualitative research methodology was highlighted then a description and justification of the research design for the study, which is the case study design. Furthermore, the selection of research participants which was purposive was explained. This was followed by the data generation methods which were the interviews, documents review and questionnaires. Therefore, the issues of trustworthiness (credibility, transferability, dependability, confirmability) were discussed and this was followed by triangulation. Lastly, ethical issues in research and how the researcher ensured adherence to these and limitations of the study were also explained. The following chapter deals with data presentation and discussion of the study.

CHAPTER FIVE

CONCEPTUALISATION AND EXPERIENCES OF ETHICAL LEADERSHIP

5.1 Introduction

The previous chapter focused on the research design and methodology adopted for the study. Due to the massive data that was generated, for ease of reading the data presentation section was subdivided into three chapters: Chapter Five, Six and Seven. Briefly, Chapter Five dwells on the descriptive presentation and analysis of the conceptualisations and experiences of ethical leadership, while Chapter Six presents a descriptive analysis of the participants' enactment of ethical leadership in the researched schools. Chapter Seven concludes the descriptive analysis of the data, by examining what the participants believed were the causes of unethical behaviour in schools and the suggestions to minimise unethical practices.

The data was generated from the various participants through the interviews, questionnaires and documents reviews, with the research participants, the principals of the researched schools, the Heads of Department and the Post level one teachers. Thematic analysis is used in the analysis of data as explained in the methodology chapter. A critique of the findings is then facilitated through interrogating the research questions, literature review and theoretical frameworks, which were explored at great length in Chapters Two and Three respectively.

In order to remind the reader of the broad critical questions, which were presented in the introductory chapter and to maintain focus, they are re-stated here:

- What are the participants' conceptualisations, experiences and enactment of ethical leadership in schools?
- What do research participants believe are the causes of unethical practices in schools?
- What should be done to minimise unethical practices in leadership and teaching at schools

Further, in presenting the data, I wanted to ensure that the voices of the participants were not lost. To this end, *verbatim* quotations are used throughout in the data presentation and discussion. Pertinent findings are then analysed through thematic analysis, as discussed in the previous chapter on the research design and methodology.

5.2 Data presentation and discussion

As indicated earlier, the data presented in this chapter was elicited from the teachers, heads of departments and school principals about their conceptualisations, experiences and enactment of ethical leadership in schools. The discussion is presented through themes that emerged from the field.

5.2.1 The participants' conceptualisations of ethical leadership in schools

The main issues that came out from the interviews, with regards to the conceptualisations of ethical leadership, with the research participants (the school principals, heads of departments and teachers from the three researched schools) showing some understanding of the concept of ethical leadership. The participants indicated that one needs to be fair, just and honest; have integrity and always do the right thing; refrain from discriminating, show no nepotism and not steal school funds; and be true to oneself as a leader. Furthermore, the participants highlighted that a leader must practise what they preach, educate the learners properly and make sure they have learnt something. Also of importance is the fact that the leader must take into cognisance the people's norms and values; respect the constitution of a country and lead according to it, upholding the values and norms of the society, while taking into consideration the surrounding people and their traditions and then imparting to the learners to perpetuate their culture and how the community understand education. Similarly, the participants indicated that one should have good relations with people and with colleagues, have good morals, be a high well levelled person with good leadership skills and lead by example. The participants also indicated that a leader should serve and be in harmony with their deputies, old and new teachers and admin staff, regardless of race or personal background. No favours and no friendship should be shown and all the necessary equipment should be provided to all the educators. Ethical leadership was also viewed from a social justice point in education, where ethics was separated from morality, as ethics has to do with professions where policies must be followed, including school rules and laws in the principles of management and morality with the personality of an individual. Furthermore, the participants indicated that it is important for a leader to follow the educational policies regardless of the challenges faced by the school, so that the ultimate goals of the school are achieved; should be truthful about school results, even if they do not promote the marketing of the school; and be positive in words, mind and spirit. Above all, leaders should use Ubuntu in promoting a positive working environment and critically questioning all the aspects of the school.

In response to the question one of the teachers, Mr. Donald from Nelson Secondary School said:

> *My point of view it will be from a social justice, so I understand ethics and ethical leadership, all falling under the umbrella of social justice, everything has social justice as an issue, so for example, I would in looking at ethics, I would separate ethics from let's say morality because I would think that ethics has more professionalism while morality has to do with personal, being a person, but in terms of education, obviously policies in education as a profession, I don't see education as a profession, I see it as a vocation, therefore, when I understand ethics I understand that underlying those ethics there has to be social justice in education.*
>
> (Mr. Donald –Teacher: Nelson Secondary School)

The same question on conceptualisations of ethical leadership was asked to a teacher, Mr. Yagu from Eykaryote Secondary School and he said:

> *It is leading the schools following the rules and the laws in the principles of management but at the same time also understanding the human relations within the relationships within the institutions.*
>
> (Mr. Yagu – Teacher: Eukaryote Secondary School)

Similarly, in their understanding of ethical leadership, the Head of Department from Nelson Secondary School, Mrs. Margret said:

> *I can talk about ethical leadership in post level 1 or 2 my understanding is that we need to trust each other there is trust honesty and consistency and as leaders we need to lead by example. Let's say you need to do something before you go to the people or the people under you, you ought to have an understanding of what you are going to say and how to do it. You do it first and then go to the people with an understanding of how and when or what to do that means you must be very proactive when it comes to that you being honest with yourself first because if you are not honest as a leader it means your people also are not going to be honest and treat them equally.*

(Mrs Margret – Head of Department: Nelson Secondary School)

In the same manner, the Head of Department from Endego Secondary School, Mrs Meyer, also said:

> *For me if you talk about ethics or ethical leadership, it's about your morals your values as an educator how you are towards your students, how you are towards the people your peers ok and if you are in leadership position so may be for example, if I am an H.O.D how am I at work with teachers under me, or if the principal how is she or he work with teachers under him or teachers at the school. So ethics is your, are you truthful are you fair are you just in the decisions that you make. When you give feedback to teachers in the manner in which you give it to them for me that would be ethics.*

(Mrs Meyer – Head of Department: Endego Secondary School)

The principal from Endego Secondary School concurred with the other participants from the researched schools on ethical leadership:

> *Ethical leadership besides the schools in the country as a whole it's lacking. I am sure the current state of our governance and the previous president so ethical leadership would obviously for me be running the school in a way that our ultimate goals is having the learner in mind but in order to reach the goal of learner success we need to ensure that all processes are done correctly. Now what happens is when nepotism comes in as a principal overlooking certain educators' flaws and faults and favouritism obviously that's unethical. Financially being unethical stealing school funds things of that sort I don't think it will affect me because we don't have access to the finances here at this school but it would be for me ethics and ethical leadership in schools would be fair and just to all learners. Being fair and just to all levels of learners and parents no favouritism no nepotism things of that sort and obviously with regards to assessment and results not glorifying results to suit the marketing of the school.*

(Mrs. Arifa – Principal: Endego Secondary School)

Likewise, the principal from Nelson Secondary School was in agreement with the other participants on their conception of ethical leadership:

You know when it comes to ethical leadership it's so important to me that we have actually in this country we have something like is it in Norway etcetera where if you don't pass the board of ethics you cannot become a manager or a school principal so what comes to mind is like honesty working with people but when I say with people there is three things I work with you know our normal it's been said and its through my teachings as well and I hope you will also practice this in future. Your positive words thoughts your positive words and your positive actions must be in harmony so you be honest thinking honesty and be honest and you do the right things. It's only through ethical leadership you know setting an example then we can achieve what we already want to achieve. It's a belief system but it's so important even in this country I just can't go further into it. It axe me when I want to go further.

(Mr. Vincent –Principal: Nelson Secondary School)

Besides the use of the interviews, data was also generated using questionnaires, as stated in Chapter Four in the Research Design and Methodology. From the responses of the participants, it is evident that there is a general consensus on the conceptualisation of ethical leadership. The responses of the participants indicated that ethical leadership involves leading according to the rules, adhering to set standards, values and principles stipulated in the code of conduct. In addition, truthfulness, integrity, trustworthiness, fairness; respect between educators, learners and principals; respecting feelings and decisions of others, whether positive or negative; accepted behaviour and leadership within the policy framework; leading by example, consistence, having moral values and being a responsible leader; using Ubuntu in promoting a positive working environment; morality by critical questioning all the aspects of school; making good decisions; and respecting and observing societal norms and values.

The findings from the questionnaires corroborate the findings from the interviews. These findings seem to be supported by the documents also used by the researcher: the SACE Code of Professional Ethics act number 31 of 2000, as well as the constitution of the Republic of South Africa Act number 108 of 1996. According to the constitution of the Republic of South Africa Act number 108 of 1996, in chapter 2 in the bill of rights on 7.2, the importance of respecting, protecting, promoting and fulfilling the rights as stated in the bill of rights. From the interviews and the questionnaires, there seems to be a concurrence with this and it indicates that there is some knowledge of what is expected in ethical leadership. Act no. 31 of 2000

SACE is set to maintain and protect ethical and professional standards of educators, by means of the functioning of the council. These standards set for the educators to adhere to govern the way they operate in the teaching profession.

This study on ethical leadership in schools is underpinned by two ethical leadership theories: the Multiple Ethical Paradigms theory, by Shapiro and Stefkovich (2011), and Ubuntu philosophy by Khoza (2012), as indicated by the Theoretical Frameworks in Chapter Three. From the conceptualisations on ethical leadership, the participants indicated the need to adhere to the code of conduct for educators, which is derived from the SACE professional code of ethics for educators. As such, adhering to the school policies, as well as the code of conduct for educators, is a priority in ethical leadership. This is also indicated by Shapiro & Stefkovich (2011) in the ethics of profession, where there is emphasis on individuals following the code of ethics in their profession and adhering to the set standards. On the other hand, according to the Ubuntu philosophy by Khoza (2012), when one practices humanity and compassion, the findings indicate that empathy is shown, as well as trustworthiness and respect. This also ties in with the ethics of care.

Ethics of justice is described as the legal and democratic process which focuses on the rights and the laws, from which two schools of thought have been derived, according to Shapiro and Stefkovich (2011). The ethics of justice also prevails in the findings, as indicated by fairness and ensuring that the rights of individuals are not infringed - and also following the set standards in the day-to-day conduct. Morally accepted principles from the findings also indicate that the aspect of ethics of justice in education is critical. This shows that all the stakeholders in the education system should be treated with dignity, respect, fair play and equality. Similarly, the terms that are used in ethical leadership theories - like honesty, trustworthiness, integrity, fairness, openness, as indicated by Ciulla (2014) - seem to suggest some of the qualities of an ethical leader, as these are some of the important traits that an ethical leader should have. These aspects have also been shared by the participants in their views of ethical leadership. Meanwhile, Sama and Shoaf (2008) posit that professions are viewed as moral communities and professional leaders should have moral intelligence and should disseminate moral values effectively. In addition, in order to achieve some of the aspects mentioned by the research participants, Elias (2013) indicates that educating individuals is the key to empowerment and the leader should promote social justice, equality, peace and dignity. Also, Vogel (2012) carried out a study that hoped to shed light on the values each educational leader should have, which are more individualistic and personal, expressing individual choices.

The findings from the interviews and the questionnaires tie in very well with the documents reviewed in line with ethical leadership. The important aspects in ethical leadership that were mentioned by participants agree with the Ubuntu philosophy by Khoza (2012), as well as the Multiple Ethical Paradigms theory by Shapiro and Stefkovich (2011). Generally, the participants have some kind of knowledge about ethical leadership and what is expected for one to be referred to as an ethical leader.

5.2.2 Experiences of unethical practices in schools

The participants from all the three schools indicated a number of unethical issues in interviews, which range from some teachers who just gave learners work and sat at their tables playing with their phones or on the computers without even explaining the work to the learners to just giving the learners papers with answers to questions without going through the work with the learners. Some teachers exposed examinations to learners before they wrote the examination, which is against school rules, as well as the examination regulations. On the other hand, other teachers would allow learners to use cell phones during their classes and yet the use of cell phones is not allowed in the school. Some of the teachers demanded that learners pay them for late submission of work, so they would mark the work. Some did not mark the learners' work thoroughly and the mark allocated did not reflect the performance of the learner. Similarly, some teachers asked the learners to pay their school fees to them and never submitted the money to the school secretary. The learner would latter discover when they are not issued with a school report. In other instances, some teachers were loaned money illegally from the school funds for personal use. The matter was taken to SACE, but nothing was done - even by the school principals, because they were involved.

In some instances, the teachers were not able to resolve differences amongst themselves and they remain enemies due to lack of conflict resolution strategies. Lack of communication between management and the rest of the school, when addressing parents, learners, teachers and worse still sexual harassment of some teachers in schools. Another worrying issue was that the top management spied and discussed issues of level one teachers with other teachers and leaders were not taking initiative to support learners who were failing and also lack of respect for the teachers by some management members who made announcements in classes without first addressing the teacher. Likewise some teachers indicated that, the management members did not listen to their problems and they just rush to conclusions and authoritative decision

making by some principals was the order of the day, because they lack critical thinking. In some cases the top management addressed individual teacher issues in the staffroom instead of calling the concerned teachers privately. In addition favouritism by some principals was mentioned who took their friends for drinks during teaching time and their lessons given as relief to other teachers. Unfair allocation of teaching posts without considering the qualifications of the teachers was also indicated as a problem in all the schools and this caused the schools to be divided, as well as unfair distribution of teaching loads.

A teacher from Eukaryote Secondary School Mr. Yagu mentioned a worrying issue and said:

> *One problem that I have seen is a learner does not do work and the learner is bringing that work to the teacher and the teachers demands payment or maybe a cool drink, to me its corruption and an issue whereby learner scripts are not marked completely and by the end of the day a mark is given but does not reflect the true performance of the learner to me again it's unethical.*
>
> (Mr. Yagu – Teacher: Eukaryote Secondary School)

The same question on unethical practices was asked to Mr. Ndamura from Nelson Secondary school he said:

> *It's a bit tricky. May be I can say there is an experience of someone taking one educator for a drink during teaching time and this will cause a lot of questioning what kind of leadership is that. Its unethical because it is being done during contact time where the teacher is expected to be in class if the teacher is free the teacher may be busy preparing for the next lesson and it will cause others to lack trust in the one who is taking the other one out of class. So sometimes you may find that relief is set for other teachers to serve relief when the teacher has signed present but at that particular time the teacher is not there.*
>
> (Mr. Ndamura – Teacher: Nelson Secondary School)

Another disturbing finding was the handling of finances in schools from Eukaryote Secondary School. Mrs. Rachel, a Head of Department, mentioned that:

> *One unethical thing that I have observed so far is one whereby you find that educators let's say for instance when it comes to finances learners when they have to pay school fees they pay to some other teachers and you find that at the end of*

the year when learners are supposed to get their school reports they can't get the reports because the school fees is outstanding you find that they have paid the teachers the teacher did not give them a report or register that the learners have paid, that's the only unethical thing that I have observed so far.

(Mrs. Rachel – Head of Department: Eukaryote Secondary School)

On the other hand from Endego Secondary School the head of department Mrs. Minyans mentioned some of the unethical practices she observed at the school, she said:

Ok I found in the past that if teachers didn't function well, if they did function well they could have slipped up a little bit but like I mentioned before with the mentorship it is extremely important I totally believe in it they were called in they were reprimanded for it. The unethical part is the leadership at this school actually discusses it with other people on staff and everything that's exposed like I am saying I actually thought it was dealt with unethically it would have been done differently. The teacher that was involved was experiencing heavy stress going through things at home. If we are not accommodating with our teaching staff it's going to rub down on kids that we teach even behave badly with them, and at my school quite a lot of ethical but I find that our senior management they don't do things generally they keep screaming from down the passages for kids they need. A teacher may be involved in a lesson with that class they may need a learner don't think it's fair on that learner he may be the bright one in class may have all their work up to date and that but for him to be constantly be called out of class to run errands and things like that for me that is unethical and screaming and shouting it doesn't go with the environment and if we are going to pass off or we are going to teach these kids values, that's one of the things we shouldn't be doing.

(Mrs. Minyas – Head of Department: Endego Secondary School)

Similarly, in his experiences of unethical practice at the school the principal from Nelson's Secondary School Mr. Vincent cited that:

The school with the old principal there was a lot of unethical things that happened and when I noticed it I approached him, I confronted him especially on the finance and he always brushed me aside and or get other people to keep me in the dark

or keep me out of meetings or make sure I don't know what is happening or override me but unfortunately for him at the end of the day I had to report and I put it down on paper and I reported to the department to save myself because people mustn't come and say I was part and parcel. And I spoke out often about his unethical behaviour to the district officials etcetera so nobody could say Mr Vincent did not say anything. It was unethical behaviour on a lot of funds but a lot on financial, financial aspects and a lot on personnel also. The way personnel was treated.

(Mr. Vincent – Principal: Nelson Secondary School)

On the same note of experiences of unethical leadership in schools the Principal from Eukaryote Secondary School Mr. Labima said:

Ya, you see human relations, people don't have a good human relations especially in communication, addressing parents, staff and learners.

(Mr. Labima –Principal: Eukaryote Secondary School)

Another method used in the generation of data was the questionnaires on the experiences of unethical leadership in schools. A number of issues were highlighted which included management discussing educators with other educators, some teachers having egocentric views, lack of responsibility, undermining educators' ability, racism, calling learners names, disrespecting the educators, corruption, dictate decisions on behalf of everyone, interrupting and dismissing someone's views without giving the person a chance to express themselves. Some teachers have experienced lying about school related issues, the principal not following school rules and choses to follow certain rules, constant and daily late coming to work, as well as favouritism which creates a total disregard to authority.

Unlike the other teachers there was a newly qualified teacher who highlighted that they don't want to focus on the negatives of the school. From the researcher's deductions there were issues at the school as indicated by the other educators but this particular teacher was a bit reserved and preferred not to say anything. It was very clear that at this school there were visible divisions among the staff members. This was evidenced by the response of the teachers. Those teachers who were on the side of the principal preferred not to answer the questionnaire while those who were against the principal answered the questionnaires.

During review of the documents from the Department of Education, Gauteng East Education Department sent a circular dated 27 September 2017 from the Director Chabalala (2017) to the schools on the subject of quality assurance of all SBA (School Based Assessments) tasks and examinations. The letter indicated that all SBA and examination tasks had to be marked by the allocated teacher and moderated by the Head of Department. The schools were reminded that it was the duty of the deputy principal to ensure quality at the school and the school principal accountable for all the marks submitted. The letter was written after a number of issues were identified where the educators were involved in a number of fraudulent activities regarding marking and moderation procedures and the District was busy investigating, including: (a) Scripts not marked while marks appearing on the mark sheets and (b) There were differences in the marks on the scripts and the actual recorded mark on the mark sheet. This was indicated as a serious misconduct which points to the lack of and/ or poor quality assurance business which is the responsibility of the school principal.

Consequently the educators were referred to the National Policy Pertaining to the Programme and Promotion Requirements (NPPPPR) Regulations pertaining to the National Curriculum Statement (NCS), the section of the CAPS document referring to assessment per subject as well as the Government Gazette 31337, 29 August 2008, Vol. 518 No. 8944, with special reference to Chapter 2 page 11 and Annexure M on page 180 (Department of Education, 2011). On verification from the Government Gazette 31337 the information regarding recording of SBA marks is on Chapter three and not Chapter Two as stated in the letter. According to the Government Gazette 31337 of 29 August 2008 Chapter Three Section 5(1)(e) which states that 'School Based Assessment and Practical Assessment Task components/ Language Oral must – be evaluated, checked and authenticated by the teacher before being presented as the learner's evidence of performance'. On Chapter Three Section 5(3) it indicates that, 'failure by the teacher to maintain a portfolio of assessment tasks constitutes an act of misconduct and will be dealt with in terms of the Employment of Educators' Act, 1998 (Act No. 76 of 1998) or other appropriate measures'.

Furthermore school principals had to bring to the attention of all educators Section 17(1)(a) which states that 'an educator must be dismissed if he or she is found guilty of theft, bribery, fraud or an act of corruption in regard to examinations or promotional reports'. In addition Section 18(1) (a) of the Employment of Educators Act 76 of 1998 as amended had also to be brought to the attention of the educators as it states that 'misconduct refers to the breakdown in the relationship and an educator commits misconduct if he or she fails to comply with or

contravenes this Act or any other statute, regulation or legal obligation relating to education and the employment relationship. The issue of marking was also highlighted as a major misconduct in all the researched schools. In Endego Secondary School where the problem had been highlighted during the interviews, the researcher requested for the minutes and the register of the meeting which was done regarding the issue of marking and they were made available. Unfortunately the circular came after there was an issue of learners' Grade 12 portfolios that were not marked at the school but marks were submitted, and this only surfaced during the district moderation process. All the documents provided speaks to the guidelines which are supposed to be followed in assessment because the same marks will be used for certification purposes, so incorrect marks for a learner will misrepresent the potential of the learner.

The interviews, the questionnaires as well as the document reviews concur on the issue of unethical leadership in schools. As highlighted in Chapter Three of this research by Shapiro and Stefkovich (2011) in their Multiple Ethical Paradigms theory the ethics of profession play a very significant role as education is one of the professions which is strongly regulated by rules and regulations in every aspect. This Multiple Ethical Paradigms theory highlights the importance of one to be aware of what they are expected of in the workplace, so that they do not carry out an act of misconduct unknowingly. Likewise in a community we survive to thrive with others and hence ethics has an element of justice among each other, fairness and equity (Ciulla, 2014) as indicated in Chapter Two. This seems to then imply that when people venture into any sort of unethical behaviour they are deviating from the expectations like fairness, justice, equity and others.

Furthermore, as stated in the Employment of Educators' Act No.76 of 1998 Section 18(k) it indicates that it is an act of misconduct if an educator, 'unfairly discriminates against other persons on the basis of race, gender, disability, sex, pregnancy, marital status, ethnic and social origin, colour, sexual orientation, age, religion, conscience, belief, culture, language, birth, family responsibility, HIV status, political opinion, or other grounds prohibited'. All this information shows some of the misconducts carried out in schools and one would wonder whether the teachers are fully aware of their expectations in their field of work. In as much as good ethical leadership is important, Ciulla (2014) indicates that, there is not much attention on moral implications and yet the morals part is crucial in leadership and regardless of the scientific research done on leadership, it will always be inadequate if the part is neglected. This further seems to suggest that the leaders are not paying attention to the implications of their unethical behaviour.

Also of importance is to understand that the issue of illegal use of money in the education system has been a worldwide problem, hence the learners as well at the school need to be informed of what they are expected of should they come with school fees to pay at school. According to Shapiro and Stefkovich (2011), the ethics of critique may seek to find out why the teacher had to ask the learner for school fees payment to them before taking it as a misconduct, but on the other hand in education there is no room for such a critique. A survey done by transparency International in 2010 of the 8 500 parents and teachers in seven African countries it showed that 40 per cent of the parents pay illegal fees for education, (Labelle 2013). This shows that the money allocated for education would have been used for an individual person's benefit, without the knowledge of the majority of the people. Koning and Waistell (2012) also argue that there is need to communicate different ethical metaphor in the company. In concurrence to the above the global report on corruption, Labelle (2013) describes unethical practices such as corruption in education as a dangerous barrier to high quality of education, social and economic development and also the textbook saga in Limpopo by Chisolm (2012).

Another approach is the ethics of critique in which questions are raised about the unethical practices in society. This seeks to find justification on those who benefit and whether they deserve it or not and how the voices of the silent could be heard (Shapiro & Stefkovich, 2011). In all these unethical practices in schools there is need therefore to seek if there is any justification for the behaviour of the leaders so that the starting point for the correction and understanding why there is unethical behaviour may be effective in the long run. On the other hand the unethical practices in the education system show a lack of the ethics of care as expected by Shapiro and Stefkovich (2011) in their Multiple Ethical Paradigms theory. Furthermore, unethical behaviour seems to contrast the expectations of Ubuntu. The philosophy of Ubuntu is done out of compassion based on our understanding of the human condition of dependency on each other. This means no one can exist in isolation, everyone needs other people at a certain point in life. Khoza (2012) suggests that, human beings need to have fellowship through respect, sharing and caring as well as a sense of community. That's the spirit of Ubuntu which made Mandela to be recognised internationally. Unfortunately some educators seem to ignore this essential aspect of our human nature where others don't even have respect for others human beings and they don't care how they address the other people.

5.3 CONCLUSION

In this chapter the conceptualisations as well as the experiences of ethical leadership were analysed. From the data generated, most participants showed an understanding of ethical leadership that was congruent with the reviewed literature though it was evident that in some cases is not thorough. This was evidenced by a number of unethical practices in the schools which were experienced by the educators. The proceeding Chapter dwells on the enactment of ethical leadership by the educators from all the researched schools.

CHAPTER SIX

ENACTMENT OF ETHICAL LEADERSHIP AND THE PROMOTION OF AN ETHICAL CULTURE IN THE RESEARCHED SCHOOLS

6.1 Introduction

The previous chapter focused on the conceptualisations and experiences of ethical leadership in the researched schools. This chapter focuses on the enactment of ethical leadership and the promotion of an ethical culture in the researched schools. This is followed by the views of the participants on the importance of ethical leadership practices in schools. The relationship between the teaching styles adopted and the ethical leadership behaviour. The findings from each of the categories are descriptively discussed and analysed using the thematic analysis as indicated in the research design and methodology chapter. A critique of the findings is then facilitated through the research questions, literature review as well as theoretical frameworks which were explored in Chapter Two and Chapter Three respectively.

6.2 Data presentation and discussion: Enactment and promotion of ethical leadership

The findings from the data on the enactment of ethical leadership and the promotion of an ethical culture in the researched schools enabled the researcher to elicit varied views and much information from the participants. The discussion is then presented through the themes sub-themes that emerged from the field.

6.2.1 Enactment of ethical leadership in schools

The enactment of ethical leadership in schools included, being fair and just not covering for certain educators, being honest, no favouritism, no nepotism among staff, equality, help and support to learners, promoted school values, gave constructive positive feedback to educators, being patient with learners, and looked at challenges as an opportunity to teach or to learn. Similarly, disciplined learners on how to dress, how to communicate, exemplary leadership; not coming late to class; not presenting oneself as superior; fair distribution of teaching load; respect for others; good time management; appreciated good work done by others; fair distribution of educational resources; addressing problems to individuals concerned and not generalising. Furthermore, followed policy guidelines, promoted staff development on code of conduct, trustworthy, transparency, consistency; involved all stakeholders and value driven in decision making; team work from educators to management, submission of marks in time, being visible around the school and not just sitting in the office. Likewise, proper management of school funds, respect for educators and respect for other people's ideas, created a good working

environment, encouraged employees to do their best, positive criticism; professional and personal support; respecting values and respecting learners from different backgrounds.

In addition, participants encouraged hard work for good results to learners, taught the learners to desist from bunking classes, sports or any other school activities, not to miss opportunities because of truancy, individual attention to the learners, integrity and took care of each other. Also not discriminating against the learners, involved all learners allowing them to participate, marked learners work, recorded and gave constructive feedback without cheating or fixing the learners' marks, not giving learners' that are failing names, not being rude to them and gave a correct reflection of the learner's performance. Similarly, there was teamwork in setting assessments for the grade as well as moderations so that all learners are not disadvantaged, to ensure that standards are maintained, and assisted learners that were struggling and gave positive comments that helped to build self-esteem of the learner as well as gave them life lessons.

The principal of Endego Secondary School, Ms. Arifa highlighted the importance of fairness concerning their ethical leadership as school principals and said:

> *First of all as a leader if you are ethical it's going to filter down to your staff then to the learners so I try to be fair and just by not covering up for certain educators I know that's a big problem from my previous school as level one educators I felt the unfairness and inequality among the management and the Educators so in my school I try to give everybody the same standing for me I feel that's ethical because I am being honest and there is no favouritism no nepotism among the staff. So being equal and being fair equality and fairness is an ethical principle I try to practice.*
>
> (Ms. Arifa – Principal: Endego Secondary School)

Likewise from Nelson Secondary School, the principal Mr. Vincent said that the leader is the one who sets an example and he said:

> *Let's start with the curriculum first there, I am one principal I teach so I set an example so it's not like you know we know they say principals teach but we know many don't teach. I set the example my marks is due my marks is due before the teachers so I set my example by doing exactly what my teachers are doing and what staff is doing cause I lead by example. I am visible I am not sitting in the*

office I am all over the school and in many times I just pop up anywhere, just to check I am hands on so yes like I said earlier on its simple and its simplest thing, but we think what we say and what we do must be in harmony and I follow that all the time.

(Mr. Vincent –Principal: Nelson Secondary School)

Similarly, Mrs Rachel the Head of Department at Eukaryote secondary school mentioned fairness and honesty as important aspects she said:

Ya ethical you teach learners about honesty you know and respecting other people respecting other learners' space and even other learners belong or what is it like not stealing respecting other learners belongings that if a learner lost a book or if a learner left a book on a table you are teaching them to take that book and give it to the teacher that is another way of teaching ethics in a class but there is a lot of other things that I cannot mention now may be I will remember them latter on and even like fighting that fighting it's not good bullying is not good it goes back to respecting other people if you respect yourself you respect the next person you learn to understand everyone's situation you cannot just, people who are bullies most of them they don't start with them most of them they don't respect themselves they don't love themselves so if love understand and respect yourself you cannot it's going to be very difficult to start bullying others because you will know from yourself how painful it will if someone does that same to you.

(Mrs. Rachel – Head of Department: Eukaryote Secondary School)

In concurrence about fairness Mrs Meyer a Head of Department at Endego Secondary School about her ethical leadership practice she said:

What do I promote? For me I promote fairness, you even the way I speak to educators I hope to think that I do it in a respectful manner. Like for example, may be we were having an issue with a teacher last year so that educator was working under me with which 2014 and 2015 but I never really had a problem but last year we constantly have problems with this educator and now this educator is working under me but I think the way you speak to them the way you conduct things will certainly make a difference even with the children it's the same thing,

not only with educators that work under me. Even my children that I teach if you fair, if you are just it goes a long way.

(Mrs. Meyer – Head of Department: Endego Secondary School)

In addition Mr Yagu a teacher at Eukaryote secondary school noted justice when asked about the ethical leadership practices that he promotes in his teaching he said:

Ok one of them is justice in a social justice rule of law in the classroom you must be able to deliver the lesson in the classroom and that lesson should cover all the needs of the various learners that we have but our learners might not be the same so when you are teaching social justice must make sure that each learner is attended to within the classroom. And also the rule of law within the school, rules and regulations must always be observed in the classroom and in the school environment if I see any breaching of such laws or rules and regulations I must bring it to the light of the learner to say you have breached this law so that at the end of the day the learner must know that the rules and regulations must always be observed.

(Mr. Yagu –Teacher: Eukaryote Secondary School)

Likewise, Mrs Nyara a teacher from Eukaryote Secondary School indicated fairness and integrity in her ethical leadership practice, she said:

In the classroom I try by all means to be fair to all learners and to also to try and not discriminate about each and every learner and when I am teaching I will always make sure that when I am teaching I try to involve everyone in class and when you involve everyone in class then everyone will be learning when I teach and give a test I always make sure that I mark my work the papers after marking the papers I give the feedback to the learners and also if marks are needed in time I record them and hand them in I have never tried cheating or just fixing any marks that do not belong to the learner. I think as an educator to maintain my integrity I always record marks and give a correct reflection of every child.

(Mrs. Nyara – Teacher: Eukaryote Secondary School)

Besides looking at their own ethical leadership practices, the heads of departments and teachers were also asked to indicate the ethical leadership practices that are being promoted by their

school principals and they also concurred with most of the contributions from the individual participants, though in some cases there were differences between the leadership and some of the followers.

One of the teachers at Nelsons Secondary School, Mr. Ndamura mentioned trustworthiness in ethical leadership and he said:

> *The leaders when they are implementing a new idea in the school they do come to teachers to ask for the opinions and they listen to the way forward on how to implement the new innovation that comes or any idea that they want to implement. So by being trustworthy, they interact with the educators and in the end they put into practice what they hear from the ideas and views of the other teachers.*
>
> (Mr. Ndamura – Teacher: Nelson Secondary School)

In addition, Mrs Rachel, a Head of Department at Eukaryote Secondary School reiterated the importance of communication she said:

> *The ethical practices that I have witnessed or observed promoted by our school principal is discipline you know, like disciplining learners on how to behave how to communicate with other learners not only with learners only even when it comes to educators, how to behave how to dress how to communicate with learners like you must lead by example and he also try by all means to lead by example not coming late to class not coming late to school report if you are not going to be at school and also learners do likewise that's the practices.*
>
> (Mrs. Rachel – Head of Department: Eukaryote Secondary School)

In order to ensure that much information was obtained from the research, questionnaires were also used and some teachers indicated that they do their job like, lesson planning not based on what they want to teach but according to work plan; followed school rules and undertook all their responsibilities irrespective of not being monitored, and promoted good learner results; unity among staff members; promoted fairness and respected learners and teachers but remaining firm and being truthful when positive feedback was given. The participants also responded that they loved the learners; were being just, fair and respected others. They were also honest, confidential, practised equity, teamwork and treated everyone equally irrespective

of gender, religion, culture, nationality or ethnicity and also encouraged punctuality, as well as respected other people's property; there was no cheating and fair marking of assessments was done. Some teachers also indicated that they instilled discipline in learners and reminded them to remain focused on school work, being responsible and knew how to act in society. Other educators indicated that they encouraged learners to be positive and do their best in whatever task they are asked to do.

In order to effectively triangulate the research findings documents were reviewed as well that particularly indicate some of the ethical leadership practices that the educational leaders are expected to observe in their conduct. School policies were made available at Endego Secondary School, showing how the teachers are supposed to conduct themselves with regards to school attendance, teaching, punctuality to class and to work, embracing all the learners. The vision and mission of the school also indicated promotion of excellence in conduct for both educators and learners in order to achieve the desired school goals. The outline of the job description of the teachers and their expected conduct was also included in the school policy.

These findings on the ethical leadership practices indicate that the participants were trying as much as possible to practice ethical leadership behaviour in their conduct. This is consistent with the findings by Waggoner (2010) who stated that ethics help the leader in making the correct choices when dealing with a situation and it is good ethics that will lead one to be an effective ethical leader. This is also where the aspects of Ubuntu have to be closely adhered to as indicated by Khoza (2012) in practicing ethical leadership, where all the learners have to be accommodated in the teaching process. This tends to blend in well with the ethics of care as indicated by Shapiro and Stefkovich (2011) as the learners who are struggling are not left behind but the teachers ensure that they identify teaching methods that will accommodate all.

The same for the principals when they do consultations before doing major decisions that affect everyone in the school, the aspect of ethics of care and ethics of justice as indicated by Shapiro and Stefkovich (2011) are also incorporated. The leaders will not be imposing ideas on the followers but will be allowing them also to express themselves. This also is supported by the Constitution of the Republic of South Africa Act 108 of 1996, Chapter Two which indicates about the rights of individuals. Similarly, Ciulla (2014) argues that in leadership integrity and strong moral values are essential which was also mentioned by the participants. Furthermore, Ciulla (2014) suggests that the issue of ethical leadership goes beyond focusing on the ethical and unethical leaders or schools but it focuses on successes, failures, and challenges in

leadership. In order to ensure these successes the educators have to cater for all the learners and should know how to assist each learner according to their unique challenges.

In addition according to Ciulla (2014), the study of ethics is a practical subject which is well studied when one has a background on the ethical codes of their area or profession. This indicate that in order for one to practice ethical leadership they have to understand the SACE Code of Professional Ethics Act 31 of 2000 in section 3.2 which states that educators must 'acknowledge the uniqueness, individuality and specific needs of each learner, guiding and encouraging each to realise his or her potentialities'. The educators are then compelled in their practice to ensure that they accommodate every learner and should be able to give attention to each of them. This also ties in well with the ethics of profession as indicated by Shapiro and Stefkovich (2011). Also grounding Ubuntu is equipping with philosophical tools to defend its key contentions which therefore means that Ubuntu is a combination of being rational and ethical according to the concept in which Africans encounter dual reality through the concrete and visible phenomena (Khoza, 2012). This also seems to suggest that as the leader makes decisions they are not blinkered but they put everything to weight in order to come up with the best possible solution which accommodates all that are affected, be it consultations for decision making or considering the best approach in teaching the learners.

Also, as indicated by the teachers every individual is given respect which enables the learners to develop a 'values consistent with the fundamental rights contained in the Constitution of South Africa' as indicated in the SACE Code of Professional Ethics section 3.3 of act number 31 of 2000. The participants also indicated that they treated every one equally in their ethical leadership practice which is also an aspect that is highlighted in the Constitution of South Africa act 108 of 1996 which states that individuals may not be unfairly discriminated against either directly or indirectly on the grounds of race, gender, ethnic or social origin, religion, culture or language. This has to be constantly in the conscience of the leaders so that they do not infringe on the rights of others in Chapter Two section 9.3, and Chapter One section 1(a) which also emphasises on equality.

6.2.2 Importance of ethical leadership in schools

After the participants had mentioned some of the ethical leadership practices that they are practising in their schools a follow up question was asked to the participants. The findings on

the importance of ethical leadership practices are highlighted according to the way the participants were implementing their ethical leadership.

The participants in the interviews highlighted that if learners are given scripts that are not properly marked it does not show a true reflection of the learners' performance and it is unfair for the learner. Other important factors of practising ethical leadership as indicated by the participants included promoting a good relationship between the teacher and the learners, prioritising policy and this reduced misunderstandings among the members; promoting critical thinking; guided the teachers in planning and teaching; and being disciplined in treating all the learners equally. It also helps in making learners feel loved and important around the teacher, the morals of the learners are developed and creates a conducive learning environment. Good ethical practices helped to make the learners to love the teacher and accepted the subject taught and they listened to the teacher better. Likewise the learners grow with confidence as they get the correct information from the adults and in doing social justice the teachers know each learner and help them to perform their best as the learners realise their potential as well as creating learners who are independent individuals who are productive, responsible in society and able to manage themselves geared for development.

In addition ethical leadership was indicated as important as there was no room for resistance; it encouraged teamwork when duties were delegated, hard work, trust among members; fair distribution of resources, built confidence in teachers and they felt good, and for the learners to learn the right thing from the teachers around them, good values instilled in the learners, encourage the learners to share, having respect, honesty, discipline, caring, made teachers approachable and accommodate them if they have problems. Similarly, where ethical leadership was practised there was no discrimination; motivation of learners; fairness practised on all and the code of conduct was always revisited to ensure the right thing was done as well as maintained the school structure; transparency was encouraged and open discussions among colleagues. The involvement of all stake holders in the school programmes was also indicated as an important ethical leadership practice as the school goals were realised and assisted in achievement of the desired results. Where teachers were consulted they said they felt ownership of the ideas, and where parents were involved in the learning of their children the school achieved the expected results; the learners developed into responsible citizens as they are future leaders and they also perpetuated the good values as they knew what is expected of them by the society.

The principal, Mr. Vincent from Nelson Secondary School, indicated the importance of values in ethical leadership practice as he said:

> *I think it's important because people are always watching as a leader people are always looking at you helping them they want to emulate you. And now if you are not going to have these values that they are looking for in you I mean this values system is different for different people. But unfortunately There is good values and there is bad values and it's the good values that we are trying to promote and you know you are always being observed especially as a leader but I cannot do same thing I am going to say it every time it's your thoughts your words and your actions must be in harmony you do that everything is okay.*
>
> (Mr. Vincent –Principal: Nelson Secondary School)

On the importance of practising ethical leadership in schools the principal of Eukaryote Secondary School Mr. Labima mentioned the importance of involving parents he said:

> *Yes they are important because without parents' involvement it affects learner performance. Parents are stakeholders in every school environment, then if parents are lacking and are not fully involved and not being participating in the teaching of their learners, the school will not achieve expected results.*
>
> (Mr. Labima – Principal: Eukaryote Secondary School)

Furthermore, the Head of Department from Eukaryote Secondary School Mrs Rachel mentioned the importance of pastoral care she said:

> *They are important because we are as teachers we are not only teachers we extend to being parents we are social workers, we are nurses so all these things are very important in class because learners like I said they are our future generation so you start in class to teach them how to behave, discipline, respect, honesty, caring, and so forth.*
>
> (Mrs Rachel –Head of Department: Eukaryote Secondary School)

Also from Endego Secondary School, the Head of Department Mrs Meyer, highlighted the importance of exemplary leadership she said:

It's for some of the children to learn from me and if I am an unethical teacher they will never learn from me and I won't impart values onto these kids and that's what I want to do as much as I obviously teach maths and whatever, they also need to learn values if they see it from me starting from me it can be instilled in them.

(Mrs. Meyer –Head of Department: Endego Secondary School)

Similarly, the Head of Department, Ms. Maiyasu from Endego Secondary School with regards to the importance of ethical leadership as it encourages fairness she said:

Because it will build your staff it will motivate them. If you are just and you are fair it will also teach them to be just and fair in the classroom. And obviously what you are practicing and doing from the top goes down. So if you are not doing it, somewhere along the line the chain is going to break. They'll be no system so if your leadership is ethical and fair everything else will follow.

(Ms. Maiyasu – Head of Department: Endego Secondary School)

Likewise, a teacher at Endego Secondary School Mr. Teromu, also highlighted the importance of ethical leadership in encouraging individuality of learners he said:

Right, those ethical practices are important because they create an individual who is independent and an individual who is productive in society and then it creates also an individual who can manage himself and who is a useful person in the community who is geared for development.

(Mr. Teromu – Teacher: Endego Secondary School)

On the other hand, Mr Musa from Eukaryote Secondary School, reiterated not calling names to learners as essential he said:

The reason for me to say that this is very important is because as soon as you call learners names they will have an attitude towards you. Whenever they come to your class they might not even come and they come with this thing in mind that "Oh! this teacher I don't like her so they are not going to receive what you will be telling them they will not receive you as a teacher it's like you are repellent to them you are just coming they won't be listening to you.

(Mr. Musa – Teacher: Eukaryote Secondary School)

From the questionnaires the responses of the participants showed that the importance of ethical leadership by their school principals was that subordinates were inspired and motivated to take an extra step in their working environment; from those that promoted staff development it was indicated that it is an important tool for developing staff and those novice teachers also benefit. Some teachers indicated that because of the ethical leadership practices of their principals they would value their positions and stay in the institution. The respect that the principals have enables them to value other peoples' ideas and value their contributions and relationships are kept at a professional level. Some indicated that the leader was trusted and respected by their subordinates because of good ethical practices; the school became productive and produced good results; the child was moulded in totality and became a responsible citizen; the old teachers saw and learnt and the new teachers grew. Some indicated that ethical leadership practice was essential as the leader led as per set rules and guidelines and none of the members did as they pleased; helped in developing the peoples' self-esteem and felt their worth in the institution and the principal impacted in people's lives as they led by example. The ethical practices by the participants also created a positive working environment where there was equal participation and involvement of the members as well as created a conducive learning environment, encouraged teamwork and unity, the same energy that the principal had filtered down to the teachers and the learners. Good ethical practices also brought up total involvement in the school activities by educators and the staff. On the other hand some teachers indicated that transparency in financial matters by their principal proved to the stakeholders that there were no corrupt financial practices.

One of the participants responded that in the absence of ethical leadership one could not be an effective leader. Others highlighted that where there was no ethical leadership there was no social justice while some indicated that members were motivated and they were encouraged to complete their tasks and there was an assurance of fair marks and assessments for the learners' in addition good morals and values were instilled into the learners.

From the SACE code of professional ethics Act number 31 of 2000 section 7.4 it 'promotes the ongoing development of teaching as a profession'. This supports the importance of ethical leadership in ensuring that there is continuous professional development for the educators. In addition the SACE code of professional ethics also highlights that the educator must 'accept that he or she has a professional obligation towards the education and induction into the

profession of new members of the teaching profession'. When the new members are staff developed to develop confidence and will perform much better in their new profession. The code of professional ethics act number 31 of 2000 in section 8.3 also indicates that an educator must refrain from discussing confidential and official matters with unauthorised persons. This will guide the principals when doing their work they will know their limits and this will help in avoiding unnecessary conflicts because of sharing others people's issues with people not concerned about the issue.

The participants indicated that their principals were transparent in dealing with the school finances as indicated in the Public finances act number 1 of 1999 Chapter 2 section 1(g) which 'promotes and enforce transparency and effective management in respect of revenue, expenditure, assets and liabilities of departments, public entities …'.

Similarly, the importance of ethical leadership is suggested to bring back trust, it requires moral leaders with intelligence to create reciprocity among individuals, integrity, transparency in all organisational activities, and consistence in following the principles (Sama & Shoaf, 2008). The aspect of trust ties in well with the trust that the leaders should earn from the people they lead, this goes for teachers as well as the learners also develop trust in their teachers when they have confidence that work has been done properly and they understand why they perform the way they do. Therefore the trust goes beyond just trusting in monetary issues but also in general. While accountability policies are good in ethical leadership it has caused some leaders trying to match standards that they cannot reach. In agreement to the deterioration DeMatthews (2014) highlights that accountability policies have brought significant changes in schools but in some cases have also brought instances of cheating in schools in an attempt to meet the required standards. Where the leaders are aware that they have to account for what they have done this limits unethical behaviour among the leaders. Koning and Waistell (2012) also discovered that leaders construct their identities over time in context by analysing their past, present and future. However they gave a warning so as not to homogenise ethical leadership and that aspirational ethical leadership is also relational. This is important as leaders lead by example so they have to build a good reputation about themselves to all the stakeholders.

Similarly, Sana (2007) highlights that professional people form a community of people governed by certain morals and values. This goes well with the ethics of profession by Shapiro and Stefkovich (2011) as all the people are governed by the rules and guidelines of the profession, of which failure to do that will result in disciplinary procedures being followed. On

the other hand the aspect of Ubuntu still continues to bind the individuals because man is a spirit being and is always conscious of what they do whether good or bad.

6.2.3 Promoting an ethical culture in the school

The findings from the interviews revealed the need to encourage team work; moderation guidelines with memo discussions; being fair with all; trusting the children and loving them; develop a good relationship with the learners; love the work; not interfering with other people's business (gossip); serving the community with honest and integrity; avoid absenteeism; being punctual for school and for lessons; show no sign of corrupt tendencies and assist where necessary by taking pastoral duties as well as talking about communicable diseases to the learners. Also the participants indicated the need to effectively use the teaching time and not wasting time on social media. The participants also indicated doing charity work with the learners, and teaching the learners to be responsible citizens.

The principal from Endego Secondary School, Mrs Arifa, mentioned the importance of being a responsible person she said:

> *Ok so this school is serving an under privileged community, a lot of learners don't pay the full school fees they receive part bursary or sponsorship. The sponsorship are given as charity from religious people who give this charity as a religious act so every cent that we are receiving here in the school is accounted for. So as a leader, I will give you an example of stationery I don't abuse stationery. Things that I can purchase on my own I will purchase on my own. Things that need to be taken from the school for example the white board markers I would take from the school this is just for example obviously but I will not abuse the resources at the school because I know its accounted for and in my religion we have a thing called emanate it's something that you are accountable to God for. So if we are abusing charity that people are giving we are going to be accountable for it to God and I keep mentioning it in staff meetings, in whenever the issue of school resources comes up. Things are given to us by charity donations and all of the resources of the school from stationery to paper even to electricity needs to be mindfully used and not abused and used with integrity obviously because obviously it's charity donations.*

(Mrs. Arifa –Principal: Endego Secondary School)

Likewise, the Principal from Eukaryote Secondary School Mr. Labima, highlighted the importance of parental involvement he said:

Regularly contact sessions with the parents and then I am involving different organisations that are emanating from the township in supporting the school, like the churches and then we have got also parents that are having feeding schemes, HIV and Aids.

(Mr. Labima – Principal: Eukaryote Secondary School)

From Nelson Secondary School the importance of passion for the work was highlighted by Mrs Margret a Head of Department she said:

You know I think it starts by loving what you do that's all I can say if you like what you do I think you won't have a problem there having being deprived doesn't mean one has to be dishonest or what, whatever you do and you like it irrespective of the situation that we find ourselves in do what you are supposed to do with honesty and show the people that you are working with that you love what you are doing irrespective of whatever is surrounding us do it just do it with love.

(Mrs. Margret – Head of Department: Nelson Secondary School)

Also, Mrs Rachel a Head of Department at Eukaryote Secondary School, mentioned charity she said:

Charity like we teach learners especially our grade 12s who are leaving school to donate their old uniforms to share and there are learners we help learners with backgrounds that are not so good you find that they come from child headed families we liase with the tuckshop the tuckshop lady gives them some food during break and ya.

(Mrs. Rachel – Head of Department: Eukaryote Secondary School)

In addition, Mr Teromu, a teacher from Endego Secondary School, reiterated that being a responsible educator is essential, he said:

As a teacher we are exposed to many, let me say the property of a school includes the books, let me say the stationery right to show good values we are not supposed to steal this stationery or sell it or do whatever. We should keep it we should put it to good use we should give it to our learners and not deprive them of that stationery which is available. And also one of those problems which is usually, to many teachers it is unethical to steal time. Not to teach the learners but just sitting with them but we are supposed to usefully use the time that is utilise it teach them and being present at school or most except always may be in circumstances or situations that are beyond my control.

(Mr. Teromu – Teacher: Endego Secondary School)

Likewise, Mr. Michael, a teacher from Eukaryote Secondary School, emphasised on pastoral care he said:

Number one is honesty and taking part in that particular community helping them even deprived there are so many things that will be happening that people don't understand and especially if you are doing a recent form. I will take on some Pastoral duties, if you come to me with a question about something that needs some brains and actually education you are going to learn and also helping learners like on myself I am administering a soccer team but I cannot play soccer but I am administering which means I am helping the paper work and everything they got the coach and everything then in our meetings I am using that opportunity one to advise them about the importance of education whilst playing soccer the importance of trying their small businesses whilst they are playing soccer because it's not the whole day soccer or every day and then another thing how HIV and Aids affects us and also the infections how they get them knowledge about some communicable diseases that may be I have read somewhere so I am passing it to them there are those things or happening that you may think everybody knows because it appeared on TV only to find that they don't even understand he was watching the news on that particular day but have no knowledge of what they were talking about so in some instances we also talk about that in the meetings it also helps.

(Mr. Michael – Teacher: Eukaryote Secondary School)

Similarly, the responses from the questionnaires on what the participants were doing to promote an ethical culture was submission of correct marks for learners, having memo discussion and evaluation after marking; acting in a manner that ensures trust from team members and freely expressing one's feelings. Ensuring that confidentiality becomes a priority among the members and not disclosing private matters of other members; give assistance where it is required; led by example; being vocal about good and bad experiences especially when something is detected in peers. Open communication encouraged among teachers and management and where issues had not been clarified they must be verified first. Some of the participants also highlighted that they encouraged the learners to respect, tolerate and to love all as well as understanding the values of others around them. Instil values and morals in the learners, developing positive human relations, support other teachers when the need arises, being friendly and honest in everything and even ask where one does not know. In addition some participants indicated that they live to the expectations of the community and uphold the standards of department of education as well as showing respect to supervisors and learners. Organising workshops and inspiring others to do their best as well as having conscience.

Basically from the findings it suggests that if an educator is to effectively promote an ethical culture of trustworthiness, integrity and honesty they have to be well acquainted with the Code of professional ethics, Act number 31 of 2000. The SACE code of professional ethics indicates that an educator should 'acknowledge that the attitude, dedication, self-discipline, ideals, training and conduct of the teaching profession determine the quality of education in this country'. This suggests that the educators must understand their job description and what they are expected to do in order for them to be able to carry out their duties to the expectations of the employer and ethically so that they will continue to promote good morals in the workplace, they instil discipline in the leaners while they are also disciplined themselves. In their conduct educators are also reminded by the code of professional ethics section 2.5 of Act number 31 of 2000 that they must not act in a manner that will bring the teaching profession into disrepute. Also in section 2.3 the educators are expected to uphold and promote the basic human rights which is also indicated in the Constitution of the republic of South Africa act number 108 of 1996 Chapter Two. This suggests that educators must constantly be reminded of the code of conduct so that they can continue to promote an ethical culture. In relation to the ethics of profession as indicated by Shapiro and Stefkovich (2011) the individual teacher is also supposed to develop their own code of conduct based on the professional code. This in a way

will also help in ensuring that the individual educator is always mindful of what they do and they will have a sense of ownership of the code that they would have developed themselves.

In addition, the school code of conduct also serve as a reminder to the educators. In the schools that research interviews were carried out, the vision and mission of the schools were displayed in the reception area in the foyer where every member of the teaching staff would see every morning and also where visitors would see so that they can look out for the values, discipline and excellence in the school as indicated by the vision and mission statements of the school. Similarly, the constitution of the Republic of South Africa Act 108 of 1996 in Chapter Two also highlights on the importance of ensuring that the rights of every individual is observed and that they do not infringe on other people's rights. The acts of kindness will also come in to play as indicated by Khoza (2012). Likewise, Ubuntu is a statement referring to a being, we are people because of other people, and the Spirit of the almighty unites us, which means the metaphysical statement indicates our existence (Khoza, 2012). With this in mind it also helps in ensuring that the educators are always mindful of what they do, and hence promote trustworthiness, integrity and honest which are other important aspects of Ubuntu. When people have the spirit of Ubuntu they need no policing as the way an individual perceives ethical leadership may affect their behavior as Waggoner (2010) highlights that no government would be needed if all people were faithful. Thus people with strong personalities are needed in the education system who will always promote an ethical culture.

Similarly, Ciulla (2014) argues that in leadership integrity and strong moral values are essential. This means that an individual should have a sound knowledge of the expected ethics in the workplace that guide their conduct and should be prepared to stand for what they believe according to the work ethics and not be swayed by situations in order to suit the demands of a few individuals who may not be concerned about doing the right things but personal interests.

6.2.4 Relationship between the teaching style adopted and ethical leadership behaviour

The participants from the interviews indicated that in as much as they try to accommodate every learner in their teaching, if a learner does not open up to the teacher about their challenges it may be difficult for the learner to get support. On the other hand some participants indicated that they tried as much as possible to accommodate every learner in the class and at times play games so that every child is actively involved in learning; code switching was also done by some teachers where learners had difficulty in understanding the concepts; group work was used to encourage every learner to participate as well as development of leadership skills. Some

participants indicated that there was a relationship as most of the township schools do not get the best teachers and very little role models to refer to because the teachers were not taken on merit but through the corrupt system, availability resources also influenced the way teaching was done as teachers had to be innovative due to lack of resources; also different teachers need to be accommodated.

Conversely, one teacher indicated that among the teachers themselves, they don't care about the next person in Gauteng but in Limpopo where she was coming from everyone was like family in the workplace; some of the teachers were concerned about their pay cheque and did not worry about what they do in class and hence there was no relationship.

With regard to this, Mr Vincent, the principal from Nelson Secondary School indicated that at times it was not so obvious, he said:

> *I don't think so hey. But it goes hand in hand hey, you this thing ya it works very much hand in hand the leadership styles there shouldn't be one leadership style. You basically when you lead you have got to understand that there is different people there is different personalities so that comes to management obvious there is difference in this management so how you manage different people is how you gonna have to look at your leadership style you know and I can't see any difference between that and the you know the township principals in context with that behaviour. What I have got to do as a person your personality and what comes out.*
>
> (Mr. Vincent – Principal: Nelson Secondary School)

Similarly, Mrs Arifa, the principal from Endego Secondary School, reiterated that at times it depended on the community and she said:

> *Ok basically I would say that if there is unethical behaviour coming from a multi-deprived community school sometimes the principal feels that the community he is in the people are uneducated as parents so ' he won't get caught out' because they don't know any better as opposed to a non-deprived community school where parents are more hands on more interactive and obviously form part of a strong SGB and they come from different professions like law and education backgrounds so they can pick up on unethical behaviour, but at the same time I would say that in a multi or in a deprived community school multiple- deprived*

community school you would find ethical behaviour because you know what you are dealing with. In my school for example it's a community school where we are giving back to underprivileged so you wouldn't wanna take or take financially you wouldn't wanna take from people who don't have who need it. The school needs the funds so I wouldn't wanna dip my hands in that pot knowing that it's not excess it's not surplus its funds that are genuinely needed by the school so it could work both ways. In a township multi-deprived context the principal could be ethically because of the background of the school or they could behave unethically because they somehow think that they won't get caught.

(Mrs. Arifa –Principal: Endego Secondary School)

A Head of Department, from Eukaryote Secondary School, Mrs Dhlamini indicated that there was a positive relationship and she said:

You know you cater for different levels of learners, you know that the levels differ there are the fast learners, you have the average learners and you have those that are struggling, unfortunately most of those who are struggling are those who are from the deprived communities. They don't have time for homework poverty is also a cause you know so we need to accommodate them in terms like you didn't do your homework why, sit down and finish the homework you give just a slight punishment to the learner let them complete don't chase them out of the class.

(Mrs. Dhlamini –Head of Department: Eukaryote Secondary School)

On the other, hand from Endego Secondary School, the Head of Department Miss Maiyasu indicated that there was no relationship with some teachers, she said:

I think some teachers don't care so for some of them it's the pay cheque and not about the learners so when they get in a classroom it's not I want to lead this class and take them to the next level, I want to finish this lesson and move on with my day. That's how I see they do not accommodate the learners, I think some of our teachers don't have classroom management, no not classroom I think they don't have a passion because when you are a teacher you have to have a passion because you are a teaching future leaders so you yourself you should be able to lead in a classroom. You are a role model for them.

(Ms. Maiyasu – Head of Department: Endego Secondary School)

Conversely, from Eukaryote Secondary School, Mr. Yagu a teacher, highlighted a relationship depends on teacher quality he said:

> *I think there is a relationship there is a relationship because most of the schools in the deprived communities they don't get the best teacher generally they just get teachers and because of that the teaching style that they adopt because they are just teachers in that community the teaching style that they adopt might not augur well with the environment they are because they were just absorbed or taken into the system, they were not taken in by merit to be honest they were taken by a corrupt system or just a system for them to be able to teach so there is a relationship poor teacher poor performance.*
>
> (Mr. Yagu –Teacher: Eukaryote Secondary School)

From Nelson Secondary School, a teacher Mr. Doonai indicated that at times depended on the teacher and he said:

> *I think so, I think I will, the teaching styles I have seen it in other teachers I can't say all in that it affects us. In talking about multiple deprived context I understand you that children are coming from lots of them are coming from single parents but sometimes a child headed house or granny headed household and unemployment and whole lot host of things I think we change our behaviour because I am soft at some other kids because I have got to play a game in class where the children cannot always have to be treated equally in class, for example that child has got lunch and I have got lunch but that other child does not have lunch, I am not gonna give my lunch to the one who has I am gonna share it with that child. At the end of the day the teacher is always in a pedagogical moment trying to bring about an equilibrium in the class. There is always an up and down like this and as a profession that's what the teacher has to do equalising the situation but the situation that we are given is not equalising and most of the teachers I find are incapable of handling a variety of issues like the children have especially the issue of inclusive education you find that there is a whole lot of problems issues and challenges that the children have to face they are not capable of doing that I am capable of doing a little bit and from my perspective I know some other teachers*

who are coming out from doing a diploma or even a degree from universities through on line and correspondence they haven't faced the reality and when it hits them I have seen the new teachers and they can't handle it so it's completely reality is divorced from what is I think that's the problem.

(Mr. Doonai – Teacher: Nelson Secondary School)

From the questionnaires each participant had to answer the question in relation to their position and most of the participants responded that there is a relationship between the ethical leadership styles adopted by the participants in a multi-deprived context and their ethical leadership behaviour.

Table 6-1: Relationship between the teaching style and ethical leadership behaviour

Relationship between the teaching style and ethical leadership behaviour.	
Yes	85%
No	15%

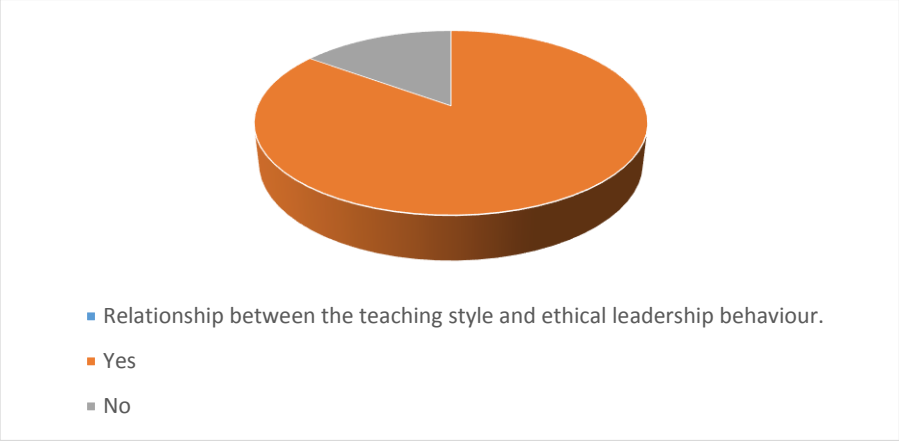


Figure 6-1: Relationship between the teaching style and ethical leadership behaviour

From the questionnaires, the pie chart shows that 85% of the respondents indicated that there was a positive relationship where one was valued they were confident to teach, and in some poor school teachers tended to use the lecture method due to lack of resources; teachers also accommodated learners at different levels; teachers with passion for their work were always up to date with their work and well equipped. On the other hand some respondents indicated

that while there is a positive relationship between the teaching style adopted by the teachers in a multi-deprived context and their ethical leadership behaviour, some of the teachers chose to teach differently to learners who are coming from different backgrounds, some of the teachers gave superficial examples that most of the learners do not even comprehend. Contrarily, 15% of the respondents indicated that there is no relationship at all as some learners complain about some teachers not presenting themselves professionally in their conduct.

In line with some of the responses, (Grover *et al.*, 2012) indicate that leaders' moral values and whether they act on them consistently affects their ethical leadership behaviour. This seems to support that there is a relationship between the ethical leadership behaviour and the teaching style adopted by the leaders. A leader who is consistent with his/her ethical behaviour is one who will be able to pay close attention to what they do in their work, whereas the one who is not consistent will seem to behave anyhow. This is what seems to be emerging because there are variations in the behaviour of the educators, this also seems to suggest why there is a mixed bag of educators who behave ethically and those who do not behave ethically. In reality, personal and professional ethics has a great impact on an individual's personal codes and their day to day administration decision making (Shapiro & Stefkovich, 2011). This also seems to suggest that the way and individual behaves is largely determined by the way they value their professional code of ethics. If an individual does not value their professional ethics it also suggests that the individual's Ubuntu is lagging behind and is not concerned about others. This suggests a lack of passion in the work where one does not behave according to the expectations of their profession. Human beings are moral even though they may act immorally at times as suggested by Khoza (2012). This suggests that in as much as people may try to ignore the truth about what they are expected to do their conscience will always indicate that they are wrong, even if they try to ignore the thought until it develops into a habit. This section though has no literature which directly addresses the issue of the relationship between the teaching style adopted by the teachers and their ethical leadership behaviour.

6.3 Conclusion

This chapter focused on the enactment of ethical leadership in schools where the practice of ethical leadership by the participants was explored, the promotion of an ethical culture and the relationship between teaching styles adopted by the teachers and their ethical leadership behaviour were presented and discussed. The results showed that the participants practised

ethical leadership by being fair, just, and not discriminating people for whatever reason. Also the findings showed that the participants promoted an ethical culture in the schools by ensuring that the rules and guidelines of the profession are followed by every member. Lastly, there were mixed feelings on the relationship between the teaching styles adopted by the participants and ethical leadership behaviour, some indicated that there is a relationship while others suggested that there is no relationship. The next chapter concludes data presentation and analysis as it focuses on the causes of unethical behaviour and suggestions to minimise unethical behaviour in schools.

CHAPTER SEVEN

CAUSES OF UNETHICAL PRACTICES IN SCHOOLS AND SUGGESTIONS ON HOW TO MINIMISE THEM

7.1 Introduction

The previous chapter presented data that descriptively discussed and analysed the participants' enactment of ethical leadership in the researched schools. As previously indicated in Chapter Five, that due to the voluminous amount of data generated the presentation was divided into three chapters. Chapter Seven concludes the data presentation and descriptive analysis by examining what the participants believed were the causes of unethical behaviour in their schools. In conclusion suggestions by the research participants on what they thought could be done to minimise unethical practices in schools. A critique of the findings is then facilitated using the related literature from Chapter Two and the theoretical frameworks from Chapter Three.

7.2 Data presentation and discussion

In order to address the broad question on the causes of unethical leadership in schools it is divided into sub-questions which will help to elicit as much information from the participants as possible.

7.2.1 Causes of unethical conduct in schools

The pertinent issues that were elicited from the participants on the causes of unethical practices from the interviews included sheer greed, negligence, indulgence where some school principals used the school money for personal issues. It was also highlighted that not implementing policies correctly, violating the laws like corporal punishment on learners and lack of proper structures for the school. In addition the participants highlighted that some young teachers just went for teaching for the money but their hearts were not at the work they did; they went for teaching because they don't work on weekends and also have long holidays; laziness to teach before exams and teachers opted to cheat during the exams and some even invited learners to help them staple examination papers which was not allowed because of laziness.

Also they highlighted that some teachers lacked knowledge of the subjects they were teaching because they were not qualified and they did a shady job and made other learners do the job of

teaching for them hiding under the disguise of presentations. In addition corruption by some teachers because their salaries were very low; abuse of rights by learners and the adjudicators being on the learner's side always especially in cases where teachers were directly confronted by the learners, as well as taking teachers for granted in such cases. Some mentioned that the upbringing of the teachers also played a role in their behaviour, and some pretended to be someone who they were not; groups created in the schools where there was no open forum for discussions between the management and the teachers, with some teachers being side-lined in some duties that they were qualified for like guidance and counselling; incompetency and inexperience in some teachers because they did the teaching course online and never had hands on experience; untrustworthiness; dishonest, when teachers were under pressure because the department needed marks and good performance from teachers.

On the other hand some teachers came to school drunk, some had personal problems, others indicated that some teachers didn't know their boundaries because they were too friendly with the school principals; acted on grapevine when one did not have the correct information and the information was passed on to the principal and the principal took decisions without finding out the real issue at hand. Lack of proper planning by some teachers; a strict or rigid management which did not accommodate people also contributed to unethical behaviour, and when people had been elevated to positions and they didn't really qualify for they sometimes acted unethically because they were ill equipped for the position, they had authoritative personalities and didn't know how to supress their ego, and neglecting consultations in decision making; sexual harassment and they came late for work. Below is what the participants shared with me.

Mr. Vincent, the principal of Nelson Secondary School mentioned authoritative decision making, he said:

> *Sipiwe it's got to do with power. You know people are given authority now they become authoritative personalities and it's got to do with a lot of how you got to the position if you got to the position in an unethical way it's gonna go it's gonna continue that way unless you basically what we say you know in inverted commas you see light and you change, but you can't do the channels and you know doing the right thing again thoughts, words, actions doing the right things then yes. What other causes it's the power people it's about the ego and if you can we all*

got ego we must learn how to supress the ego and we when you know that the ego is taking over and you step back and ask yourself listen here am I doing the right thing or I am not doing the right thing my ego is taking over let me come back now when I am ready. Then the ego get better, but all of that comes a lot of times it's about consulting, make sure you consult before you make a decision then it will get rid of what we call the causes first consult.

(Mr. Vincent – Principal: Nelson Secondary School)

Similarly, Ms. Arifa reiterated that some principals were greedy and she said:

Generally its sheer greed, negligence, indulgence those are the three things that I think causes you to act unethically. When it comes to finances you find unethical behaviour with principals stealing money or misuse of funds that would come from indulgence and greed unethical behaviour with regards to between staff members and also indulgence. I think the previous questions asked of unethical incidence in the school yes, I have also experienced the past principal sexually harassing one of the level one educators also indulgence so I think it comes from a person's personality and how they are able to manage the position that they are in. if they are not responsible and if they are not conscious and God fearing or basically if they don't have integrity they are not going to carry on this position in an ethical manner.

(Mrs. Arifa – Principal: Endego Secondary School)

Likewise, the Head of Department from Nelson Secondary School, Mrs. Lusimua indicated the lack of value for the teaching profession by some teachers she said:

You know what sometimes you will find that most of the people they are taking their careers especially teaching, they are just going there because that was the only opportunity for them they didn't have another job whatever they may be wanted it wasn't possible for them to go there so they just came in here as teachers in most cases in inverted commas we call them cheque collectors. They are just there for the sake of being there they don't plan. One day we went for this IQMS workshop I saw an old teacher saying he is not planning being twenty two years in schools or in service even if I can be thirty years in teaching learning is very, very important you cannot just come in class and teach even if you can teach

maths for twenty years or thirty years its very, very important so not being honest not loving what you are just there for the sake of the being there you know and they don't care they don't follow the policy they don't care others they will always question if you say one there is a question for them too and you say that teachers is not there as a team I remember one of my module said in an organisation for example this is an organisation because it's a school we are here as a team with one objective so you will find sometimes we are we are as a group but in amongst that group there are those who are pulling sideways they are a group because we are teachers but they don't have the same objective as us or others so not being honest not loving what you are doing I think to me its unethical.

(Mrs. Lusimua – Head of Department: Nelson Secondary School)

In addition, the Head of Department from Endego Secondary School, Mrs. Minyas, mentioned lack of proper planning and rigid management structures she said:

Sometimes not planning properly I find most of my staff not planning properly sometimes getting into a bit of a jam. If they are honest they will come and tell you exactly what the problem is. You can help to do damage control and in my school in general I have noticed when the management is a bit too strict and rigid then there is unethical behaviour among the teachers I think sometimes management needs to be accommodating.

(Mrs. Minyas – Head of Department: Endego Secondary School)

Similarly, from Nelson Secondary School, Mrs. Nyara, reiterated on pressure for submissions she said:

Unethical conduct most of it, it happens when teachers are under pressure I think when marks are needed someone will say you need marks ok I will give you marks and some people also that I have observed is because you are in the exams and their exam has been written because they know that the marks are going to be needed at a certain due date they stay at home which is unethical to absent yourself because you are marking scripts but some people will be busy working and when they stay at home they just hand in their marks but it will be very unethical it will be very unfair to the others who will have been working.

(Mrs. Nyara – Teacher: Nelson Secondary School)

Furthermore, Mr. Teromu, from Endego Secondary School, indicated laziness as one of the contributing factors. He said:

> *One is laziness, some people are lazy to do their duties to carry out their duties so they end up doing unethical things e.g. when you are preparing for exams someone is lazy to teach before the exams now when exams come they want to cheat now to show the learners the exam now they want to teach the learners the exam itself so its laziness that results in cheating. And then secondly, let's say the examinations we are preparing for exams now the bundling of papers putting the paper together stapling some educators are lazy to do their job then they invite a few learners to come and help them and then the learners see the exam before it is written so usually it is laziness and then the other thing that causes unethical behaviour among teachers is lack of knowledge. There are some teachers who accept to teach subjects that they do not understand so they do a shady job usually or they let or they make other learners teach the rest a few learners one or two they teach the rest and they will be just back benchers and they won't be doing their job.*
>
> (Mr. Teromu – Teacher: Endego Secondary School)

Responses on the causes of unethical leadership in schools from the questionnaires were, inexperienced teachers and teachers placed in positions that they did not qualify for, jealousy by some teachers on the performance of others and they wanted to bring the other teachers down. In addition was lack of training of some teachers; underpayment from the government for the work done by the teachers; unfair treatment of some teachers by management; differences in religious values; racism; superiority complex dominating other teachers' minds; not knowing boundaries between work and play by some teachers; close friendships between the teachers and management. Furthermore, lack of time management; lack of leadership qualities by some teachers; some teachers wanted to take credit for what they did not do; poor behaviour of the learners; favouritism by the leaders to some teachers; disrespect for each other by the teachers; some teachers felt they were not taken seriously; some could not make their own decisions but were affected by peer pressure; ignorance

about the profession and the educational environment where learners are a hindrance to performance.

Unfortunately no records were found on the causes of unethical practices by teachers from the schools or policies as this was something that was not planned by the educational leaders even though the disciplinary measures for misconduct have been put in place. The findings from the questionnaires corroborate the findings from the interviews as most of the participants shared the same sentiments about the causes of unethical behaviour in teachers though the findings from the interviews showed quite some detail as compared from the findings from the questionnaires. As indicated by both the interviews and the questionnaires most teachers did not have a passion for the job, incompetence from the management as well as some of the management members, inexperience, lack of proper training, not following the policies in place which guides the operation of the schools and eventually one problem led to the other which eventually caused a whole array of unethical practices in schools.

This seems to tie in well with some of the unethical practices as mentioned by Gardiner and Tenuto (2015). They discovered that educational managers struggle to serve a diverse clientele hence the need for ethic justice where one relinquish some of their own rights for others. This justice should be extended to the staff members as well as the learners. Also the ethics of justice as mentioned by Shapiro and Stefkovich (2011) is an essential paradigm in leadership. The Ethics of justice is described as the legal and democratic process which focuses on the rights and the laws, in which two schools of thought have been derived according to Shapiro and Stefkovich (2011). This seems to suggest that the leaders who were not acting ethically by making unfair judgements to teachers lacked the aspect of the ethics of justice which is essential because no individual would complain where there is justice. With some teachers being put closer to the management and other teachers' not consulted during decision making it shows a lot of lacking of the good ethical leadership practice by the leader.

Conversely, good leaders put the individual's needs first above the rest of the people using human reason to make decisions on social justice, which refers to universal and agreed on moral principles (Shapiro & Stefkovich, 2011). The leader can only be able to do that because the aspects of Ubuntu are well in the leader so that they are able to view people the same. Where this aspect lacks the leader will then develop selfish motives which do not make them take into consideration the requirements of the profession and just focus on selfish motives.

In addition, ethical decision making requires critical reflection, cultural component for social justice to meet community needs and move beyond a simplistic justice framework (Gardiner & Tenuto, 2015). A leader who is not qualified for the job will not be able to do constructive criticism and working with others in decision making because of a sense of insecurity which makes them to end up doing things unethically. Bello (2012) states that formal ethical codes and training have little success unless ethical actions and behaviour of the top management is consistent with what they teach and norms and values are well defined. This suggests that lack of consistence in the management is what will cause leaders to behave unethically especially where they want to make themselves acceptable and fit into a certain group of people in the workplace thus making friendship compromising on their positions as leaders. There are defined codes of behaviours that educational leaders should follow according to AASA (The American Association of School Administrators) according to (Katranci *et al.,* 2015). This seems to suggest that regardless of friendship or not, the leader has to follow what they are expected to do according to their profession and in such instances the issue of friendship does not come into perspective, thus acting ethically and having a professional conduct as well.

On the other hand, Tyler (2014) carried out a research which, defines and summarise standards, leadership ethics and the nature of pressures creating leaders' dilemmas and making best decisions that balance the conflicting elements. Furthermore, pressure increase from newspaper publications, comparison of schools and parents. The higher the socioeconomic status of the parents the higher the expectations which may cause leaders to shift their focus on average performance rather than striving for greatness and innovation of the total child (Tyler, 2014). When leaders could not deal with the pressure of what they were expected of they opted to cheat instead of doing the right thing like in the cases that were mentioned by the participants of some teachers who would give marks to the learners without even marking the work just for the sake of meeting deadline so that they could not be labelled as a bad leader where as in fact what they were doing was even worse. This did not show a true reflection of the learners' performance which was a betrayal on the part of the student and the parents as that student would not be able to cope with a real life situation where they are expected to perform according to the marks they claimed to have obtained. Unfortunately in such circumstances the student is the one who suffered while the teacher was getting their pay at the end of the month without any one verifying to see if the teacher really deserved the pay or not.

Similarly, Bowen (2011) showed the results of the paper written to address the challenges faced by teachers when they get into the working place, technological advances, societal pressures

and options for correct decisions. They need to be equipped with critical thinking skills for ethical decision making hence the plea for the fusion of ethics and moral decision making in the teaching course as it is rarely done or fairly treated. Some of these challenges that the teachers face in the workplace that are leading them to act unethically are the ways in which some teachers are getting their qualifications. For example those who are getting their degrees through correspondence without having conduct time with the lecturers as well as doing some form of practicals in which one is assessed and show their competences. Conversely, according to section 5a (i-v) of chapter 2 of the SACE Code of Professional Ethics act number 31 of 2000, it implies that it is the duty of SACE to ensure that all educators who are practising are qualified and will deliver well to the children. But one would question where is SACE to address this issue if there are still such problems in the schools.

Even though values may differ from one community to another, corporal punishment is not acceptable in most states but acceptable in twenty other states (Shapiro & Stefkovich, 2011). This seems to suggest that the leaders should be careful of what they do as this administering of corporal punishment is unethical in the education sector. Even though at times one may try to justify their actions, as for educators ethics of critiques sensitise them to correct mistakes at the same time identifying the key society morals and values as people will no longer attach their feelings to their work which leads to unethical practices (Shapiro & Stefkovich, 2011). The findings from the data generated showed a whole range of causes of unethical practices by the teachers even though there were no written documents to indicate the possible causes of unethical practices in schools. In spite of all this, literature has shown some of the cases that have been recorded of unethical practices in schools but from the theoretical frameworks used there is a strong urge for the participants to be well versed with the school policies, have care and having a strong sense of Ubuntu which helps in guiding the way the participants conduct themselves.

7.2.2 Exposure to education on ethical conduct during teacher training

From the participants in interviews most of them indicated that they had done some work on ethical conduct during their training even though very few of them could give a detailed explanation of what they were doing. Some of the participants indicated that they covered the topics on ethics in their theory of education in sociology, some covered it in professional studies and the others mentioned learning about it in life-long learning as an educator. This could be indicated in numerical terms as shown in table 7.1 below.

Table 7-1: Exposure to education on ethical conduct during training

Exposure to education on ethical conduct during training	
Yes	78%
No	22%

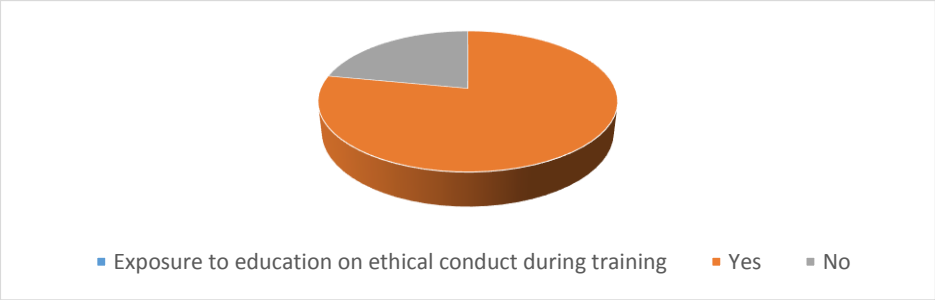


Figure 7-1: Exposure to education on ethical conduct during training

None of the participants indicated that they did a module on ethics on its own, in as much as a larger portion of the pie chart is indicating exposure to education on ethical conduct. This seems to suggest that the participants did not have details of what they were expected to do as ethical leaders in details as they leave the universities or colleges. From the interviews 78% of the participants indicated that they remembered being exposed to education on ethical conduct. 22% of the participants did not remember being exposed to education on ethical conduct.

From the interviews, the principal of Endego Secondary School Mrs. Arifa remembered something about ethics and could not recall the details she said:

> *That was a very long time ago. There was a bit of ethics within the course work but nothing as a subject on its own which I think they should include it as a subject on its own teachers starting from the grassroots level need to understand the importance of ethical behaviour within schools. I mean we are dealing with children we are dealing with the future of the country. If the teachers cannot behave ethically the management cannot behave ethically how do we expect these learners to grow up into various work places, government, medical professions and behave ethically? So I think it should start at universities and within the coursework of the education degree emphasising the importance of ethical behaviour within the schools.*

(Mrs. Arifa – Principal: Endego Secondary School)

Likewise, the principal from Nelson Secondary School Mr. Vincent highlighted the importance of values in education he said:

> *Ya, there was a subject that we did and can't even get the name but I know there was values in education it was values in education. But I can't remember what exactly was, yes but we did speak about it those days.*

(Mr. Vincent – Principal: Nelson Secondary School)

On the other hand, the Head of Department from Endego Secondary School Mrs Minyas mentioned that responsible for many lives she said:

> *Ya I do. Look I think it generally boils down to we are responsible for many lives in our teaching carrier and that nurturing should be there because we know we are exposed like I said in earlier question we are exposed to a diverse group of learners that we teach. It's a fruit salad so to speak so yes we have been exposed to things like that more nurturing and I think nurturing like we said everything else it encompasses everything else that we should do.*

(Mrs. Minyas –Head of Department: Endego Secondary School)

In addition, the Head of Department from Eukaryote Secondary School, Mrs Rachel, indicated guidance as the subject, she said:

> *Yes in guidance we used to do this subject called guidance but it was not in depth as life orientation. Guidance then concentrated mostly on careers rather than ethical issues.*

(Mrs. Rachel – Head of Department: Eukaryote Secondary School)

Likewise, Mr Teromu a teacher from Endego Secondary School, reiterated the importance of respect as part of ethical conduct he said:

> *Yes were trained and we were told how to conduct ourselves at a school. First of all respecting the authorities when you say that all the seniors from the principal and also to the lowest colleague you work with. Respect should be bestowed to everybody and then that respect to be extended to learners also they also need*

their respect they should be treated as human beings because if you don't treat them as human beings see the situation will be chaotic they won't even listen to you as a teacher, they won't even respect you in turn as a teacher and whatever you teach if there is no respect doesn't go into their brains.

(Mr. Teromu – Teacher: Endego Secondary School)

Similarly, Mr. Doonai, from Nelson Secondary School, mentioned the importance of understanding the precepts of education, he said:

In my days the dinosaur years yes we did didactics we did pedagogical, we did ethics everything in quite detailed because we had to go to the philosophy of education that's what we had to do. The new teachers just coming they don't understand that they don't understand the precepts, the main tenants of what education is what are we supposed to be imparting to our learners they don't know they are just coming and saying this is DBE I must open not the consequences of what you are doing even your action all of those things very lacking not lacking but I think it doesn't exist anymore really it doesn't.

(Mr. Doonai – Teacher: Nelson Secondary School)

On the other hand responses from the questionnaires showed that most of the participants remembered being exposed to some education on ethical conduct, while a few said they could not remember at all. Some of the respondents mentioned that they did cover ethical conduct in sociology, philosophy, professional studies and life-long learning.

Table 7-2: Exposure to education on ethical conduct during teacher training

Exposure to education on ethical conduct during teacher training	
Yes	85%
No	15%

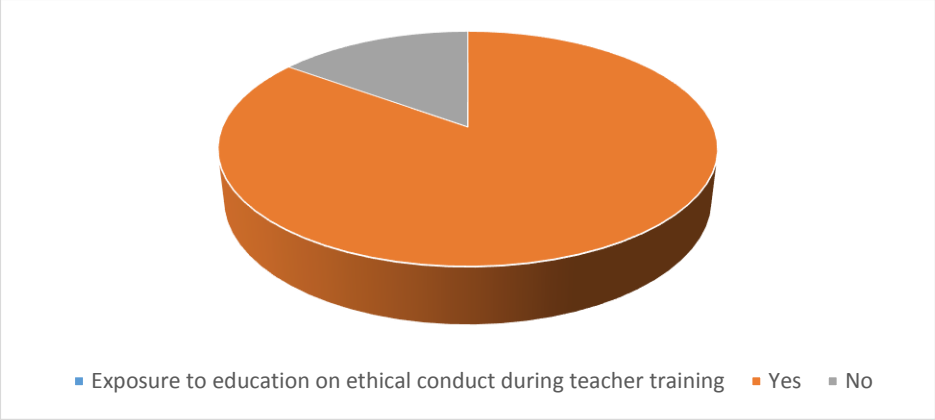


Figure 7-2: Exposure to education on ethical conduct during teacher training

From the respondents the pie chart shows 85% indicated that they did some form of education on ethical conduct, while 15% did not get the exposure on education on ethical conduct during teacher training.

The SACE Code of Professional Ethics act number 31 of 2000 is the main guide for educators on the actions that they are supposed to take in order for them to be ethical leaders but in the training of the teachers from the universities it seems according to the participants it is not very distinct on their expectations and it is not covered in detail. This seems to suggest that a close analysis needs to be done on the sections that should be emphasised to teachers during their training sessions and probably more content also in order to fully equip the new teachers for survival in the schools.

The findings from the questionnaires however concurred with the findings from the interviews which showed that very little was done to fully equip the educators on information on ethical conduct in schools as none of the participants indicated that they did a module on ethical conduct in education. Even though the code of professional ethics is available and other literature on ethical conduct this remains to be an area that needs serious consideration during the training of the teachers.

In the research done by Bowen (2011) there is an indication of the challenges faced by newly qualified teacher. Bowen (2011) discovered that the teachers need to be equipped so that they can be able to make ethical decisions. In addition the teachers were supposed to do courses that infuse the ethics codes and the moral aspects so that they are able to deal with practical situations. This lack of sound knowledge about the exposure to education on ethical conduct

might be one of the reasons why there is so much unethical practices in education. The participants only have a slight knowledge about the existence of ethical leadership but the majority are not practising it probably because they are no longer well acquainted with the details or some are just incompetent.

In order to introduce the aspect of training of educational ethics in colleges there is need for the ethics of profession from Shapiro and Stefkovich (2011) to be incorporated into university syllabi so that when the teachers leave university they are able to handle ethical issues in schools. Besides having exposure to education on ethical conduct passion in the work will always drive someone to always do the best that they can even if they seem not to have been trained on ethics, but their passion would lead them to always do things in a positive way. Khoza (2012) suggests that, human beings need to have fellowship through respect, sharing and caring as well as a sense of community, that's the spirit of Ubuntu which made Mandela to be recognised internationally. If this spirit of Ubuntu is there whether one has been trained or not this may be sufficient to sustain an individual in their profession.

From the available information it shows that very little is being done during teacher training to fully equip teachers with education on ethical conduct in schools. None of the teachers indicated that they had a module dealing with ethical conduct in schools but most just indicated that they did not have the details which seems to suggest why some teachers behave unethically due to lack of proper education on ethical conduct, even though the code of professional ethics is there as a guide.

7.2.3 Induction or in-service training and development on professional ethics

The Participants who took part in the interviews mostly indicated that they had never been invited to a workshop on professional development by the department of education as their employer but some indicated that they had something organised by their school management. From those who attended they indicated that some of them had been invited by the British Council but it was not on ethics but on connecting classrooms where different teaching methods were explored. Some participants indicated that they attended one workshop which had a few things on professional ethics and labour laws. In numerical terms 50% attended some form of training not specifically on ethics and the other 50% had never attended any meetings on professional ethics organised by either their school management or by the department of education.

The principal from Endego Secondary School, Mrs. Arifa, indicated that some of the meetings were centred on ethical leadership. She said:

> *Ok so generally in the first two weeks of school in January most of our principal meetings are centred around ethical behaviour. It's not workshops it's just meetings to discuss the problems of the previous year. I will give you an example: this year in January our meeting focused on principals stealing funds, accessing funds and use it for personal use it was a big thing in our district last term. Funds were misused subsidies were misused so what had happened was in the principal meetings they kept emphasising on how principals need to take more responsibility with handling these resources funds are being misused. Another unethical practice that came up was the hiring of teachers with no qualifications. In these meetings it was noted that certain schools where principals were hiring teachers with no qualifications just because they were neighbours or friends or family completely unethical behaviour as a principal but it's never been workshopped to us as principals they discussed as these are the problems but it hasn't been workshopped to train us that to create a mind set for us against unethical behaviour.*
>
> (Mrs. Arifa –Principal: Endego Secondary School)

Similarly, the principal from Nelson Secondary School Mr. Vincent reiterated that he was not invited by the department of education. He said:

> *Never, I only had courses on my own where I had to go you know through South African principals association.*
>
> (Mr. Vincent – Principal: Nelson Secondary School)

The Head of Department from Eukaryote Secondary School Mrs. Rachel indicated that she attended in her subject area. She said:

> *We do, we do have those workshops especially in life orientation not long ago last week we had someone from SACE who presented on how educators should behave the ELRC bill, the IQMS, we are being trained regularly.*
>
> (Mrs. Rachel –Head of Department: Eukaryote Secondary School)

The Head of Department from Nelson Secondary School, Mrs. Margret, highlighted that she had not been invited by the department of education she said:

> *Not professional ethics as such you know what I don't know. The education department I don't remember madam but what I can say, the professional ethics we learn it from what-ever workshop they are conducting. If they conduct IQMS you know they will talk about the values so from there we already if you are like I said if you love something, you doing what you love you automatically those things they are embedded into us in our minds you like we are not being channelled to do this but the manner in which they are conducting it can be IQMS it can be subject content workshop it's like everything automatically we grab them from whatever workshop is being conducted.*
>
> (Mrs. Margret –Head of Department: Nelson Secondary School)

Similarly, Mr. Michael, a teacher from Eukaryote Secondary School commented on his non-attendance, he said:

> *Actually I have not been but when you register for SACE that's whereby you will see the list of things you must do and you must not do so calling us in-service training and development I have never been called but SACE certificate it's stated.*
>
> (Mr. Michael –Teacher: Eukaryote Secondary School)

Likewise, Mrs. Nyara, a teacher from Nelson Secondary School indicated that she had not been invited she said:

> *With the department I haven't but at the school not like a workshop on that alone but may be when you are dealing with child development we had such workshops but not exactly centering on ethical alone but here and there it was touched.*
>
> (Mrs. Nyara – Teacher: Nelson Secondary School)

The responses from the questionnaires indicated that the majority of the respondents had not been invited to a workshop or for in-service training as part of their professional development. The table below shows the percentage distribution of the responses.

Table 7-3: Invitation for induction or in-service training and development on professional ethics

Invitation for induction or in-service training and development on professional ethics	
Yes	27%
No	73%

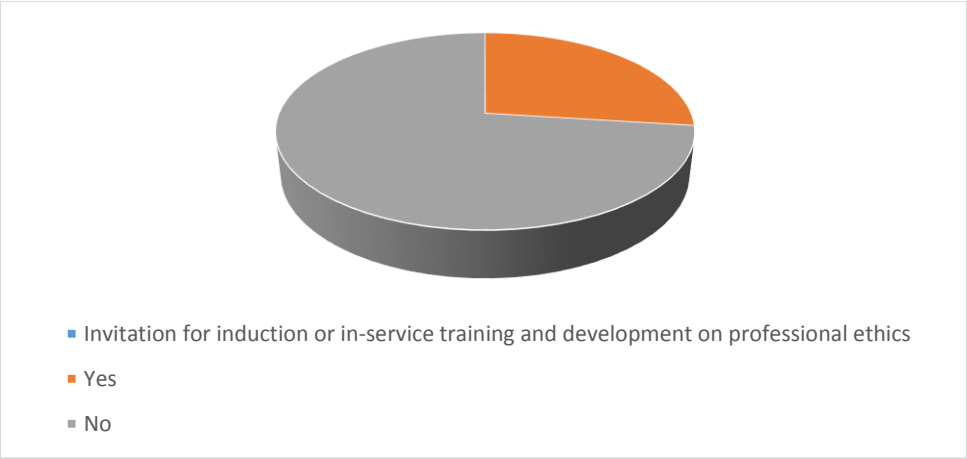


Figure 7-3: Invitation for induction or in-service training and development on professional ethics

From the pie chart 27 % of the participants indicated that they had been invited for in-service training and development on professional ethics by their school management while a whopping 73% indicated that they had never been invited. From those that indicated that they were invited they were facilitated by NAPTOSA (National Professional Teachers' Organisation of South Africa) and others at school during professional development.

The information from the interviews and questionnaires generally seem to indicate that not much is being done by the department of education and even school management in educating the participants on ethical behaviour in schools. At least almost everyone would have had a chance to attend at school level. The scanty information that some teachers had was obtained from other workshops which just mentioned some items in passing which largely accounts for the lack of information availability and most of the participants remained ignorant or ill equipped of what they were expected to do. This however, showed some kind of incompetence on the part of school management as the SACE code of professional ethics has all the expectations and guidelines well laid out on paper for the teachers to be equipped with such

information but no such staff developments were organised in schools for the new and old members.

From the data generated one can easily pick up that there is a problem with the employer as they do not seem to equip the workers with the essential tools of work which makes it very difficult for the educators to operate optimally. As a result of this lack of support most of the educators seem to be working on their own using their Ubuntu philosophy as indicated by Khoza (2012). On the other hand some educators seem to be working using their own personal ethics using the guidelines from their professional code of conduct. While those who may not bother checking on the professional code of ethics for educators may end up doing whatever they think will suit them at that particular time, hence a lot of unethical practices are cropping up in the schools. According to Shapiro and Stefkovich (2011) there are professional codes that must be followed which were developed for a specific profession from their ethics of profession but the problem is on who will take the responsibility to continuously remind the workers of what is expected of them.

The findings seems to suggest that there is very little being done by the employer or the schools in educating the teachers on ethical conduct in schools. Most of the educators seem not to have the accurate information as there is no constant reminder about their conduct which is essential as the teachers are dealing with human resource in their day to day interactions. However most of the teachers seems to be surviving due to their Ubuntu character and personal ethics.

7.2.4 Invitations by SACE to be developed in the Code of Professional Ethics for Educators

From the interviews data, the participants mostly indicated that they had never been invited by SACE to be developed in the code of professional ethics.

Table 7-4: Invitations by SACE to be developed in the Code of Professional Ethics for Educators

Invitations by SACE to be developed in the Code of Professional Ethics for Educators	
Yes	5%
No	95%

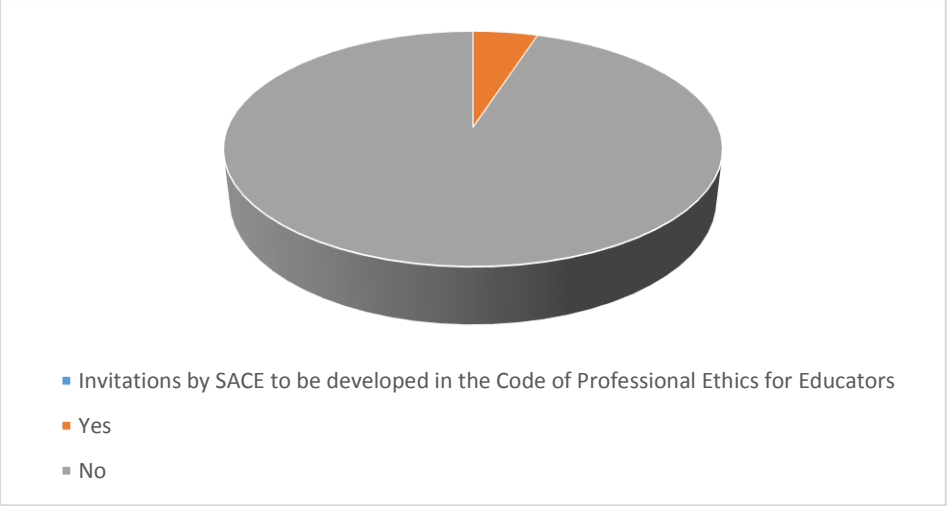


Figure 7-4: Invitations by SACE to be developed in the Code of Professional Ethics for Educators

The information shows that 95% of the participants had never been invited by SACE while 5% of the participants indicated that they had been invited. The participants were quick to indicate that most of the workshops they had attended were not organised by SACE but the workshops allowed them to get SACE points that were added to their SACE number for purposes of professional development in relation with their IQMS (integrated Quality Management System) for them to get salary advancement. But mostly the other participants indicated that they were attending subject meetings which had nothing to do with SACE.

In response, Mrs. Arifa, a principal from Endego Secondary School reiterated that she had not been invited. She said,

> *I have only been a principal since January 2017 so to date its one year. I have not attended any workshop by SACE on professional ethics.*
>
> (Mrs Arifa – Principal: Endego Secondary School)

Similarly, the principal from Nelson Secondary School, Mr. Vincent, indicated that he was never invited by SACE he said,

> *Can't remember. Not even one*
>
> (Mr. Vincent – Principal: Nelson Secondary School)

Also, the Head of Department, Mrs. Margret, from Nelson Secondary School commented on the invitation from SACE, she said:

> *I haven't attended any workshop on that it's only those points when we are attending any workshop you say if you attended this workshop and it was whoever was conducting the workshop its registered and then you just get those points but we know the code of conduct it's like when you wake up in the morning you know the don'ts and the dos.*
>
> (Mrs. Margret – Head of Department: Nelson Secondary School)

Likewise, the Head of Department from Eukaryote Secondary School, Mrs. Rachel, also highlighted that they had someone from SACE, she said:

> *Last we had someone from SACE, he conducted that workshop on how SACE work and how educators should behave and like I have said the workshop that I have attended organised by SACE I cannot say because you don't question at times who organised the work shop, we just have lots and lots and lots of workshops you don't know who provides these workshops.*
>
> (Mrs. Rachel – Head of department: Eukaryote Secondary School)

On the same note, Mrs. Nyara from Nelson Secondary School indicated that in all her twenty years of teaching she was invited once she said:

> *I remember once in the second term. It was a lot that was along meeting from two o'clock to almost half past four but that gentleman spoke about a lot of things the implication of corporal punishment, the implication of not practising those values according to our code of conduct. It was a lot of things but very fruitful.*
>
> (Mrs. Nyara – Teacher: Nelson Secondary School)

On the other hand, from Eukaryote Secondary School Mr. Michael a teacher commented that he was never invited by SACE for any training, he said:

> *I was never, all what I see is that the teacher has done something unprofessional you will see on TV that's according you will be interpreting that's the case it won't last three minutes the poor teacher was just told ye have you done this yes or no and after that suspended and fired I see that on TV, I was never called.*

(Mr. Michael – Teacher: Eukaryote Secondary School)

From the questionnaires, most of the respondents indicated that they had never been invited by SACE for any workshop on professional development. While a few indicated that they had been invited. The table below shows the distribution of the responses.

Table 7-5: Invitations by SACE to be developed in the Code of Professional Ethics for Educators

Invitations by SACE to be developed in the Code of Professional Ethics for Educators	
Yes	10%
No	90%

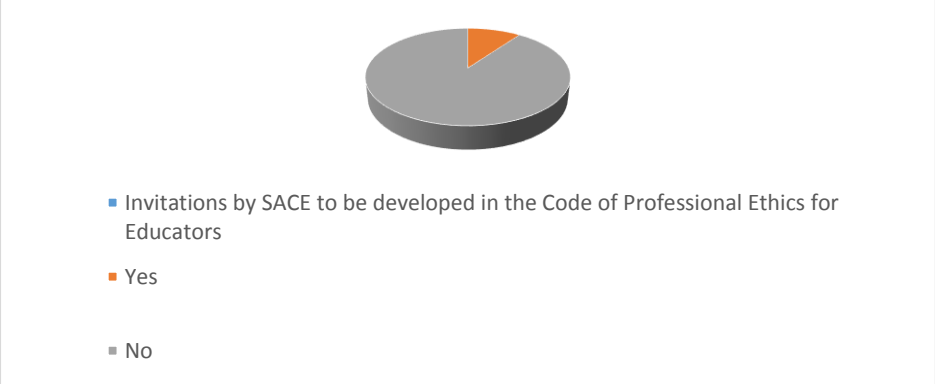


Figure 7-5: Invitations by SACE to be developed in the Code of Professional Ethics for Educators

Ninety percent of the respondents had never been invited for any workshop by SACE while only ten percent indicated that they had been invited once in all the cases. One would wonder, that if SACE has made the code of professional ethics and are not visible who is then supposed to enforce this code. In as much as they may think that the principals will do the work the principals were also waiting for SACE because there was more on principals' hands. The question is who is then going to take responsibility of in service training the teachers on ethical issues which seems to be the backbone of the profession.

Review of the documents also cite similar problems with SACE as those cited by the participants. In the position paper of March (2011) where the role and functions of

SACE are redefined a number of issues were raised which are of concern. In the paper SACE is criticised for its "non-visibility in provinces in terms of delivering services to educators" this has been also an issue with the participants as they also highlighted that they don't see SACE anywhere neither does it invite them for workshops. In addition in the position paper of March (2011) SACE is also criticised for lack of communication with the profession which was cited by some participants, that they only got the pamphlets from SACE the last time they registered to become educators and this was a cause for concern.

The findings from the questionnaires and the interviews seems to concur that SACE is not performing its mandate of educating teachers on professional conduct and this also corroborates with the information from the document reviews which raised a concern about the non-visibility of SACE. The implication of this lack of development by SACE is an increase in unethical conduct in schools which in turn will affect the future generation of leaders and this needs an immediate attention to correct this anomaly.

Likewise SACE was also criticised in the position paper of March (2011) for "not performing its role and is the arm of the department of education." The question is if it is the arm of the department of education where it is to give support to the educators. As such there is "inadequate provisioning of professional development programmes to the educators," (position paper SACE, March 2011). That seems to suggest that professional development and the in-service courses that were supposed to be done by SACE are not being done because SACE is not visible. The only time that SACE is visible is when they want to discipline educators for misconduct. This was reiterated by the position paper of March (2011) as well where it states that "too much emphasis is put on disciplining educators." One of the participants commented that SACE is only seen on television when something has gone wrong with the educator and yet SACE is supposed to be there to guide the educators and to give them the necessary tools for the trade. Currently from the way it is operating it seems to be a disciplinary board of the department of education.

In addition as people working in a profession where the workers deal with human beings there is need for one to have very high moral judgements. Human beings are moral even though they may act immorally at times as suggested by Khoza (2012). This then seems to suggest that there is need for the human being to be constantly reminded to revert

back to the moral part when immoral times come. Unfortunately SACE is not there with such an important constant reminder. Grounding Ubuntu is equipping with philosophical tools to defend its key contentions which therefore means that Ubuntu is a combination of being rational and ethical according to the concept in which Africans encounter dual reality through the concrete and visible phenomena (Khoza, 2012). This seems to then suggest that the only people who can survive in such an environment and remain moral are those with a very strong sense of Ubuntu who practice Ubuntu without any reservations because SACE seemed to have failed.

On the other hand, the ethics of care helps capture, retain and enforce society morals and values which shows an interest in one another's success, and therefore conflict is resolved through collaboration which increases skill and strengthen community (Shapiro & Stefkovich, 2011). This seems to suggest that as an arm of the department of education SACE is supposed to be showing the caring part where it is mostly concerned about the welfare of the workers ensuring that they get the best out of the workers, because it is an essential human resource which makes the education system to survive. Moreover in the past, educational leaders were trained using the military and business model where importance of hierarchy was emphasised and being in charge of the subordinates, thus strict rules, policies and also standard operating procedures were developed (Shapiro & Stefkovich, 2011). It then suggests that these rules and policies were made available and each individual would be well informed about what is relevant in their position ensuring that there are clear roles and procedures to be followed. The fact that there are no clear roles and procedures enforced it is contributing to all the unethical practices in education, even where the proper criteria for teacher selection is no longer properly done. Hence, people with no passion for the profession are employed and add on to the problems faced by the education system since they would be in position for the money factor only not being worried about their main reason for being employed.

The arm of the department of education SACE is not performing its mandate of educating teachers on professional ethics. This has been indicated by the findings from the interviews, the questionnaires as well as the SACE position paper of March 2011.

The teachers seems to be having their own survival skills which they obtain from their schools as they conduct their day to day activities.

7.2.5 Quality of training received from SACE to promote ethical conduct among school teachers

Besides SACE being invisible to equip the teachers the participants had very little to say during interviews regarding the rating that they would give SACE on the quality of training that they gave to the educators. From the few who indicated that they received some training they were from schools that attended to the questionnaires and interview last. Though the workshop was not organised by SACE, their principal invited someone from SACE to come and present to the teachers as they suggested.

Meanwhile, the principal from Endego Secondary School Mrs. Arifa with regards to rating she said:

> *This would not be applicable.*
>
> (Mrs Arifa –Principal: Endego Secondary School)

Likewise, the principal from Nelson Secondary School, Mr. Vincent, when asked to rate the training from SACE, he said:

> *None, no rating, zero*
>
> (Mr. Vincent – Principal: Nelson Secondary School)

Similarly, the Head of Department from Nelson Secondary School Mrs Margret preferred to rate the booklets not workshops, she said:

> *You know what, I can rate it 8 out of 10 because every time when you go it's like if you are ignorant may be you don't read those booklets the Code of Conduct when you apply for a higher post they will always ask you about the Code of Conduct therefore there is no way you can ignore it unless you are to be stagnant.*
>
> (Mrs. Margret – Head of Department: Nelson Secondary School)

In contrast, the Head of Department from Eukaryote Secondary Mrs. Rachel stated that the workshop she attended was good, she said:

It was good, that gentleman who came, it was an eye-opener that workshop he presented on Friday it was an eye opener and I think teachers need that a lot because when it comes to SACE, it is complicated. They send us letters, sometimes you don't have time to read you know you just, everything that you get from SACE you just file and file and file so it's better if they come to school organise those workshops its better rather than sending just material sending, sending because we can't we don't read them.

(Mrs. Rachel – Head of Department: Eukaryote Secondary School)

In line with this, Mrs Nyara, a teacher from Nelson Secondary School indicated that the workshop was excellent, she said:

I think that one was an excellent workshop and we all enjoyed it.

(Mrs. Nyara – Teacher: Nelson Secondary School)

On the other hand, Mr Michael a teacher from Eukaryote Secondary School commented on how he would rate SACE he said:

As the numbers grow of unethical behaviour this SACE does not do roadshow or invite teachers to these roadshows actually they are promoting it we don't read the SACE certificate in my case I was never been to the SACE office I know its somewhere in centurion I was just sitting at home I applied that I am so and so made copies and ID send it through then in return I received my SACE certificate then I put it back where it was its there in my file where it was whether there are some reviews of some policies I know nothing and I don't get mails from SACE updating me all what I get from SACE is through TV that the teacher has been suspended no workshop nothing. Actually I can say if may be people were employed to promote ethical conduct the ratio and numbers of unprofessional behaviour will drop now a person just receiving the certificate once and forget and put it there.

(Mr. Michael –Teacher: Eukaryote Secondary School)

From the questionnaire very few respondents indicated that they had an excellent workshop which reminded them of the ethical conduct, while the rest of the respondents indicated that it was not applicable and some said they would rate zero. They would prefer rating other

workshops not organised by SACE. From the rating that was given by the few who had a representative from SACE they rated the workshop very good. This seems to suggest that if SACE was more visible as it should, more and more educators would benefit and this would help in making them aware of the ethical practices expected of them and it would serve as a constant reminder to the educators. This would further help in reducing cases of unethical leadership in schools.

There were no documents reviewed on the rating of training received from SACE. While on the other hand the findings from the interviews and questionnaires on the rating of training on SACE seemed to be concurring as the participants indicated that they were not able to rate SACE while some indicated a zero rating on a scale of 10. Only a few individuals who had conduct with a representative which was invited by their school indicated a good rating.

From the findings SACE as an arm of the department of education is not doing anything in having workshops to educate the teachers on professional conduct and as a result there participants rated it zero while some indicated that they were not able to rate it because they did not receive any training.

7.2.6 Importance of exposure to ethical leadership and teaching development

The pertinent issues that came from the participants included that was important as a continuous reminder to the educators on what is expected of them in their work, as teachers tend to forget as the years go by, that is their role in a particular position; there should be a re-education programme; no much experience would take away the need for professional development due to the constant technological changes; teachers would be able to serve the community well and be able to solve behavioural problems of the learners without even calling for assistance from a Head of Department. In addition the education system is becoming more and more diverse and the educators need to know how to deal with multi-culturalism in the schools in order to achieve the school goals; teachers are role models to the learners, it is therefore critical that the teacher exposes the learners to good ethical values because the teacher is an example, even in the way they speak or dress.

In response, the principal, Mr. Vincent reiterated that was very important for teachers to be exposed to continuous development he said:

> *Extremely important, extremely important and I am also with the system whereby you don't pass the board of ethics you should not become a principal I am for that.*

Ya like I said if you wanna become a principal you should have attend a course you should go even at university level for teachers, it should start from there that they do an exam and they write a module on ethics and they come through, but when it comes to principal ship it will be at a higher level like you get your degree and pass the exam main board of ethics meaning from financials to values to personnel to personality or whatever you know then only different levels of test but to become a principal this is what you need this type of level of ethics.

(Mr. Vincent – Principal: Nelson Secondary School)

Likewise, Mr. Labima, the principal from Eukaryote Secondary School, agreed on the importance of exposure to professional development he said:

Yes, as a school principal you are faced up with different challenges they might be socioeconomic and politics so when you apply policy in every aspect as a principal your school will run properly. We have code of conduct that are in South African schools act so they guiding policies regarding to address any challenge of any background from human resource, teacher, learner, parents and all.

(Mr. Labima – Principal: Eukaryote Secondary School)

Similarly, the Head of Department from Endego Secondary School, Mrs. Meyer, highlighted the importance of knowing how to speak to each other, she said:

Definitely, I think it is so important for teachers to understand how to talk to one another how to talk to educators how to talk to students in particular because I feel that there is such an impact on you as an educator, the learners, your fellow staff by the way you speak the way you conduct yourself I think it's very important and very necessary.

(Mrs. Meyer – Head of Department: Endego Secondary School)

On the other hand, the Head of Department from Eukaryote Secondary School Mrs. Rachel reiterated that teachers must be good examples to the learners she said:

Exactly, it's very important, as I have mentioned before we, learners we spend learners spend most of their time with us and most if you spend more time with someone that someone will influence you one way or the other whether in

behaviour in communication, dressing, the way you dress, the way you choose a career the way you behave so it's very important as educators to be an example to learners because these learners they look up to us so ethics as teachers we must be on point when it comes to ethics because we have to.

(Mrs. Rachel – Head of Department: Eukaryote Secondary School).

Likewise, Mr. Teromu, a teacher from Endego Secondary School, mentioned the importance because of technological changes in the world, he said:

It is necessary to the teachers, that's why you find a lot of teachers stressing because they are not exposed to the teaching ethics and then situations which change we are getting into a digital world and we should move with the trends of the world because each and every time new challenges come up with new technology so I think it is necessary for a development, staff development.

(Mr. Teromu – Teacher: Endego Secondary School)

Similarly, Mr. Yagu, a teacher from Eukaryote Secondary School commented on the issue of different cultures, he said:

In schools we are dealing with a complex situation we do have a multicultural situation we work with learners from different cultures and teachers coming from different cultures all meeting at the same school and there they could be an issue of conflict in terms of the cultural clashes so if one has been trained in ethical leadership one would be able to manoeuvre along the cultural differences.

(Mr. Yagu –Teacher: Eukaryote Secondary School)

Continuous professional development has been highlighted as important by most of the respondents through their questionnaires. They indicated that it was good so that teachers continue to improve themselves and helps them to be always open for professional development. In addition teachers would be more informed on how to deal with different cultures and be able to mould future leaders by instilling values in the learners. Also it helps in improving day to day teaching standards and keeping up with the trends in education since education is lifelong learning; creates a good working environment and for teachers to learn the correct ethics.

The findings from the questionnaires and the interviews are in agreement as the participants all suggested that continuous professional development on ethics education is important. Furthermore it is essential for the teachers as it serves as a reminder and maintains sanity in the education system of a country.

These suggestions from the participants seem to tie in very well with the ethics of care. The caring has been described as a foundational ethic, thus it is essential for every individual in order for them to be ethical in their conduct they must show some kind of care in whatever they do (Shapiro & Stefkovich, 2011). This then suggests that the exposure of the teachers to ethical teaching and development shows that the employer cares about the welfare of the workers. This caring by providing the teachers with professional development empowers them and also help the teachers to realise their potential and always strive to show excellence in the work that they do. Similarly, other professions have one ethics course to prepare the students before graduation as an important knowledge base and a requirement as most writers believe that ethics training is essential for administrators (Shapiro & Stefkovich, 2011). This may also suggest that the education system may do very well if an ethics course is introduced to the teachers during training to ensure that all the teachers are well equipped for the profession so as not to bring disrepute to the profession.

On the other hand, schools are political and educational institutions which provide a basis for expansion of human rights, and a vehicle in the struggle for equality (Shapiro & Stefkovich, 2011). As an essential vehicle for the struggle for equality in the society, the operators of the vehicle which are the educators in schools they must be well equipped in order to continue to make the sailing smooth and when there are problems they should be equipped with all the survival skills that would enable them to reach their destination. These skills are obtained from exposure to the workshops on ethical leadership. In addition as the educators are empowered they are able to make critical decisions in the right way in order to ensure the success of every stakeholder in the education system. As for educators ethics of critiques sensitise them to correct mistakes at the same time identifying the key societal morals and values (Shapiro & Stefkovich, 2011). This also seems to suggest that since the educator would have been well equipped they are able to correct their mistakes in their moral judgement in society and will hardly get to a point where they have to be unethical to the point of getting discipline. Exposure to ethical leadership development further helps the educators to be more alert in everything that they do.

Similarly, if the educators are well exposed to the aspects of ethical leadership in their professional development they would be able to bring out the part of Ubuntu in them with excellence and would always strive to do the best they can. They would be able to demonstrate their competence with caring and not gain respect by forcing others into silence but should be available to serve others with integrity and accountability (Khoza, 2012). Thus, respect and care for each other is then encouraged by the humanness that is brought out by empowerment with ethics. Making the educators to serve with integrity and would not question the issue of accountability and neither will they deal with it with suspicion. As suggested by Khoza (2012), a human being as a whole entity comprising of the body, intellect, emotions, together with a moral life, and all these can be separated from the social context (Khoza, 2012). This suggests that there is a kind of completeness that is brought about in the life of a human being as a result of exposure to development on ethical leadership which makes them function optimally in the workplace since they deal with human beings with also their own emotions and intellect coming into being.

The findings indicated the need for continuous professional development which helps the teachers in their conduct as well as assisting them in doing sound moral judgements. With the increase in the changes in technology as well as multiculturalism in schools continuous professional development was indicated as a necessity in order to deal with the changes so that the teachers do not become obsolete.

7.2.7 Dealing with unethical behaviour of some teachers in schools

In order to deal with unethical behaviour of some teachers, the participants from the interviews highlighted that teachers needed in-service training from the department of education or SACE; after training implement stiffer punishment; suspension while the offender awaits the outcome of the discipline; orientation of new teachers; equip every teacher with the educational policies; cautioning the teacher and a selective process should be in place for those who qualify to be teachers. In addition give a second chance to offenders and management should be responsible for mentoring the teachers; proper grievance procedures should be followed and investigations done; a jail term for those who mismanages finances and removal from position.

In response, Mr. Labima, the principal of Eukaryote Secondary School mentioned the importance of training the teachers, he said:

I think it is the responsibility of the department of education to organise workshops and further training for teachers just to keep them informed on how to apply these policies and follow procedure correctly.

(Mr. Labima – Principal: Eukaryote Secondary School)

On the other hand, from Nelson Secondary School the principal, Mr. Vincent, highlighted that a jail term can be imposed on the offenders he said:

See unfortunately if you don't attend to this unethical behaviour the proper manner its people take it for granted and then it's gonna be accepted that argh even if I do this I get away so you gonna have to set examples. For example, if you are mismanaging finances you need to serve the time even if it's a jail term serve the time. If it is other things that is minor there is different punishment with different unethical behaviour etcetera. So you need to just, but I think so when it comes to the finance and all it's gonna be like what the law say pay back if you need jail term serve your jail term. That's the only way its gonna stop things even in the country we don't want corruption until we make people pay for their actions in the right way nothing is going to change.

(Mr. Vincent – Principal: Nelson Secondary School)

Similarly, Mrs. Rachel, a Head of Department from Eukaryote Secondary School reiterated that workshops are essential, she said:

I think they must be developed this workshops from SACE are very important because they teach us to be proactive some of the things teachers they do because they don't know they like they are not aware of the repercussions there after to say if I do this, this will happen to me they take it for granted so I think teachers who do wrongs or maybe violate anyone's rights they must be developed through workshops and may be after that is then may be the action may be done if the teacher trespasses or violates any of the one's rights that when harsher punishment can be administered.

(Mrs. Rachel- Head of Department: Eukaryote Secondary School)

Likewise, the Head of Department from Endego Secondary School Mrs. Minyas highlighted the role of management she said:

Look I personally am not a rigid person I believe that everybody deserves a second chance I believe that in management we should be more in mentoring capacity just to develop our teachers Yes probably, look there are people who are extremely negative and unethical I am not saying we can change the world a 100% but there are chances that those people can change I strongly believe that mentorship is important because when our new teachers come from the varsity they are not so exposed to many things when you teach you have them under your wing they tend to turn out fine.

(Mrs. Minyas – Head of Department: Endego Secondary School)

Also, Mrs. Nyara, from Nelson Secondary School, reiterated the importance of workshops, she said:

I think it's very necessary because when you are continuously reminded of the what is it that you are expected you also understand because I think some of these unethical things that teachers or the H.O.Ds do they some people will just do it without even thinking without a better understanding of the impact you have on the other teacher or learners so being trained you know that idea that you know that what I must do why is it right.

(Mrs. Nyara – Teacher: Nelson Secondary School)

On the same note, the teacher from Eukaryote Secondary School, Mr. Yagu, highlighted the importance of informing teachers about policies, he said:

I think they should be identified and then after being identified they need to be made aware of their acts or misacts in terms of ethical issues and may be cautioned to say this you are out of step, this you should do it this way then if they persist that's when maybe you can bring in the code of conduct but they need to be made aware first.

(Mr. Yagu –Teacher: Eukaryote Secondary School)

The responses from the questionnaires were similar to the information from the interviews. The respondents indicated that teachers should be sent for in-service training and workshops on ethical leadership; if they do not change they get a stiffer punishment; issue the teachers with pamphlets on ethical leadership; make ethical leadership a compulsory course at the university;

counselling to offenders; issue warnings and improve the work environment; in addition recognise the importance of educators; management should not treat themselves as unique; punish the offenders accordingly; suspend before expulsion; not making assumptions on teachers but cases should be thoroughly investigated.

The Employment of Educators Act No. 76 of 1998 has a list of some of the misconducts in Chapter 5 Section 18.1. Followed by the ways of dealing with unethical behaviour in section 18.2 and 18.3 a – l, 5a, 5c, which includes counselling, verbal warning, written warning, demotion or dismissal as some of the suggested ways to deal with unethical behaviour of some educators. Where a fine is to be paid and deductions in salaries it is also clearly stated depending on the type of offense. Also from the SACE code of professional ethics which is act number 31 of 2000 there are also suggested ways of dealing with unethical behaviour in the schools. The disciplinary procedure in section 1.4 of the SACE document indicates that the disciplinary procedures are intended to be corrective measures to the educators and not a punitive measure. However in most cases where disciplinary procedures are implemented people tend to view it as a punitive measure for the action that was taken by an individual. This seems to suggest that the administrators need to remain positive in cases where corrective measures are taken against educators and avoid labelling so that the whole issue is approached with a positive attitude.

The suggestions on ways of dealing with unethical behaviour indicates that whenever an offense has been done there is need for justice to prevail so as to bring sanity to the education system. According to Shapiro and Stefkovich (2011) in ethics of profession they indicate that every profession is guided by some form of rules and laws in its conduct and failure to adhere to these codes will result in the ethics of justice being implemented. It is also important to note that while, courts are not involved in giving judgement on educational issues, boards have been given the mandate to develop policies guided by the educational ethical principles and this brings about the variations from one community to another (Shapiro & Stefkovich, 2011). These boards from SACE or the department of education ensure that the right corrective measures are implemented depending on the severity of the case. The functioning of a disciplinary board helps in ensuring that the individuals concerned are given the necessary counselling unlike dealing with individual administrators which may be subject to bias or abuse.

Furthermore, every community has laws that govern the behaviour of its members. As such for human beings to come to terms with the community and nature reasoning and emotional adjustment is essential (Khoza, 2012). This seems to suggest that when reasoning and emotional judgement are used leaders are able to able to discipline individuals who act unethically and on the other hand the individuals are proactive, they may be able to use their reasoning to avoid unethical behaviour.

The spirit and the social beings are well connected as one is able to recognise the humanism of other people as well as one's own humanism (Khoza, 2012). The social aspects suggests that any human being by nature would like to belong to a group which is like minded with them, this will also help in ensuring that members will set guidelines and help each other to follow them. This also is essential in ensuring that unethical practices are minimised as individuals will be watchful of what they will be doing as well as watching others doing the right thing.

Humanitarian laws and human rights are therefore enforced to lessen suffering from people so that they all enjoy their legal, social as well as constitutional rights as posited by Khoza, (2012). This suggests that, for every individual to enjoy their rights there has to be some kind of deterrence measures that must be put in place to ensure that individuals' rights are not infringed by others and hence no one will break the law. It follows that if every teacher is mindful of what they do, according the code of conduct this will assist in minimising unethical behaviour in schools.

The questionnaires, interviews and document reviews seem to corroborate on the ways of dealing with unethical issues in schools. There are suggested ways of dealing with unethical behaviour in schools which teachers must be aware of, so that they are well informed of the consequences of their actions and may not be caught by surprise. This is then the duty of the school management, department of education and SACE to ensure that such information is at the teachers' disposal at all times and this may help to deter some of the teachers from unethical practices.

However, in their concluding remarks from the interviews some participants highlighted that when selecting principals qualification, experience and spiritual or religious background should be considered as God fearing leaders will help in reducing unethical leadership practices in schools; parents need to be actively involved in the education of the child as everything is left to the teacher; the education system is controlled by politicians which makes it difficult for educational leaders to operate with the policies designed by politicians; cases reported take too

long to be resolved; it's a good topic that is worth to be talked about every time; to prevent a corrupt society ethical leadership should be taught constantly; have a course of ethical leadership at the universities; teachers are demoralised by favouritism in the education system from school level to department; mentoring to new teachers is essential for them to fit into the system quickly; principals should constantly go for ethical leadership courses because they are deviating a lot.

7.3 Conclusion

This chapter concludes the data presentation and analysis as it examined what the participants believed were the causes of unethical behaviour in their schools. Suggestions were also given by the research participants on what they thought could be done to minimise unethical practices in schools. The information was elicited through interviews, questionnaires as well as documents reviews and multiple challenges were raised by the participants. The findings were also critiqued using literature from Chapter Two as well as the theoretical frameworks from Chapter Three. In the next Chapter I deal with the key emerging themes from the research.

CHAPTER EIGHT

DISCUSSION OF KEY THEMES EMERGING FROM THE FINDINGS

8.1 Introduction

The previous three chapters, i.e. Five, Six and Seven were devoted to the presentation and descriptive analysis of the findings from the research participants. In this chapter I present an analytic and/or interpretive analysis of the key themes emerging from the research findings that attempt to directly answer the research questions that were posed in the introductory chapter. In the discussion of the themes the findings were linked to the research questions as well as the literature reviewed in Chapter Two and the theoretical frameworks presented in Chapter Three.

8.2 The key themes that emerged from the findings

The key themes that emerged from the research study include the following: varied and context-specific conceptualisations of ethical conduct in schools; multiple experiences seen/heard or observed that are regarded as unethical; ethical practices promoted in teaching; the importance of ethical leadership practices; ways used to promote an ethical culture of trustworthiness, integrity and honesty within the teachers and their colleagues; a positive relationship between the leadership styles adopted by the school teachers in multi-deprived context and his/her ethical leadership behaviour; multiple causes of unethical practices in schools; limited exposure to education on ethical conduct during teacher training; lack of invitation for induction or in-service training and development on professional ethics; non invitation by SACE to be developed in the Code of Professional Ethics for Educators; non rating of the quality of training received from SACE; the necessity of continuous professional development to teachers so as to be exposed to ethical leadership and teaching development and various ways of dealing with the unethical behaviour of some teachers.

8.2.1 Varied and context-specific conceptualisations of ethical conduct in schools

The responses that were solicited from the research participants which comprised of the school principals, heads of departments and teachers showed an understanding of the concept of ethical leadership in education. The participants cited being fair, just, honest, having integrity, doing the right thing, not discriminating, no nepotism, not stealing school funds, consistence and being true to oneself as a leader as well as leading by example. In addition observing the

norms and values of the society, following school rules as well as enforcing non-racial policies in schools. From the responses the participants showed that at all levels there was need to ensure that the policy must be adhered to by all stakeholders in the education system.

The conceptualisations of the participants were framed by their context which is rife with corruption and nepotism. Schools are a microcosm of the society they find themselves in and therefore whatever is done in the school is affected by what is going on in their society. From the responses presented it was indicative of participants being aware of what is expected by the society. Whereas, the challenges seemed to arose from the fact that the leaders in the circular world do not enforce the expected moral conduct. This has also been highlighted by Kocapa and Karakose (2009) who define ethics as a sign of right or wrong, moral judgement and conduct. In support of this Katranci *et al.*, (2015) highlight that values, morals and ethics undeniable are indispensable elements of leadership and management as leadership has both moral and ethical aspects thus, a leader must behave appropriately and should also promote such among the followers. From the views of the participants it was evident that they have certain expectations from their leaders and that they also have an obligation to do the right thing while in the workplace. This means educating individuals is the key to empowerment and the leader should promote social justice, equality, peace and dignity (Elias, 2013). This seems to suggest that in the school environment all the stakeholders should be aware of what they are expected of that is why in some schools teachers were issued with the code of conduct at that particular school and were expected to act according to the expectations as stated in the code of conduct. Likewise, Ciulla (2014) further states that the study of ethics should consist of the examination of what is right or wrong, analysing the differences between good or evil, distinguishing between virtue and duty and the identification of one's obligation and their rights. With such information at the disposal of the participants, the society would expect the schools also to be in the forefront of teaching and enforcing the moral conduct to the learners as well as amongst the participants as colleagues.

It was also highlighted that for ethics in schools to be effective there is need for the educational leaders to have some sort of religious background for them to have that humane aspect as indicated by Dion (2012) in highlighting the importance of religions or cultural knowledge in order to meet the social expectations. This will therefore call for a focus on a set of distinctive moral values and relations (Ciulla, 2014), as the educational leader work with the community and should therefore be knowledgeable about the ethical issues that affect the community at large.

8.2.2 Multiple experiences seen/heard or observed that are regarded as unethical

One of the topical emerging theme from the participants was the issue of allocating marks to learners without having marked the scripts, as stated by one of the circular that was sent to schools by GDE (2017) (Gauteng Department of Education) in Gauteng East Department where they stated that, there was sufficient evidence that some schools were not following the proper procedure with regards to the marks allocated to school based assessments. This also contravenes the marking guidelines as stated in the National Policy Pertaining to the Programme and Promotion Requirements (NPPPPR) of the National Curriculum Statement (Grade R-12) of Government notice number 722 and 723, Government Gazette Number 34600 of 12 Septembers 2011 document which guides schools on the procedure to be followed when recording marks of learners for promotional purposes (Department of Education, 2011). Such kind of dishonesty pauses as a serious threat to the downfall of the South African education system which is already ailing among the lowest in world ranking in as much as there seems to be much spending on the education system.

In agreement to the increase in unethical practices in schools, Ciulla (2014) highlights that in the past very little literature was available on ethical leadership as it only focused on specific aspects or topics, but of late there has been an increase in the need for literature on ethical leadership due to the increase in the amount of defects in leaders. Even though there is some kind of literature to guide the teachers in their conduct some still continue displaying unethical practices. Similarly, Labelle (2013) describe unethical practices like corruption as hurting to the voters or the masses who entrusted power in the leaders and not the leader himself. Unlike politicians teachers are not voted for but must be in the profession due to passion but of late it has been taken as the last option hence the increase in the cases of unethical practice in schools. In addition Labelle (2013) describes unethical practices in education as a dangerous barrier to high quality of education, social and economic development. This seems to suggest that it hampers the full potential of learners to be realized especially where there is no proper marking, no proper teaching, late coming for work and absenteeism.

Meanwhile, a survey done by transparency International in 2010 of 8 500 parents and teachers in seven African countries showed that 40 per cent of the parents pay illegal fees for education, (Labelle 2013). This was also highlighted by some of the participants as some teachers would ask learners to pay school fees to them and then use it for their personal use with some paying

in order to secure places for their children at particular schools. In addition the Public Finance Management Act. 1 of 1999 stipulates unauthorised expenditures in section (b) that 'expenditure not in accordance with the purpose of a vote or, in the case of a main division, not in accordance with the purpose of the main division; is not allowed.' This suggests that any kind of misuse in public finances is not allowed and yet some participants indicated that some educational leaders are at liberty to use the public money as they wish.

Likewise, the Apartheid regime was notorious for unethical practices in textbook writing and selection procedures (Chisolm, 2012). This seems to suggest that since Apartheid, there has been a myriad increase in unethical practices in schools. In as much as there is an increase in unethical practices in schools it not an indication that there are no guidelines to the teachers. Section 2.5 of the SACE code of professional ethics states that teachers should act in a proper and becoming way such that their behaviour does not bring the teaching profession into disrepute. Furthermore in Section 3 there is sufficient detail on the expectations in conduct between the teachers and the learners. In line with the expected conduct between the educator and the learner is non-administration of corporal punishment. Even though values may differ from one community to another, corporal punishment is not acceptable in most states but acceptable in twenty other states (Shapiro & Stefkovich, 2011).

8.2.3 Ethical leadership practices promoted in teaching

Despite the fact that there is an increase in unethical practices, the educators are also making great strides in promoting ethical practices in schools. This was evidenced by the multiple ethical practices that were mentioned by the participants during the research. Dion (2012) discovered that ideal ethical theories discourage egoism in leadership and that a combination of ethical theories is essential for effective ethical leadership as leadership styles do not reflect a single ethical leadership theory. According to SACE code of professional ethics (2010) in section 3.2 states that the educator should "acknowledge the uniqueness, individuality, and specific needs of each learner, guiding and encouraging each to realise his or her potentialities.' Therefore in promoting the ethical practices in schools, this suggests that learners will realise their capabilities and will excel. In addition Sama and Shoaf (2008) posit that professions are viewed as moral communities and professional leaders should have moral intelligence. This suggests that this kind of intelligence will help in dealing with learners as unique individuals who have different potentials and this also helps in avoiding comparison among the learners where possible.

Similarly, Bello (2012) in his study says, formal ethical codes and training have little success unless ethical actions and behaviour of the top management is consistent with what they teach and norms and values are well defined. From the responses from the participants the top management indicated that they strive to ensure that they lead by example and that they live according to the expected codes. In section 2.3 of the SACE code of professional ethics educators should acknowledge, uphold and promote basic human rights, as embodied in the Constitution of South Africa. This also indicates the importance of upholding the basic human rights as indicated by the management as leaders as well as the teachers.

In section 2.4 of the SACE code of professional ethics educators have to commit themselves to professional duties as stipulated by the code. Most of the participants indicated that they try to be as professional as possible in their conduct. This is essential amidst the diversity that is brought demographically, where the need for educators to be tolerant and democratic increases (Shapiro & Stefkovich, 2011). In reality, personal and professional ethics has a great impact on an individual's personal codes and their day to day administration decision making (Shapiro & Stefkovich, 2011). As a result of the differences in the personal codes, the individuals all strive to promote ethical practices in various ways in accordance with the basic laid down principles. On the other hand for a religious inclined leader, the ethics of justice and ethics of care are mostly considered, in view of the rights and laws of the day (Shapiro & Stefkovich, 2011). Hence the Multiple Ethical Paradigms approach will then cater for the various differences to the leaders with different inclinations in their conduct, with the aspect of compassion as stated in Ubuntu (Khoza, 2012) taking the centre stage.

8.2.4 The importance of ethical leadership practices

Another important theme that emerged from the study indicated that ethical leadership is important in schools as it empowers both the educators from the staff point of view as well as the learners. In addition the participants also mentioned that it realised the potential of an individual as well as instilling confidence. In support of this, Katranci *et al.,* (2015) highlight that besides the well-being of a child being catered for there is a guarantee on the moral aspects even though the educational leaders are not in charge of controlling what goes on there, hence ethical responsibilities of the leaders are important in regard to that.

All the participants showed that ethical leadership practice was important even though the case study was done on varied participants. However Katranci *et al.,* (2015) also discovered in the research that gender, level of education or seniority had no impact on the teachers' perceptions on the principals' ethical behaviour. The participants also indicated that they created a conducive working and learning environment by using the inclusive education approach to maximise on constructive involvement of all. According to Elias (2013) the best educational leaders touch the heart as well as the mind and appeal to deep values rather than rely on research findings. Thus each leader was appealing to the people around by making use of the immediate environment and its needs.

As part of the importance of ethical leadership the participants mentioned the need to ensure that good morals and values are passed on to the learners. In addition, students must act and serve in accordance to a set of higher values with a buoyant optimism and likewise breakdown of hierarchies and genuine interactions create an element of trust and caring (Elias, 2013). On the same note Grover *et al.* (2012) indicate that leaders' moral values and whether they act on them consistently affects their ethical leadership behaviour. Hence the school's code of conduct assist in ensuring that the correct codes of behaviour are followed. When valuing ethics of care educational leaders may be referred to as head learners as they need to learn to listen, observe, and how to respond to others based on their knowledge of diverse cultures (Shapiro & Stefkovich, 2011). Furthermore, care also requires one to consider consequences of one's actions and makes one to grapple with loyalty and trust (Shapiro & Stefkovich, 2011).

8.2.5 Varied ways used to promote an ethical culture in the school

Team work among the teachers and the learners, punctuality and being work orientated were some of the key issues that were raised during the research, meaning that individuals who are hands will be promoting an ethical culture in the school. In support, Pushpa (2012) mentions the concept of reasoning in ethical leadership as playing an important role in today's society, even though there are no universal fixed or firm rules of ethics or reference points. Furthermore ethical culture starts at the top management and they must lead by example (Pushpa, 2012). This suggests that effective leaders impact greatly on the society.

Because schools are part of the greater community and they are institutions where the learners know about the world around them and how to respond to it. Likewise, schools are political and educational institutions which provide a basis for expansion of human rights, and a vehicle

in the struggle for equality (Shapiro & Stefkovich, 2011). This indicates schools as institutions that lay foundation for the learners in most aspects. The ethics of care helps capture, retain and enforce society morals and values which shows an interest in one another's success, and therefore conflict is resolved through collaboration which increase skill and strengthen community (Shapiro & Stefkovich, 2011). In order to effectively enforce ethical leadership there are codes or guidelines that must be followed by all who are in educational institutions. This therefore indicates that even educators need to be given a leeway to develop own codes as the stipulated professional codes are sometimes not practical (Shapiro & Stefkovich, 2011).

8.2.6 The relationship between the leadership styles and ethical leadership behaviour

The main issue that emerged was that there was a positive relationship between the leadership styles adopted by the school teachers and their ethical leadership behaviour. This positive relationship therefore indicates that a leader who practices ethical leadership in their conduct is most likely to be sensitive to the multi-deprived context in which they are working and will therefore act accordingly. On the other hand, contrary to the above, the hypothesis that leaders will be positively related to followers and leader effectiveness, may be misleading as they measure people's attribution of ethical leadership for example fair and balanced decision may be done by a leader but focusing on the wrong things as highlighted by Ciulla (2014).

As for educators ethics of critique sensitise them to correct mistakes at the same time identifying the key society morals and values (Shapiro & Stefkovich, 2011). It therefore follows that if the leaders are alert of their conduct and its effects on the people around them, this will help to ensure that there is harmony. Caring has been described as a foundational ethic, which is essential for every individual in order for them to be ethical in their conduct they must show some kind of care in whatever they do (Shapiro & Stefkovich, 2011). The sum therefore indicates that ethical leaders will thrive well in multi-deprived context as they are able to select what is appropriate the community.

8.2.7 Multiple causes of unethical practices in schools

There are multiple causes of unethical practices in schools and these range from negligence of duty, indulgence and sheer greed of some leaders, ignorance about policy issues, recruitment in to the profession because of financial constraints which contributes to laziness, due to lack of passion on the profession. In addition competition among schools and teachers was

mentioned as one of the emerging causes of unethical practices in schools. DeMatthews (2014) highlights that accountability policies have brought significant changes in schools but in some cases have also brought instances of cheating in schools in an attempt to meet the required standards. This suggests that accountability in schools is a noble idea since it helps the curriculum developers to keep track of what is going on in schools and take note of possible improvements that may need to be done.

Another heart breaking issue is the recruitment of unqualified educators as mentioned by the participants. The unqualified teachers will compromise the education system and the potential of the learners by cheating that is allocating marks to unmarked work or giving exam questions to learners before-hand. That's the ugly reality of the jobs for cash scandal and authoritarian type of leadership. In such cases every leader would then need the ethics of justice (Shapiro & Stefkovich, 2012) in order for them to rightly divide the truth as the legal and democratic processes are emphasised for ethical leaders. This is also supported by Bello (2012) in a study where it is mentioned that formal codes may become useless especially if the leaders are not acting in accordance to the codes that they encourage others to follow. This suggests that consistency is essential in leadership.

8.2.8 Limited exposure to education on ethical conduct during teacher training

The participants highlighted that they had very limited exposure to ethical leadership education during their teacher training courses. Most of the participants mentioned they covered it as a topic only in sociology. This however, suggests the lack of detail on what was covered in ethical leadership as there is so much that could have been covered as the topic is broad. Such kind of an approach in teacher education is acting like a time bomb slowly ticking and we are now experiencing the effects of the lack of exposure. This suggests that there is need for immediate attention to be paid to this important topic of ethical leadership. This ties in well with Sama and Shoaf (2008) when they say, lack of ethical leadership tears apart an organisation. Furthermore, traditional norms and values in professions are deteriorating leading to lack of trust and more scrutiny in professions by enforcing regulations (Sama & Shoaf, 2008). With all this happening there is need for preparation of ethical education leaders by the teaching of ethics that can be done in the educational institutions as an addition without changing the curriculum (Shapiro & Stefkovich, 2011). This suggests that with so much unethical practice

that is happening in the education there is need for immediate attention to be given to the issue to ensure that every teacher is well equipped if ever the education system is to survive.

In addition some of the older participants mentioned they used to do the module on ethical leadership in more detail and had more hands on experience unlike the training with some teachers nowadays which is online and there is very little contact if any with the lecturers and hands on with the schools on the ground. Moreover in the past, educational leaders were trained using the military and business model where importance of hierarchy was emphasised and being in charge of the subordinates, thus strict rules, policies and also standard operating procedures were developed (Shapiro & Stefkovich, 2011). This suggests that there is need to go back to the basics as the issue of rights is the other one that was mentioned as killing the system as everyone do as they please. On the other hand, other professions have one ethics course to prepare the students before graduation as an important knowledge base and a requirement as most writers believe that ethics training is essential for administrators (Shapiro & Stefkovich, 2011). In line with this some participants indicated that there is need for an ethics test to be administered to all those who aspire to be educational leaders so that the system does not have a fish which is rotting from the head.

8.2.9 Poor induction or in-service training and development on professional ethics

In addition to the above emerging theme on the lack of training in the educational institutions, when the newly qualified teachers join the profession, there is also no induction or invitation for in-service training on ethical leadership in schools. This indicates that the newly qualified teacher is just put to the deep end in the education system and are expected to find their way out. Kocapa and Karakose (2009) in their research showed that most ethical decisions were about staff and most of the principals have no professional development in ethical decision making. This would however be caused by the promotion to higher posts of those people who were never trained in education on ethical conduct. Tyler (2014) carried out a research which, defines and summarise standards, leadership ethics and the nature of pressures creating leaders' dilemmas and making best decisions that balance the conflicting elements. Some of the pressures coming from newspapers, comparison among schools and the social status of the parents, would therefore need someone who is well versed with the issues of ethical leadership so that they don't bow down to the pressures.

In order to show the importance of ethical decision making, Weaver's (2011) article makes principals aware of the need for ongoing ethics discussion with faculty and staff to show the importance of decisions at all times. This suggests the need for a leader to be constantly equipped on ethical leadership especially with the increase in the pressures from society. Such kind of empowerment is essential for leaders to be effective in their role.

Due to the pressure that the schools are facing with regard to the learner results the attention of the educational leaders has changed to only concentrating on results. While they focus on results they let the educators continue without any training on professional codes which may also help in increasing the learner pass rate if every educator is work-orientated.

8.2.10 Poor services by SACE to develop and enforce the Code of Professional Ethics for Educators

The participants indicated that they have not been invited by SACE to be developed in the code of professional ethics which is a cause for concern as most of the teachers may not have time to find out through literature on what they are expected in their conduct. On the contrary SACE is the arm of the government which is responsible for registering as well as ensuring that the code of professional ethics is enforced in school and also educate the teachers on the code. Sana (2007) highlights that professional people form a community of people governed by certain morals and values. This seems to suggest that the community can only come into effect if there is unison among the members having the same understanding about their expected code of behavior as it must be strictly followed in the workplace.

Similarly, Karakose and Kocabas (2009) highlight that ethical codes in organisations should be turned into behaviours integrated with school values so that they are internalised. This suggests that in addition to what the teachers would have received from SACE they would then be more effective if school values are added and it will be easier to enforce as everyone would understand. In addition section 5b (i- vi) of SACE (2000) indicates that SACE will provide professional development for new employees and for promotion purposes as well as empowerment of the educators and in service and pre – service educators. As much as this is what is expected from the government arm of education not much is taking place when it comes to their mandate of ensuring that all the educators are hands on with the professional code of ethics. The role of SACE in schools cannot be over emphasised as it is the duty of the state to enforce or teach behaviour to individuals in the community (Shapiro & Stefkovich, 2012)

In addition, the non-visibility of SACE in schools makes it very difficult for the participants to rate SACE because they are not actively involved in schools. There was only one participant who had an encounter with SACE and was highly rating them. This may have been the case but the rest of the participants had nothing to say. Unlike other professional boards which are hands on with their membership, SACE cannot even account for all the educators in schools that is the reason why some schools have unregistered educators and others are using fraudulent documents. All this contributes to the deterioration of our education system and having educators who resort to cheating because they are ignorant of the expected code of professional ethics or they have once done it and got away with it and then it becomes a recurring problem.

8.2.12 The need for continuous professional development teachers

The participants indicated that continuous professional development of educators is essential so that the educators can be exposed to ethical leadership and teaching development. Such professional development empowers to educators to be effective in their teaching decision making and general conduct with the learners. In concurrence, Kocaba and Karakose (2009) indicate five principles about decision making which were developed and they discovered a great amount of principals needed professional training with regards to ethical decision making and their conduct in general. These five principles include, respecting autonomy, doing no harm, being just, benefiting others and being faithful (Kocaba & Karakose, 2009). This indicates the importance of every educator to be developed continuously in ethical leadership and the developed principles help the leaders in decision making. In addition, Waggoner (2010) further states that ethics help the leader in making the correct choices when dealing with a situation and it is good ethics that will lead one to be an effective ethical leader.

Most of the people are losing trust in our education system especially in the public schools because of the prevalence of unethical issues. In order to bring sanity to the education system Sama and Shoaf (2008) highlight that, to bring back the trust it requires moral leaders with intelligence to create reciprocity among individuals, integrity, transparency in all organisational activities, and consistence in following the principles. Koning and Waistell (2012) concur also when they discovered that leaders construct their identities over time in context by analysing their past, present and future. This in turn indicates the importance of continuous professional development as one cannot do the analysis once but there is need for constant evaluation of the system and introspection of the leaders.

As mentioned by some of the participants about the importance of religion in helping the leaders in ethical conduct this is supported by Koning and Waistell (2012) when they gathered that prayer offers purification from all the dirt distancing the former identity and ready to accept the new identity in their research with educational leaders. Furthermore, Faride (2014) findings from research shows that, human knowledge is transforming hence the need for organisational transformation which can be achieved through human empowerment by ethical leaders, for a healthy and productive environment. This clearly indicates that the issue of ethical leadership education is life long and it is not an event, but needs constant revisiting as there are a lot of dynamics in education.

Likewise, if the continuous development is effected and the professional conduct of the educators improve it helps in ensuring that things are not done haphazardly in education and there will be more orderly. Katranci, Sungu and Saglam (2015) also indicate that ethics and values shared by the school members promote some kind of coherence which is referred to as spiritual capital. From such capital there will be agreement in all that is done because they will be withdrawing whatever they need to do from the same source. In addition from the SACE code of professional ethics section 2.2 the educators' conduct, attitude, dedication, self-discipline, ideals, and training has an impact on the quality of education a nation receives. This also indicates the importance of continuous professional development of leaders in education.

8.2.13 Ways of dealing with the unethical behaviour of some teachers

From the research it was discovered that there is no single way of dealing with unethical practices in education, but various ways were suggested by the participants. This also indicated the need to be well versed with the code of professional ethics so that the right decisions are made when dealing with unethical issues in education. Labelle (2013) describes that combating unethical behaviour in education starts with simple but effective measures, such as posting budgets on the school door, and can lead to the launch of cross cutting education networks that benefit from the exchanges in knowledge and experience as has happened in Europe and Eurasia and teaching anti- corruption stance in the classroom. This suggests that the effective way is to have everyone being aware of what is expected in the education system so that there will be no room for chances in unethical leadership.

In addition the global report on corruption 2013, highlights that there is a potential to stop unethical practices as one fifth of the worlds' population is between the ages of 14 and 24 and

will be the next generation of leaders. This suggests that if all the people in the target group are well educated on ethical practices this would be a great stride in combating unethical practices not only in education but in all sectors. Furthermore, educating about unethical practices like corruption in schools has formed part of the curriculum in Europe and Asia (Global Report on Corruption, 2013). Likewise, Freakly and Burgh (2000) state that leadership is a moral and ethical activity, hence leaders need to be clear about what they stand for. This suggests that one needs to be sensitive to everything they do as it will become a way of life which may end up being difficult for one to change. On the contrary, Bowen (2011) showed the results of the paper written to address the challenges faced by teachers when they get into the working place as technological advances, societal pressures and options for correct decisions. Having such challenges may cause one to end up taking unethical decisions in their conduct. Hence there is need for educational leaders to be proactive and help in training and coaching the newly qualified educators with the tools of the trade and the most probable pressures that they are likely to face and how to deal with them.

Furthermore, there are defined codes of behaviours that educational leaders should follow (Katranci, Sungu and Saglam, 2015). This is also in line with Section 14:2 of SACE (2000) that the duty of SACE is to ensure that in the event of breach of professional ethics, the Council should be involved in taking fair disciplinary measures on the educators. And on the contrary the judgements taken may not be referred to as fair if the individuals involved had never been educated on what is expected of them by SACE and can not only appear in disciplinary issues as indicated by some of the research participants.

In most cases schools are not restricted by courts allowing them to use their own discretion in solving problems, but on the other hand courts reflect the values of the education of the community and society (Shapiro & Stefkovich, 2011). This also suggests that in as much as educational leaders can make their own decisions they have to be very much aware of every legal implication on the decisions that they make so that the law does not turn against them. When something is wrong with the law, one should turn to ethics to make fair decisions (Shapiro & Stefkovich, 2011). This suggests that in as much as the law guides us in decision making but ethics should also be considered which ties well with the philosophy of Ubuntu by Khoza (2012). Educational leaders instead should adopt leadership that allows for relations and connections, encouraging collaboration between staff and students, thereby promoting interpersonal relations and less emphasis on competition hence, developing a sense of

belonging which leads to increasing skills of learning from each other (Shapiro & Stefkovich, 2011).

8.3 Conclusion

This chapter presented the emerging themes from ethical leadership in schools research findings. The emerging themes attempted to answer the research questions that were posed in the introductory chapter. Many themes that emerged were presented from the findings as each finding led to a particular theme, however, this chapter dealt only with the major themes which attempted to answer the research questions. Furthermore, the discussion on the themes was linked to the research questions as well as the literature that was reviewed and the theoretical frameworks. The next chapter focuses on the conclusions, recommendations and implications for further research.

CHAPTER 9

REFLECTIVE SUMMARY OF THE THESIS, CONCLUSIONS, RECOMMENDATIONS, CONTRIBUTION TO KNOWLEDGE AND IMPLICATIONS FOR FURTHER RESEARCH

9.1 Introduction

The previous four chapters dealt with the presentation and analysis of the findings that emerged from the study. This chapter focuses on the reflective summary of the entire study, the conclusions informed by the research findings, the recommendations, the contribution to knowledge and implications for further research as well as the limitations of the study.

9.2 Reflective summary of the thesis

This study was divided into nine chapters which were as follows: Chapter One dealt with the introduction and the background to the study, statement of the problem, purpose and rationale of the study, significance of the study, objectives of the study, critical research questions, and definitions of key terms and delimitations of the study. The background that I had about ethical leadership anticipated that the schools as organisations where teaching is regarded as a noble profession, there is minimal unethical practices. Alas, the schools could not be spared from a society which is rife with unethical leaders starting from the top government officials, to the business sector where the unethical practices are topical.

Chapter Two introduced the literature review, on ethical leadership from the international, continental and national literature. The literature included the conceptualisation of ethical leadership by various researchers on the teachers, the principals and other leaders from other sectors. In addition, the practise of ethical leadership was also included according to research done elsewhere in the world as well as the enactment of ethical leadership. This included research findings on teachers about their principals as well as on principals as leaders in educational institutions. Furthermore some of the educational policies guiding the conduct of educators in South Africa were also included. There were expectations of much literature on ethical leadership in schools, but more literature was inclined to business and other sectors. The available literature of schools had separate investigations on principals and teachers and not the school leaders as a whole. Meanwhile, the literature on the separate categories was also minimal.

Chapter Three introduced the theoretical frameworks which underpin this study. These were the Multiple Ethical Paradigms theory which consists of ethics of profession, ethics of care, ethics of critique and ethics of justice by Shapiro and Stefkovich (2011) and the Ubuntu philosophy based on humanness by Khoza (2012) and consists of Being; Humanness, Individualism, Compassion and Moral necessity. These theoretical frameworks brought an understanding that a leader may not effectively manage and practise decision making without a consideration and an understanding of all the other underlying factors to each problem presented. All the facets of the theoretical frameworks must be used in unison with each other and not in isolation hence, such understanding is crucial to every organisational leader.

Chapter Four introduced the research design and methodology of the study then focused on the interpretive paradigm and its ontology, epistemology and axiology. The case study design was discussed, the qualitative methodology and the research population. Further, the data generation methods were described which were interviews questionnaires and documents reviews followed by data analysis method as well as issues of trustworthiness, ethical issues, and limitations of the study. Being a sensitive issue, ethical leadership proved that the magnitude is of a high standard by the resistance portrayed by some participants. Initially the intention of the researcher was to select on their own who to interview, but in one school the principal had to direct the researcher to specific teachers and did not avail the others for the interview. After sometime the researcher established that the one who was principal was acting and the actual principal of the school had been on suspension due to mismanagement of finances and generally poor leadership qualities. With some teachers in one school refusing to be interviewed due to recent reports in the local newspaper on unethical practices in the schools, which indicated to the researcher that in as much as you may have specific methods of data generation on paper, at times the actual conduct can display the opposite of what had been planned hence the need for the researcher to be flexible and gather as much as possible from what is at their disposal.

Chapters Five, Six and Seven presented the descriptive analysis of data. Chapter Five dealt with the descriptive discussion and analysis of the conceptualisations of ethical leadership. The expectation of the researcher was very high on the conceptualisations of ethical leadership from the school leaders, but it proved that they lacked a comprehensive understanding of the concept. Moreover the school is an environment in which all the good moral behaviours are supposed to be enforced. This demonstrated the need for empowerment in the area of ethical leadership. Multiple experiences of ethical leadership were presented from the participants which ranged

from individual attitude problems, monetary to inexperienced teachers and principals from the researched schools. The magnitude of such experiences were indicative of the fact that the school as a microcosm of the society does not function in isolation, but is a reflection of the society in which it thrives.

Chapter Six presented and discussed descriptively the participants' enactment of ethical leadership in the researched schools. This included the range of ethical leadership practices by the teachers, the importance of ethical leadership in schools, how teachers promoted an ethical culture of trustworthiness and integrity as well as the relationships between the teaching styles adopted by the teachers and their ethical leadership behaviour. The researcher experienced that different participants had various ways ensuring that they were practising ethical leadership. The general trend was that teachers adopted methods that were in line with their understanding of ethical leadership. The researcher felt that more needed to be done to have a variety of teaching methods through training.

Chapter Seven concluded the descriptive analysis by examining what the research participants believed were the causes of unethical behaviour which included lack of exposure to education on ethical conduct, lack of induction or in-service training for the teachers and the non-visibility of SACE. From these possible causes as highlighted by the participants, it indicated that some of them were working in unsatisfactory conditions, which was a major contributory factor. Lastly, were suggestions by the research participants on what could be done to minimise unethical practices in schools. In spite of the suggestions given there was need of immediate intervention to address the challenges in the form of support and training.

Chapter Eight dealt with the key emerging themes from the data using evaluative and theoretical analysis. The key emerging themes included varied conceptualisations of ethical leadership, multiple experiences on unethical leadership, promotion of ethical leadership in teaching, the importance of ethical leadership as well as different ways of promoting an ethical culture in the schools. Also, positive relationship was established between the teaching style adopted and ethical behaviour, multiple causes of unethical practices, limited exposure to education on ethical conduct during teacher training as well as induction and in-service training. Non-involvement of SACE in developing the teachers on the Code of Professional Ethics also emerged, the need for continuous professional development and varied ways of dealing with unethical conduct of some educators. Each of the emerging themes were presented and analysed using the literature from Chapter Two and theoretical frameworks in

Chapter Three. The themes that emerged from the research blended well into each other as one theme would unfold into another theme showing their interrelatedness.

In conclusion, Chapter Nine presents the reflective summary of the study, research findings in relation to the research questions as well as conclusions which were facilitated, recommendations which the researcher weighed to be of value to the research were included, contribution to knowledge showed that the researcher was thoughtful of the gaps as well as new knowledge, implications for further research and limitations of the study which the researcher felt may be areas that may need further clarification in line with the research topic.

9.3 Research findings in relation to each research question

The findings were based on the three research questions that were presented earlier on in Chapter One which were as follows:

- What are the participants' conceptualisations, experiences and enactment of ethical leadership in schools?
- What do research participants believe are the causes of unethical practices in schools?
- What should be done to minimise unethical practices in leadership and teaching at schools?

9.3.1 Findings in relation to research Question One

9.3.1.1 Context-specific conceptualisations of ethical leadership

The findings on conceptualisations of ethical leadership included being fair, just, honest, having integrity, always doing the right thing, not discriminating and no nepotism, not stealing school funds and being true to oneself as a leader. Also, being exemplary, highly moral, with good leadership skills, taking into cognisance the people's norms and values, respecting the constitution of the country, and leading according to the constitution upholding the values and norms of the society, follow set policies, rules and guidelines. These findings were also supported by Katranci *et al.* (2015) as they posit that, ethical leadership is important and is accepted by everyone. This seems to suggest that regardless of the status of the individual ethical leadership is that gemstone that everyone wishes to interact with. The study carried out in Yozgat (Turkey) by Katranci *et al.* (2015) based on teachers' perceptions of their school principals with regards to their ethical behaviour, revealed that principals often displayed ethical leadership behaviours, even though on the contrary unethical behaviour is on the increase in schools which shows a lack of comprehensive understanding on the subject. This

was revealed by the fact that all these facets of ethical leadership were not described by a single individual but was given in bits and pieces. Furthermore, leadership skills are essential in order to effectively execute management functions (Katranci *et al.*, 2015) as shown by the recent ethics scandals in business which has raised a lot of questions with regards to lack of understanding of ethics of the leaders, but this is not only limited to business but further into various leaders in different organisations.

In addition leaders should lead by example as revealed by the findings and Katranci *et al.* (2015) highlight that values, morals and ethics undeniable are indispensable elements of leadership and management as leadership has both moral and ethical aspects thus, a leader must behave appropriately and should also promote such among the followers. Likewise, Duignan (2004) indicates that authentic leadership is concerned with ethics, morality and with deciding what is significant and such leadership elevates the actions of the leader above mere pragmatics or expediency. In light of this, Duignan (2004) indicates that transformational leadership aims to raise each other's level of leadership while authentic leaders infuse educational practise with higher purpose of learning and are educative in their intentions and outcomes. Similarly, Eisenbeiss (2012) posits that transformational leaders demonstrate high ethical standards, and authentic leaders consider the ethical consequences of their actions but these two are closely related there is not much difference. Meanwhile, Shapiro and Stefkovich (2011) advocate for the Multiple Ethical Paradigms ethical approach by infusing all aspects (ethics of care, ethics of profession, ethics of justice and ethics of critique) in leadership while Khoza (2012) also supports that Ubuntu philosophy must take presidency in a leader as that aspect of humanness must always be displayed by a leader.

9.3.1.2 Experiences of unethical practices in schools

Contrary to ethical leadership, unethical practices in schools were, bad work ethics which included leakage of examinations to learners by the teachers, not following school rules like no use of cell phones by both teachers and learners during school hours. In addition allocation of marks to unmarked learners' tasks, payments to teachers for late work submission, teachers collecting school fees from learners and illegal money laundering by school principals. Also poor communication skills, lack of confidentiality by school principals, authoritative decision making, favouritism, unfair teacher recruitment process and unfair teaching load distribution, late coming and total disregard to authority. Despite the call for ethical behaviour in the

workplace, Grover *et al.* (2012) posit that unethical leadership in different fields has not been brought together despite the fact that at times the unethical behaviour is the same. Ciulla (2014) also highlights that in the past very little literature was available on ethical leadership as it only focused on specific aspects or topics, but of late there has been an increase in the need for literature on ethical leadership due to the increase in the amount of defects in leaders. This suggests the need to constantly educate people about ethical leadership in as much as literature is becoming available this seems to a paradox. Labelle (2013) describe unethical practices like corruption as hurting to the voters or the masses who entrusted power in the leaders and not the leader himself. The education system is by no means an exception to this backward experience. Research according to Labelle (2013) has shown that, from a global point of view corruption thrives from primary schools to higher institutions of learning and it shows no respect for even the humble beginnings in the institutes of learning. Likewise, Johnson (2003) examines the shortcomings of unethical leaders of Enron as an organisation in America. The unethical behaviour included the abuse of power by eliminating corporate rivals and intimidating subordinates and no one challenged decisions. Such kind of behaviour calls for a deeper understanding of ethics by the leadership as well as the members that is the ethics of profession according to Shapiro and Stefkovich (2011) which guides the educational leaders in their conduct. The leaders, similarly should be conscious of their humanness according to Khoza (2012) which embraces all.

9.3.2 Findings in relation to research Question 2

9.3.2.1 Practises of ethical leadership in schools

Some of the ethical leadership practices included being fair, just, not covering up for wrong doing, honest, no favouritism, no nepotism, equality, support to all learners and educators, promoting school values, positive feedback, fair teaching load distribution, coming early to work, team work, good management, non-discrimination of learners, not cheating on learners' marks and building self-esteem of learners.

If all the leaders were as faithful as the participants suggested, Waggoner (2010) highlights that no government would be needed if all people were faithful. This means people would always be perfect in their dealings with no need for accountability of certain principles and guidelines that govern the way we live. Waggoner (2010) further states that ethics help the leader in making the correct choices when dealing with a situation and it is good ethics that will lead one

to be an effective ethical leader. Katranci *et al*. (2015) suggests that, ethical leadership is important and is accepted by everyone. This seems to suggest that everyone would not complain where ethical leadership is in place.

Also, Dion (2012) posits that different leadership approaches have different meanings in different cultures as ethics has a strong link to religious or cultural practices. From the research, Dion (2012) discovered that ideal ethical theories discourage egoism in leadership and that a combination of ethical theories is essential for effective ethical leadership as leadership styles do not reflect a single ethical leadership theory. This would then be displayed by the individuals who practice ethical leadership. For these leadership attributes to be effective there is need for personal and professional ethics which have a great impact on an individual's personal codes and their day to day administration decision making (Shapiro & Stefkovich, 2011). Men and women agree that caring is not gender specific, meaning a leader should possess such attributes, meaning that the ethics of care also is essential as indicated by Shapiro and Stefkovich (2011). In collaboration with the ethics of care Khoza (2012) suggests that, human beings need to have fellowship through respect, sharing and caring as well as a sense of community, that's the spirit of Ubuntu which made Mandela to be recognised internationally.

9.3.2.2 Importance of ethical leadership in schools

Pertinent issues were raised which encompass the need for learners to see fairness in their marked work and be able to correct their work versus being given a mark with no marked work, good relations were promoted between teachers and learners, helped in prioritising policy and reduced misunderstandings among members. Ethical leadership also encouraged critical thinking, equal treatment of learners and created a conducive learning environment. In addition there was creation of confidence in learners, encouraged social justice and helped learners realise their potential. It also promoted the practice of good values, encouraged ownership of ideas and maximum cooperation.

Similarly, according to Elias (2013), the best educational leaders touch the heart as well as the mind and appeal to deep values rather than rely on research findings. Also, Katranci *et al.* (2015) posit that ethical leadership is important and is accepted by everyone. This seems to suggest that everyone would not complain where ethical leadership is in place. Katranci *et al.* (2015) found that the school principals often displayed some ethical leadership behaviour which shows its importance to a leader. Katranci *et al.* (2015) highlight that values, morals and

ethics undeniable are indispensable elements of leadership and management as leadership has both moral and ethical aspects thus, a leader must behave appropriately and should also promote such among the followers. In concurrence to the other researchers, Ciulla (2014) posits that, in some leadership studies ethical leadership is not well presented and yet ethics is at the heart of successful leadership. This suggests the importance of ethical leadership in any organisation. Lack of ethical leadership tears apart an organisation (Sama & Shoaf, 2008) and therefore strong ethical leaders are needed. Furthermore unethical norms in the profession erodes potential growth, confidence, as well as stability of an organisation and consequently gaps in ethical leadership cause disorders in a moral community. Meanwhile, Mandela had underlying marks of humility that is a leader who demonstrates competence with caring and does not gain respect by forcing others into silence but should be available to serve others with integrity and accountability (Khoza, 2012). Furthermore, Shapiro and Stefkovich (2011) advocate for the Multiple Ethical Paradigms approach to ethical leadership which consist of ethics of justice, ethics of critique, ethics of care and ethics of profession while, Ubuntu philosophy by Khoza (2012) embraces all. These aspects suggests how ethical leadership should show no gaps and ensures that all areas are treated accordingly therefore showing the importance of ethical leadership.

9.3.2.3 Promoting an ethical culture of trustworthiness, integrity and honesty in the school

The findings seem to suggest that the participants encourage team work among members of the same department by having memo discussions after setting test papers, have love for the learners, colleagues and work, avoid gossip, punctuality for work and classes, avoid absenteeism, corrupt tendencies, pastoral care to learners, instil good morals and values, encourage respect, tolerance and love among staff and learners, as well as upholding the expected standards at school and in the community. These aspects of promoting an ethical culture are highlighted by Elias (2013) who posit that, in order to ensure an ethical culture, educating individuals is the key to empowerment and the leader should promote social justice, equality, peace and dignity (Elias, 2013). Conversely, lack of ethical leadership tears apart an organisation (Sama & Shoaf 2008) and therefore strong ethical leaders are needed. Furthermore, unethical norms in the profession erodes potential growth, confidence, as well as stability of an organisation and consequently gaps in ethical leadership cause disorders in a

moral community. It is therefore the duty of every leader to ensure that there is promotion of an ethical culture for the organisational success. This suggests that leaders need to be always conscious of the activities they do to ensure that there is growth and harmony in the organisation. Koning and Waistell (2012) in their study conducted in China discovered that, ethical leadership is context bound hence a conceptual template is essential for the leaders. This suggests that the template would act as a guide to the leader on the way they are expected and there will not be much deviation from the expected behaviour. They also argue that ethical leadership is temporal, a dynamic process and is an everyday experience in which leaders grapple with in order to bring about consistency and coherences (Koning & Waistell, 2012). This suggests that the action taken for one incident may not be the same in a different incident therefore the need to put the context into consideration. This was also demonstrated by the various ways in which the participants were promoting an ethical culture in their organisations. However, Koning and Waistell (2012) gave a warning so as not to homogenise ethical leadership and that aspirational ethical leadership is also relational. This aspect promotes creativity among the leadership and every leader would be striving to be the best they can be thus promoting an ethical culture. Meanwhile, inspirational identity in leadership makes discontinuity with the past. Also, ethical leadership nourishes the relationship that empowers human enterprise which has emotional economy, where emotional exchanges are registered, and the team work that arises from working with emotional intelligence lubricates the mechanism of the group mind (Berghofer & Schwartz, 2015).

This suggests that working as a team is essential and this is supported by Shapiro and Stefkovich (2011) with ethics of care which relates to compassion and empathy, age, gender, and race also influence the choice of paradigm used. Hence there is need for preparation of ethical education leaders by the teaching of ethics that can be done in the educational institutions as an addition without changing the curriculum (Shapiro & Stefkovich, 2011). Ubuntu commands us to have respect and care for other individuals, the invisible market takes away the altruism as an illusion with no place in the world for risk taking, or profit and loss where business is business and not welfare that is survival of the fittest according to Darwinian view (Khoza, 2012). This kind of care about members of the organisation has been shown to be of utmost importance in an organisation.

9.3.2.4 Relationship between the teaching styles adopted in a multi-deprived context and ethical leadership behaviour

Most of the teachers indicated that they had to accommodate the learners in class due to various backgrounds, like code switching during teaching, playing games that accommodate all, encourage group work among learners ensuring active involvement of all. 85% of the participants indicated that there is a positive relationship between the teaching styles adopted in a multi-deprived context and their leadership behaviour. In support of this Ciulla (2014) posits that, ethical leadership therefore focuses on the distinct and inherent ethical practices and challenges, the processes and outcomes of leadership with the followers hence the need to critically look at the aspects involved in ethical leadership. Katranci *et al.* (2015) conducted a research which was done by a survey using a Likert scale questionnaire, the findings indicated that principals showed some ethical leadership behaviours. Pushpa (2012) in another research introduces the concept of reasoning behind ethical leadership and the role it plays in today's society. Mahatma Gandhi a philosopher of ethics said return violence by non-violence. Thus adopting a positive attitude in teaching, otherwise the schools would become warzones with the kind of behaviour displayed by some learners and teachers. In another research, Dion (2012) carried out a study in Canada which focused on western ethical approach. The study intended to find out if ethical theories are linked to some type of leadership. But the findings indicated that ethical leadership is not linked to a specific leadership approach. Thus different leadership styles could agree to the same ethical leadership theories. This suggests that different ethical leadership behaviour is demonstrated in different scenarios in the school as an organisation. In order to succeed in this aspect the ethics of profession as indicated by Shapiro and Stefkovich (2011) would be essential where the leader has to be aware of the avenues of dealing with different behaviours which also assist in maintaining consistency in actions towards members. The importance of the ethics of profession as a guide is essential where specific codes of behaviour are used as there is a narrow gap between the rule of law and chaos, this helps the attuned leader to see the world from the view of the followers where communal decisions are considered as suggested by Khoza (2012).

9.3.3 Findings in relation to research Question 3

9.3.3.1 Causes of unethical conduct in schools

Findings indicated sheer greed, negligence, indulgence, not implementing policies accurately, lack of proper school structures, joining the profession for financial reasons, laziness, and

unqualified teachers. Furthermore, there is no open forum for discussion in some schools, incompetency, inexperience and dishonesty, untrustworthy, use of grapevine, lack of consultation, sexual harassment and coming late for work. Also, unfair treatment by management, disrespect for differences in religions and lack of passion for the job. Despite the call for ethical behaviour in the workplace, Grover *et al*. (2012) posit that unethical leadership in different fields has not been brought together despite the fact that at times the unethical behaviour is the same. This was shown by the similarities in the nature of unethical leadership in the researched schools. Some of the causes of unethical leadership in education have not been fully documented but ethics of critique by Shapiro and Stefkovich (2011) seek to understand why individuals behave the way they do before making judgements about their behaviour. This would however overlap with the ethics of care from the Multiple Ethical Paradigms ethical theory by Shapiro and Stefkovich (2011). In order for the leader to understand some of the causes of unethical behaviour there is need to build an atmosphere of trust between the leader and the subordinates so that they can freely discuss about the issues pertaining to the success of the organisation. In so doing some of the individuals may get assistance to try and make them behave ethically in their conduct. This would require the leader to be compassionate, as indicated by Khoza (2012) where leaders should not be dictators, as this may encourage unethical behaviour among the members if the decisions of the other members are not taken into consideration.

9.3.3.2 Exposure to education on ethical conduct during teacher training

The majority of the teachers indicated that they were not exposed to education on ethical conduct during their teacher training. They had an obscure idea of their exposure, the others had done as part of a module as life-long learning but not in detail as a module on its own. Conversely, Ciulla (2014) argues that, in some leadership studies, ethical leadership is not well presented and yet ethics is at the heart of successful leadership. This would raise an alarm about the importance of ethical leadership and yet very little is being done to address it from the training institutions.

Koning and Waistell (2012) posit that, ethical leadership is temporal, a dynamic process and is an everyday experience in which leaders grapple with in order to bring about consistency and coherences. This suggests that ethical leadership is essential as it is applied everyday indiscriminately depending with the issues being handled. Furthermore Koning and Waistell

(2012) says that, ethical leadership is enriched with dynamic identity formation. Ethical leadership is a process in which one becomes an ethical leader. Meanwhile ethics of profession is regarded as important as it complements the other paradigms (Shapiro & Stefkovich, 2011). Ethics of profession ensures that individual members of the profession are educated on the codes of behaviour expected of them in their profession. These codes then guide individual members when they formulate their own personal codes as they must be in line with the professional codes and hence the importance of ethical training has to be emphasised. In the formulation of personal codes in line with the profession leaders have to display the aspect of humanness in them which is a quality of humankind essential for leadership as indicated by Khoza (2012).

9.3.3.3 Induction or in-service training and development on professional ethics by the department of education or the school management

Some 50% of the educators had not been invited for induction or in-service training by the department of education or the school while the other 50% had not been invited from the interviewees. On the other hand from the questionnaire 73% of the respondents had not been invited for induction on development on professional ethics while the other 27% had been invited. This in general showed that most of the participants had not been invited for in-service training. Meanwhile, Vogel (2012) states that ethical leadership has evolved over the years with new administration undergoing pre-service awareness of ethical concepts and frameworks. This suggests that as the development in ethical leadership is being emphasised there is need also for enforcement at the school level. Each leader had to write their own values and share with the group using the variety of frameworks provided. Faride (2015) in an investigation where leaders had to write their own values and share with the group, found out the relationship between ethical leadership and teacher empowerment, with a variety of variables it revealed that there is a significant positive relationship between and teacher empowerment, performance and effectiveness is improved. Bowen et al. (2006) indicate that ethics is at the heart of a moral society and should be the vision for 21st century schools. Hence ethical training is indispensable in the growth of the organisation. This is also supported by Shapiro and Stefkovich (2011) in the ethics of profession where professional ethical codes are emphasised in leadership. In this regard, compassionate is key to the profession as suggested by Khoza (2012) even as members are empowered. As described by Khoza (2012), humanness is a quality of humankind, where as being human is showing kindness to all living beings

through charity, benevolence that is promoting happiness and avoiding suffering as much as possible.

9.3.3.4 SACE workshops to develop teachers in the Code of Professional Ethics for Educators

From the interviewees, the majority (95%) had never been invited by SACE to be developed in the Code of Professional Ethics for Educators. While majority of the respondents to the questionnaire indicated that they also have never been invited and 5% invited by some other organisations but not SACE. The documents review of the SACE position paper (March, 2011) also indicated the non-visibility of SACE in the provinces. This non-visibility is a major concern as ethics in the profession are being eroded at an alarming rate. Faride (2015) highlights that, ethical leadership involves regulation of activities within clear ethical standards, creates conditions that support employee events and activities. This indicates that if SACE is not visible to train educators it would then be difficult for regulate the conduct of educators without this key support. Similarly, in the profession there are defined codes of behaviours that educational leaders should follow (Katranci *et al.,* 2015). Meanwhile, Kocapa and Karakose (2009) also found many school principals needed professional training with regards to ethical decision making. Likewise, Section 3.12 of the SACE Code of professional ethics it indicates that 'a teacher should use appropriate language and behaviour in his or her interaction with learners, and acts in such a way as to elicit respect from the learners'. This as an example forms part of the ethics that are not being well emphasised by the Council at grassroots. Leadership should be focused on the common good, humility, integrity, compassion and humanness though it faces challenges of moving away from unpopular decisions, practice, introspection, self-renewal and makes a point of consultation, persuasion, accommodation, cohabitation, shunning coercion and domination as argued by Khoza (2012). Conversely, the ability to focus on these aspects as suggested by Khoza (2012) would be a challenge as the ethics of profession is not being given justice as suggested by Shapiro and Stefkovich (2011).

9.3.3.5 Quality of training received from SACE to promote ethical conduct among school teachers

Most of the teachers indicated zero because they had nothing to say regarding the rating of SACE due to non-visibility. The few that rated the quality as good had not received information directly from SACE though. As indicated in the SACE Code of Professional Ethics (2000) in

section 5b (i-vi), SACE will provide professional development for new employees and for promotion purposes as well as empowerment of the Educators at in service and pre – service educators. On the contrary it seems as though SACE is not fully implementing its mandate as they cannot be only concerned with the issuing of practising certificates and not ensure that the code of professional ethics is also enforced. According to section 5b (i) in the SACE Code of Professional Ethics (2000) it indicates that with regard to professional ethics SACE must compile, maintain and from time to time review the code of professional ethics for educators who are registered or provisionally or provisionally registered with the council. To this effect, SACE is therefore not fully visible to carry out its mandate and hence no justice is being done to the profession. In as much as Shapiro and Stefkovich (2011) emphasise on the need for the ethics of profession to be enforced on the educators as professionals, this would prove to be difficult as no such training is made available to the educators as expected. This also has a tendency of eroding the humanness aspects which include compassionate and care as suggested by Khoza (2012) because the educators may find it difficult to develop their own codes if they are not fully empowered with the expectations of the profession which may lead to lack of uniformity in the way personal codes are developed leading to a rise in unethical practices.

9.3.3.6 Importance of exposure to ethical leadership and teaching development as part of professional development

The participants from the interviews and the respondents of questionnaires all indicated that it is important for teachers to be exposed to ethical leadership and development as part of professional development, for re-education purposes and getting new trends in education. New behavioural problems in schools will be dealt with more professional, and dealing with increase in diversity in education. Similarly, Berghofer and Schwartz (2015) indicates that ethical leadership nourishes the relationship that empower human enterprise which has emotional economy, where emotional exchanges are registered, and the team work that arises from working with emotional intelligence lubricates the mechanism of the group mind. This success then depends on the constellations of relationships that operate from ethical principles and honour social responsibility with ethical competence. In as much as good ethical leadership is important, Ciulla (2014) indicates that, there is not much attention on moral implications and yet the morals part is crucial in leadership and regardless of the scientific research done on leadership, it will always be inadequate if the part is neglected. With the recent ailing for ethical leaders in the world it is paramount that every leader is adequately prepared in ethical terms.

Furthermore, in ethical leadership theory the leaders are taken as role models and ethical leadership theory is also drawn on from transformational and authentic leadership (Ciulla, 2014). According to Ubuntu philosophy, ethical leadership is essential to business, science, and the society at large (Khoza, 2012). This suggests that humane consciousness is vital in the operation of an organisation. This will complement the multiple ethical paradigm approach which strives to address all ethical concerns through the ethics of profession, ethics of care, ethics of critique and ethics of justice by Shapiro and Stefkovich (2011). Embracing all these ethical leadership theories shows great strides in the importance of ethical leadership as application of only one aspect will show a lack in ethical leadership.

9.3.3.7 Dealing with unethical behaviour of some teachers in schools

The findings indicated that in-service training from the department of education or SACE is essential. New teachers and those assuming new positions in education should have sufficient orientation, second chance to offenders and provision of support by management, following the proper grievance procedures when dealing with offenders, with jail term for financial mismanagement and removal from position. Ethical leadership should be a compulsory course at the university for teacher training. Counselling to offenders, improve the working environment, recognise the importance of teachers and not making assumptions on cases but thorough investigations to be done. Similarly, the terms that are used in ethical leadership theories like honesty, trustworthiness, integrity, fairness, openness as indicated by Ciulla (2014) seems to suggest some of the qualities of an ethical leader as these are some of the important traits that an ethical leader should have. These important traits of ethical leadership should be taught to the offenders so that they can reform through rehabilitation sessions. According to Labelle (2013), witnesses to fraud cases in higher education are given legal assistance in Fiji, while in Rwanda they have initiated an intensive public expenditure monitoring project, and to help universities to create integrity plans in Bosnia and Herzegovina. All these show the efforts to curb unethical behavior in the education system and other sectors. Act number 31 of 2000 section 5 (c) (ii) – (iv) of the SACE document explains how to deal with unethical behavior of some teachers. The measures are meant to help in rehabilitating the offenders hence correcting behavior in a constructive way. This means educating individuals is the key to empowerment and the leader should promote social justice, equality, peace and dignity (Elias, 2013). Conversely, Gardiner and Tenuto (2015) discovered that educational managers struggle to serve a diverse clientele hence the need for ethic justice where one

relinquish some of their own rights for others. Therefore, it is essential for educational leaders to be well versed with the ethics of justice according to Shapiro and Stefkovich (2011). This will help in dealing with the unethical issues in the workplace. The 21st century leaders show partiality for equity and justice to be observed, ensuring the interests of the minority is catered for (Shapiro & Stefkovich, 2011). Ethics of justice is the legal and democratic process of dealing with unethical behaviour where corrective measures are sought in a fair and partial way and it helps in maintaining consistency on matters as there is always a set guide. Furthermore, Ubuntu is within universal humanism incorporated in the human rights law and apartheid has caused people to see the need for compassion to ensure justice (Khoza, 2012). In as much as justice may applied to offenders, there is also the humane aspect of compassion which helps in making decisions by the leaders and it is important so that own judgements are not imposed on individuals but to allow the law to take its course.

9.4 Conclusions

Based on the findings of my study, the following conclusions are made:

9.4.1 Conceptualisations of ethical leadership

In as much as the participants could mention something in relation to ethical leadership, their knowledge was hazy and indicated lack of information. Even though there was no thorough comprehension of ethical leadership every teacher had something to say which indicated that they were aware of what they were expected to do even though not in much detail. In this regard Vogel (2012) carried out a study that hoped to shed light on the values each educational leader should have which are more individualistic and personal expressing individual choices. In the findings the responses tended to focus on individual behaviour. In another research Katranci *et al* (2015) carried out a study that was based on teachers' perceptions of their school principals with regards to their ethical behaviour. The results showed that the principals displayed some kind of ethical behaviour. Likewise, Ciulla (2014) goes on to say that the study of ethics should consist of the examination what is right or wrong, analysing the difference between good or evil, distinguishing between virtue and duty, identification of one's obligation and their rights. This suggests that an ethical leader should be aware of all these expectations and this was lacking from the findings. Furthermore, in reality, personal and professional ethics have a great impact on an individual's personal codes and their day to day administration decision making (Shapiro & Stefkovich, 2011). This suggests that the codes can be well developed if the leader has a comprehensive understanding of ethical leadership.

9.4.2 Experiences of unethical practices in schools

The whole array of unethical practices might have been due to the fact that the teachers had scanty information on ethical leadership and this might have contributed to them having knowledge on a few things and not the others. This lack of comprehensive knowledge might be the main cause of so many cases of unethical practices in schools not only to new members but also the old members. Ciulla (2014) posit that in ethical leadership there is need for commitment on the part of the leader, and should be able to enforce the expected code of conduct and rules and this will result in one being a good model in leadership. A leaders should ensure that there are no scandalous activity which may involve cheating in the examination or just allocating marks to learners without having marked as stated by one of the circular that was sent to schools by GDE (Gauteng Department of Education) in 2017 where they stated that, there was sufficient evidence that some schools were not following the proper procedure with regards to the marks allocated to school based assessments. This indicates that the policy on marking which is the NPPPR (National Policy Pertaining to the Programme and Promotion Requirements of the National Curriculum Statements). A survey done by transparency International in 2010 of 8 500 parents and teachers in seven African countries showed that 40 per cent of the parents pay illegal fees for education, (Labelle 2013). This shows the extent to which unethical practice has escalated in the education system. According to Shapiro and Stefkovich (2011), the ethics of the profession give the guide on the expected code of conduct for educators, and lack of knowledge on the professional code of conduct or negligence on the part of the members may lead to unethical practices in the school. Similarly, Khoza (2012) posit that, Ubuntu therefore gained global prominence as a conflict resolution strategy. This suggests that one who does not have the spirit of Ubuntu is likely to be involved in unethical practice.

9.4.3 Practises of ethical leadership in schools

In as much as the teachers mentioned some kind of ethical practise that they effect in their teaching there were some kind of specialisation where one would be confident in certain aspects and not in everything. This showed the need for diversity in the ethical leadership practises to ensure that all learners and all situations are catered for. The ethical choices of followers are affected by ethical leadership which means leaders set the tone, they develop the vision as well as shaping the behaviour of all the people in an organisation (Ciulla, 2014). Also, Waggoner (2010) further states that ethics help the leader in making the correct choices when dealing with a situation and it is good ethics that will lead one to be an effective ethical leader.

Similarly, Ciulla (2014) argues that in leadership integrity and strong moral values are essential. Furthermore, Ciulla (2014) suggests that the issue of ethical leadership goes beyond focusing on the ethical and unethical leaders or schools but it focuses on successes, failures, and challenges in leadership. All these suggests that being a good leader one should have some kind of learnt morals and values. This is also supported by Khoza (2012) as stated that human beings are moral even though they may act immorally at times. This suggests that the aspect of ethical leadership should be inherent as part of Ubuntu. Similarly, Shapiro and Stefkovich (2011) agree to the aspect of moral principles in their ethics of care. The ethics of care helps capture, retain and enforce society morals and values which shows an interest in one another's success, and therefore conflict is resolved through collaboration which increase skill and strengthen community (Shapiro & Stefkovich, 2011).

9.4.4 Importance of ethical leadership in schools

Where ethical leadership was practised it proved that it was important as there were less cases of unethical practise with less time being spent on disciplinary issues. It therefore created an overall good school environment which is safe to all the learners and teachers, where they could work without feeling intimidated. This helped in achieving the set school and personal goals as the environment permitted excellency in all the stake holders. Katranci *et al.* (2015) study done on ethical leadership, showed the problem solving ability, ethical decision making and a good school culture, being socially responsible, task oriented and trusted. This ability to improve in leadership skills shows the importance of ethical leadership and it builds confidence in the people involved. The ethics of critique by Shapiro and Stefkovich (2011) helps in redefining privileges and justice as leaders may be able to seek to understand why members acted in a particular way.

9.4.5 Promoting an ethical culture in the school

It should be duly noted that in a school where there is promotion of an ethical culture of trustworthy, honesty and integrity among members there is better achievement of set goals and a great reduction in unethical practices as members will be constantly encouraging each other to do good. Meanwhile, where the practice of the ethical culture is absent there is more likely to be an increase in cases of unethical practices. It therefore also suggests that department where there is close monitoring of learners' assessments through teamwork in setting papers and moderations there are likely to be less chances of cheating when it comes to learners' marks. According to Katranci *et al.* (2015), research has shown leaders as role models where they have

been able to treat all workers fairly in communication and caring, thus unidimensional ethical leadership. Furthermore, Sama and Shoaf posit that, moral values can be disseminated effectively if a leader has a good approach to ethics. Meanwhile, Koning and Waistell (2012) also discovered that leaders construct their identities over time in context by analysis of their past, present and future. Furthermore, Shapiro and Stefkovich (2011) posit that diversity is brought demographically, causing democracy and tolerance to increase among the educators, as schools are both political and educational institutions where provision for expansion of human rights, and struggle for equality is realised. Consequently, caring has been described as a foundational ethic, thus it is essential for every individual in order for them to be ethical in their conduct they must show some kind of care in whatever they do (Shapiro & Stefkovich, 2011). This is also supported Khoza (2011) as compassion has been mentioned as an essential aspect which would encourage and educator to promote an ethical culture in their conduct in the workplace.

9.4.6 Relationship between the teaching style adopted and ethical leadership behaviour

Where there were teaching styles to accommodate all the learners they were likely to perform much better and also felt that they were part of the class by equal treatment like the rest and there was no sense of discrimination which also was likely to increase security among the learners. These teaching styles which encouraged a positive relationship should always be encouraged so that more of the learners benefit from the school environment. Ethics of critiques sensitise educators to correct mistakes and identify key societal morals and values (Shapiro & Stefkovich, 2011). Also ethics of care is used in resolution of moral dilemmas especially by women and for moral decision making which often results in loyalty, trust and empowerment as emphasis is put on social responsibility if there are cases of injustice (Shapiro & Stefkovich, 2011). Similarly in Section 3.12 of the SACE Code of professional ethics indicates that ‘a teacher should use appropriate language and behaviour in his or her interaction with learners, and acts in such a way as to elicit respect from the learners’. This would encourage the teacher to have the spirit of Ubuntu where they would be careful and compassionate about their conduct with learners in the school, thus encouraging forgiveness where it is necessary thus promoting moral values and bridging the gap of differences as suggested by Khoza (2012).

9.4.7 Causes of unethical conduct in schools

From the array of the multiple causes of unethical conduct which seemed to emanate from individual personalities and even though a few may be related to lack of exposure to information. In addition lack of proper school structures caused teachers who had a tendency of working under supervision to abuse the weak links getting away with a lot of issues unnoticed. Conversely, Ciulla (2014) argues that, in some leadership studies, ethical leadership is not well presented and yet ethics is at the heart of successful leadership. Labelle (2013) describes education as the one that gives young minds form, shape and transmits vital knowledge. The process of education then shapes the societies we live in. Traditional norms and values in professions are deteriorating leading to lack of trust and more scrutiny in professions by enforcing regulations (Sama & Shoaf, 2008). In some of the African countries the problem of unethical practices arises because politicians interfere with the education system and as a result some people who are appointed are not able to adhere to the code of moral standards because they are not accountable to anyone (Mohamedbhai, 2015). In order to address the moral standards the ethics of critique deals with the aspects of oppression, power, authority, voice, privilege and empowerment as suggested by Shapiro and Stefkovich (2011). Thus the relationship between leaders and followers is cemented by trust which is given unconditionally resulting in consultations to seek rational judgements being essential (Khoza, 2012). Where there is lack of trust it may trigger unethical behaviour among the members.

9.4.8 Exposure to education on ethical conduct during teacher training

From the findings it seems to suggest that the lack of comprehensiveness on ethical leadership was due to the fact that they did not receive proper training which was adequate to equip them for the workplace practice. This lack of training caused the teachers to start practising in the field as raw as they were, and made so many mistakes which they were blamed for but not reflecting to the kind of training they received from educational institutions. In addition online teacher training courses seem to be adding more teachers who are not fully baked into the system. According to Act number 31 (2000) section 5b (i - vi) of the SACE Code of Professional Ethics it states that it ‘will provide professional development for new employees and for promotion purposes as well as empowerment of the Educators at in service and pre – service educators.’ Hence the need for preparation of ethical education leaders by educational institutions in the teaching of ethics as an addition to the course without changing the curriculum (Shapiro & Stefkovich, 2011). Grounding an individual in Ubuntu is equipping

with them philosophical tools to defend key contentions which makes Ubuntu a combination of being ethical and rational according to the concept, Africans encounter dual reality through the concrete and visible phenomena (Khoza, 2012).

9.4.9 Induction or in-service training and development on professional ethics

There was a general feeling that there was no adequate support through induction or in-service training to the new teachers joining the profession. Hence, the inadequately equipped teachers would join the profession, leaving them to make discoveries on their own and therefore add to the pool of already existing problems in the education system. In addition this is a thorn to the education system as the lack of invitation for induction or in-service training and development on professional ethics by the department of education leaves the teacher ill prepared for the work since teachers are the workman or nurturers of the leaders of tomorrow. Labelle (2013) posits that, from Chile to Morocco the transparency International Chapters have made great strides in educating about unethical practices such as corruption in schools forming part of the curriculum. Likewise, Karakose and Kocabas (2009) highlight that, ethical codes in the organisations should be turned into behaviours integrated with school values so that they are internalised. Ethics of profession would assist in complementing the other paradigms (Shapiro & Stefkovich, 2011). Educational leaders instead should adopt leadership that allows for relations and connections, encouraging collaboration between staff and students, thereby promoting interpersonal relations and less emphasis on competition hence, developing a sense of belonging which leads to increasing skills of learning from each other (Shapiro & Stefkovich, 2011). Accordingly, Ubuntu is a statement referring to a being, we are people because of other people, and the Spirit of the almighty unites (Khoza, 2012) and this unity would lack if there is no sense of belonging in the new teachers as they would fend for themselves.

9.4.10 SACE workshops to develop educators in the Code of Professional Ethics

Furthermore, there was non-invitation of the participants by SACE to be developed in the Code of Professional Ethics for Educators and this lack of development has caused the professional ethics in education to be critically lame. Due to the non-visibility of SACE some members may not be fully aware of their expectations according to the SACE Code of Professional Ethics, as a result it seems there is no organisation to take direct responsibility of supporting teachers, but

only surface when a problem emanates. There is need for guiding the conduct of educators and these include Act No. 31 of 2000 which describes the role of SACE. According to section 5a (i-v) of chapter 2 it implies that 'it is the duty of SACE to ensure that all educators who are practising are qualified and will deliver well to the children.' Moreover in the past, military and business models were used in training educational leaders where the importance of hierarchy was emphasised and being in charge of the subordinates, thus strict rules, policies and also standard operating procedures were developed (Shapiro & Stefkovich, 2011). These rules all form part of what SACE is expected to disseminate to the educators but it seems to be non-visible.

9.4.11 The quality of training received from SACE to promote ethical conduct among school teachers

Due to the non-visibility of SACE there was non-rating of the quality of training received from SACE. Therefore, currently there seems to be very little or no training offered by SACE. This seems to suggest that educators continue to be ill-equipped with regards to ethics and this may lead to a further decline in the ethical conduct in schools among all stakeholders. This will eventually lead to a moral breakdown. In the education system courts are not used to provide judgements on educational issues but there are boards which have a mandate to develop educational policies resulting in variations from one community to the other as indicated by Shapiro and Stefkovich (2011). This board as important as it is shows lack of care and compassion according to Khoza (2012) which is paramount in building confidence in the educators.

9.4.12 Importance of exposure to ethical leadership and teaching development as part of professional development

There was unanimous agreement on the need to continuously expose teachers to education on ethical conduct. This will possibly help in greatly reducing the cases of unethical conduct in education. All teachers according to the research were willing to undergo training which showed the concern of all to be developed in education for ethical leadership. Faride (2014) research findings showed that, human knowledge is forever transforming hence the need for organisational transformation to be achieved by human empowerment through ethical leaders, for a healthy and productive environment. Bello (2012) posits that, formal ethical codes and training have little success unless ethical actions and behaviour of the top management is

consistent with what they teach where norms and values are well defined. This shows the importance of ethics in the educational institutions. While Labelle (2013) describes that in order to combat corruption in education it starts with simple effective measures, like posting budgets on the notice boards for the benefit of the parents where such knowledge has helped in Europe and Eurasia in teaching anti- corruption in the classroom. This indicates the importance of making every stake holder aware of the expectations of the education system. Furthermore, Weaver (2011) posits that, principals should be aware of the need for ongoing ethics discussion with faculty and staff at all times. According to the SACE code of professional ethics landscapes of ethical policy indicate that teaching is a noble or Godly profession in section 2.1; 2.2; 2.3; 2.5, and section 3.8 and 3.9 where it deals with the sexual conduct of the educators. By being noble it shows the importance of the profession hence the need to be ethically oriented always.When something goes wrong with the law, there is need for one to turn to ethics to make fair decisions (Shapiro & Stefkovich, 2011). Meanwhile, Khoza (2012) posits that compassion enables a person to go deeper in their thoughts and the ability to analyse and get illumination about situations resulting in the generation of trust, goodwill and confidence, gracious honourable in defeat as well as success.

9.4.13 Dealing with unethical behaviour of some teachers in schools

There is a willingness on the part of the educators for corrective measures to be taken when dealing with unethical behaviour, but the correct procedures should be followed also. Some teachers were not having sufficient information but still were willing to do the right thing. The various ways suggested would help in ensuring that the teaching profession is not brought into disrepute as mentioned in the SACE Code of Professional Ethics (2000) section 2.5. In agreement to the deterioration DeMatthews (2014) highlights that policies of accountability have brought significant changes in schools but in some cases have also brought instances of cheating in schools in attempting to meet the required standards. This shows that with some measures of dealing with unethical leadership there is need for scrutiny of the suggested measures to ensure that there are no weak links in the system. Similarly, the Global Report on Corruption 2013, there is a potential to stop unethical practices as one fifth of the worlds' population is between the ages of 14 and 24 and form the next generation of leaders. According to section 14 (2) 'it is the duty of SACE to ensure that in the event of breach of professional ethics the council should be involved in taking fair disciplinary measures.' This involvement would help in ensuring consistency in judgement of cases. Likewise the Public

Finance Management Act. 1 of 1999 stipulates that unauthorised expenditures in section (b) are not in accordance with the purpose of a vote or allocations are not allowed. Ethics of justice focuses on the rights and laws according to Shapiro and Stefkovich (2011) and therefore should be used making judgements, even though values may differ from one community to another. Through Ubuntu the traditional wisdom of people helps in bridging differences between people making a shared vision possible (Khoza, 2012), thus helping in reducing unethical behaviour in organisations.

9.5 Recommendations

The above findings and conclusions led me to the following recommendations:

9.5.1 Conceptualisations of ethical leadership

The findings indicated that the educators had varied information on ethical leadership, in as much as none of them showed a thorough comprehension of the concept. This showed that they were aware of ethical leadership even though not in detail. For the educators to benefit on the information that they know, they should collectively use the scanty information to help school improvement and reduce cases of unethical behaviour in schools. Literature on ethical leadership and SACE Code of Professional Ethics are available on internet and the teachers and principals should empower themselves. As reiterated by the SACE position paper of March (2011) on the invisibility of SACE in schools, it is imperative that educators do not have to wait for SACE to come to them but rather take the initiative themselves. As indicated by Ciulla (2014), ethics focuses on the examination of good or bad, right or wrong as well the acceptable behaviour. The school principals should even remind the teachers on some of the ethical leadership expectations every morning so that it reaches a point where it is known like a national anthem and print outs from the internet regularly distributed and brainstorm on some of the issues of importance from the SACE Code of Professional Ethics.

9.5.2 Experiences of unethical practices in schools

The findings indicated that the participants had varied experiences on unethical practices in schools and there were many cases which was indicative of the lack of comprehensive understanding on ethical leadership and the SACE Code of Professional Ethics. Therefore, there is need for the teachers to work collectively so as to share the information they have on ethical leadership. Grover *et al.* (2012) highlighted that despite the fact that unethical behaviour

in different fields has not been brought together, the unethical behaviour tends to be the same. This would then call for a brainstorm that is facilitated by the management members so that they know which issues may need immediate attention especially those that the teachers may not be well versed with. This need for knowledge on ethical leadership also shows the importance of the ethic of profession as stated by Shapiro and Stefkovich (2011) where they emphasise the need for the code of conduct to be well understood in a profession. A comprehensive plan of action must then be put in place where all the issues pertaining to ethical leadership must be addressed in categories.

9.5.3 Practises of ethical leadership in schools

A wide range of ethical practices were done by the educators, even though the findings suggested that an educator may not be effective in all, there is a tendency of alignment to what one can best perform. Waggoner (2010) states that, the knowledge of ethics is essential in decision making. Therefore, there is need for close monitoring of teachers after training to see that, they are practising the aspects of ethical leadership in their everyday conduct at school. The ethics of profession and ethics of care by Shapiro and Stefkovich (2011) would then tie in very well as things fall into place due to the understanding of ethical leadership. A checklist would help educators for reference, especially when they are faced with unfamiliar cases. This would also help in diversifying their practises and cheer up the learners or make it so obvious the teacher actions.

9.5.4 Importance of ethical leadership in schools

The issues that were raised with regards to ethical leadership showed the development of critical thinking, fair treatment of learners as well as creation of a conducive environment for learning. This indicated the importance of ethical leadership as indicated by Ciulla (2014) that integrity and good moral values are essential in leadership, while Katranci *et al.* (2015) posit that ethical leadership is essential to every organisation. There is need to uphold the high standards of ethical leadership that teachers would be practising by giving them some form of recognition for their good work so that the good teachers may not end up joining the ones not doing well because they may feel like their efforts are not recognised and the others are getting away with their unethical behaviour or no effort at all in their work. In addition, the teachers who may be good in the practice of ethical leadership may be given an opportunity to present

and facilitate discussions with colleagues so that there is optimal improvement. Also, there is sometimes a tendency among teachers of not taking things seriously if it is presented by management because they sometimes argue that their discussions are based on theory and not practice. Presentations by fellow educators shows how the ethics of care and ethics of profession (Shapiro & Stefkovich, 2011), may be used to the advantage of the organisation

9.5.5 Promoting an ethical culture in the school

The findings revealed that the participants encouraged teamwork among colleagues as well as learners and this would help in achieving the organisational goals. To ensure an increase in the number of teachers practising an ethical culture of trustworthiness, honesty and integrity there is need for teachers to be encouraged to have teamwork in all aspects in the workplace. Meanwhile, Koning and Waistell (2012) posit that, leaders improve as they analyse their past, present and the future. This would only be possible to analyse where there is teamwork with individuals accepting constructive criticism from colleagues. This may include cases of discipline of learners, monitoring of learners' assessments and also encouraging transparency by not choosing specific learners' work for moderation but the moderators choose at random from the whole class so that the system may not be subject to manipulation where only the papers that need to be moderated are the only few marked like what happened in another school. This will also help the teachers to gain respect and confidence from learners as well which is also supported by the ethics of care by Shapiro and Stefkovich (2011) and the Ubuntu philosophy by Khoza (2012) as indicated in the compassionate aspect of "Attuned leadership".

9.5.6 Relationship between the teaching style adopted and ethical leadership behaviour

A positive relationship was established from the findings, and this showed that the teaching styles adopted by the educators tended to cater for individuality among the learners. This is supported by Ciulla (2014) as stated that, ethical leadership encourages distinct practices and this is essential in decision making in organisations. This leads to the excellency in the organisation. Therefore, in order to increase on the amount of teaching styles which promote ethical behaviour, it is imperative for teachers to share their practice in a workshop and demonstrate how the learners would benefit. The teachers may be sharing in the form of groups with one facilitators. From there more possible teaching styles may then be introduced where all the teachers will then be open for discussions and suggesting possible improvements on what might have been presented. The ethics of critique By Shapiro and Stefkovich (2011)

therefore sensitise the educators of the need to accept criticism and ability to justify their actions without being offended, thus assisting them to improve in their practice. Similarly, Pushpa (2012) also, introduced the concept of reasoning as a result of ethical leadership which is essential in society. From such discussions at school level more teachers are likely to adopt the suggested methods due to the same working environment which they share.

9.5.7 Causes of unethical conduct in schools

The findings from the participants revealed multiple causes of unethical leadership which were then attributed to the lack of comprehensive information on the code of conduct for educators. Sama and Shoaf (2008), highlight the deterioration in professional norms and values which leads to lack of trust among the members as well as more scrutiny in the actions of individuals. Similarly Khoza (2012) posits that human beings are moral creatures thus giving us human culture and consciousness to develop mutual obligations. There is need therefore, for the teachers to be encouraged to have passion for the job even if they joined for the wrong reasons and a change in attitude should be encouraged through workshops, showing them that there is more to the financial aspects and that there is more in just getting the satisfaction to see your learners excelling in life and giving all the credit to you as a teacher. This ensures the development of a caring attitude by the teachers as indicated by Shapiro and Stefkovich (2011) in the ethics of care. In schools there is need to ensure existence of proper functional structures so that no members will take advantage of the weaknesses in management but everyone should be trained to be responsible and ensure that there is a less likelihood of misdemeanours to occur. In addition appreciation of the educators who do good so that they may feel recognised as well for what they do.

9.5.8 Education on ethical conduct during teacher training

9.5.8.1 Exposure to education on ethical conduct during teacher training

The majority of the participants indicated that they were not exposed to education on ethical conduct and were surviving on the scanty information that they had. This lack of exposure to education on ethical conduct seems to be the main contributor to unethical behaviour. Meanwhile, Koning and Waistell (2012) posit that, even though ethical leadership is temporal it is a dynamic process in which leaders grapple with to maintain consistency in their decision making. There should be development of effective teacher training programmes on ethical

leadership and teaching in education. Similarly, the Multiple Ethical Paradigm by Shapiro and Stefkovich (2011) is of essence as it encompasses all that the educators should be equipped with in their conduct. It should be made mandatory for all universities to have comprehensive programmes on ethical leadership during their teacher training courses so that the teachers learn in detail what they are expected of in their new profession. This will help in preparing the teachers on what they would encounter and how to deal with some of the challenges that they are likely to face in the profession without flouting the educational rules and regulations. For the online teacher training courses there is need to have face to face lecturing sessions in modules on ethical leadership.

9.5.8.2 Review of the teacher recruitment process

From the information provided by the participants, they revealed that there was no or very little done, on induction or in-service training on professional ethics. Therefore, the inadequacy of information has led the educators to discover their way making many mistakes in the process. According to Labelle (2013), the Transparency International Chapters have made great strides in creating an awareness of ethical conduct as part of the curriculum from Chile to Morocco. As a result, to ensure awareness on ethical conduct, tests on code of professional ethics to teachers should be administered to all teachers who wish to join the profession before they even go for training so that they may start to find out about the profession and its expectations before they commit themselves. Likewise, the ethics of profession by Shapiro and Stefkocivh (2011), may help those who may feel that they are not ready to work according to the code that they may consider not joining the profession and only those candidates who think they may handle what is required in the profession may remain. Furthermore, Khoza (2012) posit that, individualism would then help a person to identify themselves with a particular society. Thus, recommending recruitment of only those with a passion for the profession as this should be more of a calling that comes naturally than joining the profession due to financial challenges.

9.5.9 In-service training and development

9.5.9.1 Induction or in-service training and development on professional ethics

The findings revealed that there is a lack of support on development in professional ethics and as a result there are many challenges as educators fend for themselves and grapple with ethical conduct because they are ill-equipped. (Bowen *et al.,* 2006) posit that ethics is at the heart of the moral society and should be the vision of any organisation. Therefore, continuous staff development programmes on ethical leadership in education are a necessity. The teachers

already practicing should constantly have staff development programmes in which they will be refreshed on ethical leadership. They would also get information on the new trends in the relation to ethical leadership and how to deal with cases as they surface. The induction courses would more likely help the newly qualified teacher to hit the ground and run with less problems. Furthermore, this would assist in not bringing the profession into disrepute as indicated by the SACE Code of Professional Ethics (2000). Also, this is supported by Shapiro and Stefkovich (2011), advocate for the ethics of profession to be used in the training to equip educators. Likewise, Khoza (2012) indicates that the relationship between the leaders with the followers is cemented by trust in Ubuntu philosophy.

9.5.9.2 Review of school based policies on ethical leadership

At school level the participants also indicated that, there was lack of development in professional ethics as well and most of the teachers would be caught on the wrong side due to ignorance or negligence. Vogel (2012) states that ethical leadership has evolved over the years and there is need for professional development on the new frameworks in education. This has led to the conclusion that there is need for continuous support of educators in ethical issues. Therefore, schools should develop their own ethical leadership policies based on the nature of the school and all policies should be derived from the SACE code of professional ethics. This was also reiterated by Shapiro and Stefkovich (2011) in their ethics of profession where also individual educators may develop their own personal codes from the school code of conduct which has been developed from the SACE Code of Professional Ethics. Thus, schools extract what pertains to them and tailor-make the policies so that they suit their specific environment. The principals have the mandate to constantly revisit the ethical leadership and make changes whenever the need arises. In support Khoza (2012) posits that, humanitarian laws and human rights lessen suffering and allow them to exercise their constitutional rights which is essential and hence the need for educators to be constantly reminded of the importance of ethical conduct.

9.5.10 Role of SACE to develop teachers in the Code of Professional Ethics for Educators

The findings from the majority of the participants indicated that, there was very little or non-visibility of SACE in schools to educate them on the Code of Professional Ethics as indicated

in the SACE position paper of March (2011). This lack of invitation to be developed on professional ethics has caused the education system to be critically lame in the conduct of educators in schools. Thus, there is non-performance from SACE as opposed to section 5a (i-iv) of Chapter Two of the Act No. 31 of (2000). There should be effective involvement of SACE in developing teachers on the Code of Professional Ethics. Also with SACE being the professional development board for educators in South Africa it is imperative that it starts to be fully functional in ensuring that teachers are fully developed in their profession with regards to the code of professional ethics. According to act number 31 of 2000 SACE has a mandate of training and developing teachers hence, SACE should have programmes that run in districts and should be strictly monitored to ensure full participation of the teachers at least twice a year. To these development programmes, teachers should be awarded staff development points which will contribute to their annual appraisal where an increment is provided and also a change in the notches. When these points are awarded every teacher would take this exercise seriously as it involves monetary benefits where their hearts are attached.

9.5.11 Quality of training received from SACE to promote ethical conduct among school teachers

Most of the participants reiterated that they would not be able to rate SACE due to its non-visibility in schools as very little or no training had been received from SACE. This will lead to lack of confidence in the professional board which then makes the system to be more crippled. According to Act No. 31 of (2000) it is the duty of SACE to develop training programmes, to train, and ensure that they maintain and review the professional code of conduct regularly. Conversely, for the educators to be fully empowered in all aspects with regards to the education system there is need to embrace the Multiple Ethical Paradigm approach as alluded by Shapiro and Stefkovich (2011). Furthermore, the aspect of humanness as indicated by Khoza (2012) would take great strides in ensuring that there is restoration of sanity in schools. Therefore, there is need for SACE to be visible and prove that there is more that teachers need to know as shown by a handful who were commending on the good training they had received from SACE. This would be helpful as the information in the SACE Code of Professional Ethics is a treasure that would bring peace to schools as everyone knows their position.

9.5.12 Importance of exposure to ethical leadership and teaching development as part of professional development

The participants all indicated the importance of exposure to education on ethical conduct as it re-educates them as well as being informed of the new trends in the education system. The exposure will therefore, greatly reduces the cases of unethical behaviour as currently witnessed in the education system. Berghofer and Schwartz (2015) posit that ethical leadership nourishes the relationship that empower the human enterprise, where emotional economy and emotional changes takes place. Thus, exposure to education on ethical leadership is critical as it helps in reduction of unethical practices in schools. There is need for the schools to ensure that the unethical practices are reduced and eventually eradicated in schools by ensuring that the teachers are given a platform in which to address their concerns and where there must be resolutions made regarding the challenges that they may be facing in their day to day work. Similarly, Bello (2012) posit that little or no success is gained from formal ethical codes unless the actions of the top management are in line with the norms and values they teach. It is imperative that the teachers must develop a sense of trust with the leaders to ensure that whatever they posit as challenges may not be used against them, or victimising them in the workplace, but must be used solely for professional developmental purposes. Every leader's duty must be to conscientise the teachers to develop a sense of responsibility and accountability in all their duties in relation to ethical leadership. Weaver (2011) posit that, school principals should be aware of the need for ongoing ethics discussions. Therefore, the process may not be completed within a short time, the implementation must be continuous and consistent to ensure that eventually all the unethical practices will be eradicated in schools and teachers may once again gain confidence in the schools and the whole education system. The ethics of care and ethics of critique must be at the fingertips of the teachers for optimum functionality.

9.5.13 Dealing with unethical behaviour of some teachers in schools

The findings from the participants indicated that they also advocate for dealing with the unethical behaviour of some teachers in schools and hence the need for all teachers to be well equipped with the requirements of the SACE Code of Professional Ethics so that they do not brig the teaching profession into disrepute as indicated in Act no. 31 of (2000). Most of the unethical practices in the schools would be prevented if the teachers are trained and especially on the relationship between the teacher and the learner as in section 3 of the SACE Code of professional ethics (2000). As indicated in section 14(2) of Act No. 31 of (2000) it is the duty

of SACE to ensure that disciplinary measures are imposed when there is a breach of conduct. Likewise, Public Finance Management Act No. 1 of 1999 also stipulates that there should be no unauthorised expenditure. Meanwhile, Shapiro and Stefkovich (2011), advocate for the ethics of justice to be used which focuses on rights and laws that govern the conduct of individuals in the profession.

9.6 Contribution to knowledge

The research studies that have been carried out before investigated on aspects of ethical leadership among school principals and teachers separately. Literature has shown that very little might have been done to investigate the teachers and principals together. This research has tried to reconcile ethical leadership from the point of view of principals, heads of departments and teachers. This allowed for a significant increase in the views shared by all three even though working in the same environment. In addition the research questions allowed for merging of data from the principals, heads of departments and teachers on their conceptualisations of ethical leadership, their experiences, their practices as well as how the unethical practices could be minimised in schools. The availability of the responses infused show what is happening in schools from all perspectives.

Studies that have been done before concentrated in areas elsewhere in the world and very little in South Africa and in particular Gauteng East District which was the area in which the research was carried out. As topical as ethical leadership has become in the recent years especially in the political arena, there has not been much literature available locally to analyse what is going on in schools as they are also thriving in countries where these politicians are making contributions to their day to day running.

In most of the literature that the researcher was exposed to studies were mainly using one method of generating data which left very little room for comparison if a different method was used. This study further infused different methods of generating data which included, questionnaires, interviews and document reviews this helped in increasing the credibility of the data generated as the data concurred. Also because the topic on ethical leadership is a bit sensitive the use of a questionnaire allowed those with the fear of being victimised to say their views as was reiterated by some participants that they could not say anything with regards to

what was going on the school which latter proved that there were a lot of issues from the other respondents.

In as much as the topic of ethical leadership is trending in politics and other spectrums, this research has tried to find out what is being done by the organisations or boards that are responsible for ethical development of teachers in education. The research has suggested that very little is being done by the department of education as well as by SACE as a board which is responsible for the Code of Professional Ethics for educators which was also highlighted that the SACE position paper of March 2011 especially concerning the non-visibility of SACE in schools which also made it difficult for participants to rate SACE training programmes. This should further provide an awaking call on ethical leadership in schools to school principals and teachers.

The research was underpinned by two theoretical frameworks and not one as was shown in some of the literature. The use of combined theoretical frameworks from the Western approach by Shapiro and Stefkovich (2012) of the Multiple Ethical Paradigms approach and from the African perspective of Ubuntu by Khoza (2012) indicated that in as much as there are a lot of technological advancements as well as social advancements, ethical leadership has been in existence since time immemorial as suggested by the Ubuntu philosophy and still fits very well into the modern philosophies. The problem that seemed to emanate from the findings was due to lack of comprehensive understanding of the knowledge on ethical leadership due to lack of exposure, on the professional code of ethics. The challenges of lack of comprehensive knowledge by the leaders on the ethic of justice, ethics of critique, ethics of profession and ethics of care as indicated by Shapiro and Stefkovich (2011) has caused the leaders to fail to deal with certain educational challenges with consistency. They are not empowered to embrace all the requirements of ethical leadership in their decision making. Furthermore, the lack of knowledge on ethical leadership has also caused a deterioration in the aspect of Ubuntu as suggested by Khoza (2012) where there is encouragement of the humanness in individuals. The unethical behaviour witnessed in schools is a result of this lack of comprehensive knowledge in ethical leadership.

9.7 The implications of the study for further research

This study has the following implications for further research:

9.7.1 Conceptualisations and experiences

In this study, a qualitative research method was used to delve into the ethical leadership practices in schools, which involved the conceptualisations, experiences, practices as well as ways of reducing unethical practices in schools. The study was carried out in three schools and the results cannot be generalised but there were some lessons learnt which could also be extrapolated for further research.

Literature has shown that ethical leadership is crucial in any organisation as it determines how an organisation will thrive under their leadership as indicated by Branson and Cross (2014).Recently there has been an increase in the cases of unethical leadership in schools for example the cash for jobs scandal as indicated by Cronje (2016) and the textbook saga by Chisolm (2012) just to mention a few. The study explored ethical leadership in schools, in the South African context, there are several pieces of legislation which promote ethical behaviour in public administration. Chapter 10 of the Constitution of South Africa (Act 108 of 1996) lists the basic principles and values which should underpin public administration such as 'high standards of professional ethics; efficient, economic and effective use of resources as well as accountability.' Van Zyl (2014) highlights that unethical behaviour has reached unacceptable levels in South Africa. This is contrary to good governance. Act number 31 of (2000) which is the SACE code of professional ethics also gives a guide on the expected behaviour and conduct in the workplace for teachers.

However, after careful consideration the research study revealed that the participants had varied conceptualisations of ethical conduct in schools though some had scanty knowledge but all the participants generally merged in their general understanding of the concept. Also the participants had multiple experiences that they had seen/heard or observed that they regarded as unethical in the schools where they were stationed. These experiences of the participants showed a lack of a comprehensive understanding on the teachers concerning ethical leadership as some joined the profession for wrong reasons. It implies that more needs to be done by the schools to ensure that teachers are aware of their expectations in ethical leadership and should not be taken by surprise.

In addition the participants indicated that they were striving in promoting ethical practices in teaching, even though they had various methods that they were implementing in their teaching. In addition they also indicated the importance of ethical leadership practices in the schools as it keeps the schools running properly according to the set rules and regulations. They also

indicated that they used various ways to promote an ethical culture of trustworthiness, integrity and honesty within the teachers and their colleagues. This implies that the schools principals should have set programmes to help the teachers in their practise of ethical leadership and they become more enriched and in as much as some kind of literature can be obtained it implies that it should be made available to every teacher.

9.7.2 Management of ethical leadership in schools

From the study there has been multiple experiences on issues that were regarded as unethical in the schools and multiple causes of unethical practices in schools. From the study results it has proved that there is need for effective programmes to be put in place in order to manage these challenges to ensure that there is no repeat of the same challenges within the schools. It then implies that, it is imperative that as the schools run daily there must be measures that are taken by the heads of departments where they provide the teachers with opportunities to express their concerns regarding how they work with the learners or allowing the learners to say the challenges that they face with the teachers so that there is always close monitoring on what will be happening in the schools. Furthermore, the principals should also constantly be supplied with information regarding the issues that affect the teachers and give the necessary support where possible. If the teachers know that everyone in the system is concerned about their well-being, they may start working with an understanding that the education of the learners is important and that they are the future leaders on which a good base and standard must be set for the benefit of the nation as well and bringing sanity to the whole upcoming leaders of tomorrow. It also implies that the sense of Ubuntu must be vividly brought up in the teachers in their day to day interactions as well as their leaders. For this management to be effective it implies that, there is also need for the system to be well integrated and harmony must prevail among all the stake holders and honest termly reports to be completed on the ethical leadership issues in the school.

9.7.3 Comprehensive programmes by the Department of Education

The study has shown a gap between the department of education and the schools in terms of ethical leadership training which implies that there is need to develop comprehensive programmes on ethical leadership in schools. The programmes need to be developed by the department of education in which teachers are invited to attend at least three workshops on

ethical leadership in schools. The programmes will then have to be divided into categories like the relationship between the teacher and the learners and the expected conduct of the teacher and their basic teaching duties at work, the expected relationship between the teachers and the administrators at school level. These programmes should be running every year to ensure that all teachers are sufficiently equipped for their work. The training should be effective for a three year period after which the teachers will be expected to be retrained again. With this retraining it implies that challenges that are met by the teachers in their work will be addressed as well as training them on the new developments in the profession with regards to ethical leadership. To ensure the effectiveness of the programme, the principals should ensure that all teachers attend timeously by developing a form of record in which the teachers that are due for training should attend without fail. The department of education may also develop some form of recognition for the teachers who attend training.

9.7.4 Development of a board which deals with monitoring schools professional development programmes

Furthermore, SACE is the board which deals with the professional issues of teachers and implies that it should more involved in the development and what goes on in the day to day lives of teachers. For the efficient running of the school development programmes there should be officials who are assigned to check in schools twice a year. These officials should be from both the department of education and from SACE. Each of them should have their own report which should be submitted to the selected district officials like circuit managers so that if there are any areas that need improvement in their school that they are in charge of they should be in a position to support where necessary. It would be expected that the reports should show an improvement as time progresses especially where there were schools that needed some attention. This should also be evident that the programmes are effective by a general decline in the cases of unethical leadership in schools. The joint monitoring programme implies that there is likely to be an increase in accountability in the education system.

9.7.5 Develop awards for appreciating schools with zero tolerance to unethical leadership

In order to ensure maximum compliance to the programme of ethical leadership in education it implies that there should be awards to those schools that achieve a 100% and the most improved schools so that there is an encouragement for schools to maintain high standards. For

those schools that achieve less than the set target for the district there is need for support and close monitoring of the staff development programmes. There should be more involvement of all the stakeholders and schools should all compete at the same level like they do with matric results. The location of the school should not hinder progress but should equally excel in Excellency in ethical leadership.

9.7.6 Develop partnership with parents

Similarly parents are also important stakeholders and it also implies that the school governing body should also be involved in educating parents and make them aware of the expected code of behaviour for teachers even though some parents seems to be well aware of it but the majority of the parents may be not well informed so that teachers are also monitored by parents. This may help in ensuring that the teachers or educational leaders do not take advantage of the uninformed parents like in cases where parents had to pay money for their children to be enrolled in certain schools.

9.7.7 Develop protective measures to whistle blowers of unethical leadership in schools

Due to the sensitive nature of ethical leadership as shown in the research where some participants refused to comment on what was happening in the school it implies that there is need to protect whistle blowers. The department of education and schools should work collectively to ensure security of whistle blowers and confidentiality of information while appropriate action should be taken against perpetrators is of utmost importance. While there may be anonymous letters or tip offs that may be given it implies that leaders should be also careful of the possible abuse of the system by some members who may have their own personal agendas against some of the members of the organisation.

9.8 Limitations of the study

Due to the sensitivity nature of the study on ethical leadership in schools questionnaires and interviews as well as document reviews were used in order to get as much information as was possible. Some participants had reservations in their contributions to the questions, were saying they cannot say something bad about a leader from their own religion, while others simply said they cannot say anything bad about their leaders.

Initially the study was supposed to be carried out with 28 participants from the four schools willingly but the information from the fourth school was not forthcoming as some teachers refused to participate in the research because there were a few principals in the district that were being investigated due to issues of mismanagement of school finances and some of them had been out in the local newspapers. The teachers could not differentiate if this was a genuine research or it was a way of making them report on what was going on in their schools. From there three other schools were approached and also gave different reasons. Some principals could not even allow any conduct with their educators even as much as I identified myself as a student.

There were time constraints as most of the participants proved to be very busy and would allow me less time for interviews than I had anticipated. Some of the educators would schedule their interviews during breaks when they were also having tea. After school proved to be a non-starter as everyone would be rushing home and others had other commitments. In one school I had to go there three times not finding the principal to interview him. When I finally got hold of him he had to attend to certain issues again in the middle of the interview.

The sample size was also affected in one school the principal had to select the people that I had to interview and not just anyone which made it difficult as I had to rely on the availability of the principal and the people that he had given me even though it is one of the biggest school in the area and is known for a lot of unethical issues with their principal currently being on suspension at the time of the research. Initially the questionnaire was supposed to be given to all members of staff. On one of the days when I had gone for interviews with some teachers the Circuit manager came to the school and there was a lot of noise and disorder in the classes and an urgent meeting had to be called after that incident even the teachers who had agreed to have interviews dodged and those who were supposed to give questionnaire back also disappeared and never cooperated.

There was also lack of previous research in the area with regards to unethical leadership practices in schools and the causes of unethical practices in schools. There was little or no findings for the research to have a possible foundation. The possible reason might have been due to the fact that most of the literature on ethical leadership was based in business and very little was available for education. The scope of discussion of the research was limited due to limited similar research that were done before.

9.9 Conclusion

This chapter dealt with the reflective summary of the thesis, the findings of the research study on ethical leadership in education, the conclusions and recommendations that were made based on the findings. In conclusion, the contribution of this research to knowledge was also discussed as well as the implications for further research on ethical leadership in schools and the limitations of the research study.

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APPENDIX A



GAUTENG PROVINCE
Department: Education
REPUBLIC OF SOUTH AFRICA

For admin. use

GDE RESEARCH REQUEST FORM

REQUEST TO CONDUCT RESEARCH IN INSTITUTIONS AND/OR OFFICES OF THE GAUTENG DEPARTMENT OF EDUCATION

1. PARTICULARS OF THE RESEARCHER

1.1	**Details of the Researcher**
Surname and Initials:	Mudadigwa S
First Name/s:	Sipiwe
Title (Prof / Dr / Mr / Mrs / Ms):	Mrs
Student Number (if relevant):	1605344
ID Number:	EN 017091

1.2	Private Contact Details
Home Address	Postal Address (if different)
29	
Pretorius Street	
Noycedale	
Nigel	

Postal Code: 1491	***Postal Code:***
Tel: 0117394601	
Cell:0723545193	
Fax:	
E-mail:smudadigwa@gmail.com	

PURPOSE & DETAILS OF THE PROPOSED RESEARCH

2.1	*Purpose of the Research (Place cross where appropriate)*
Undergraduate Study - Self	
Postgraduate Study - Self	X
Private Company/Agency – Commissioned by Provincial Government or Department	
Private Research by Independent Researcher	
Non-Governmental Organisation	
National Department of Education	
Commissions and Committees	
Independent Research Agencies	
Statutory Research Agencies	
Higher Education Institutions	

2.2	*Full title of Thesis / Dissertation / Research Project*
Exploring ethical leadership and in schools: Voices of teachers from Gauteng East	
District schools	

2.3	**Value of the Research to Education (Attach Research Proposal)**
Proposal Attached	

2.4	**Proposed date of completion of study / project and submission of research findings to GDE**
Completion date:	**Dec 2018**
Submission to GDE date:	**January 2019**

2.5	**Student and Postgraduate Enrolment Particulars (if applicable)**
Name of institution where enrolled:	University of the Witwatersrand
Degree / Qualification:	Doctor of Philosophy
Faculty and Discipline / Area of Study:	Educational Leadership & Policy Studies
Name of Supervisor / Promoter:	Dr. Siphiwe Mthiyane

2.6	**Employer (where applicable)**
Name of Organisation:	N/A
Position in Organisation:	
Head of Organisation:	
Street Address:	
Postal Code:	
Telephone Number (Code + Ext):	
Fax Number:	
E-mail:	

2.7	**PERSAL Number (where applicable)**

N/A							

2. PROPOSED RESEARCH METHOD/S

(Please indicate by placing a cross in the appropriate block whether the following modes would be adopted)

2.1 ***Questionnaire/s (If Yes, supply copies of each to be used)***

YES	**X**	**NO**	

2.2 ***Interview/s (If Yes, provide copies of each schedule)***

YES	**X**	**NO**	

2.3 ***Use of official documents***

YES		**NO**	**X**
If Yes, please specify the document/s:			

2.4 ***Workshop/s / Group Discussions (If Yes, Supply details)***

YES		**NO**	**X**

2.5 ***Standardised Tests (e.g. Psychometric Tests)***

YES		**NO**	**X**
If Yes, please specify the test/s to be used and provide a copy/ies			

3. INSTITUTIONS TO BE INVOLVED IN THE RESEARCH

3.1 ***Type of Institutions (Please indicate by placing a cross alongside all types of institutions to be researched)***

INSTITUTIONS	**Mark with X here**
Primary Schools	X
Secondary Schools	X
ABET Centres	
ECD Sites	
LSEN Schools	
Further Education & Training Institutions	
Other	

3.2 Number of institution/s involved in the study (Kindly place a sum and the total in the spaces provided)

Type of Institution	Total
Primary Schools	**Two**
Secondary Schools	**Two**
ABET Centres	
ECD Sites	
LSEN Schools	
Further Education & Training Institutions	
Other	
GRAND TOTAL	**Four**

3.3 Name/s of institutions to be researched (Please complete on a separate sheet if space is found to be insufficient)

Name/s of Institution/s
Nigel High School
***Nigel* Secondary School (Combined Primary and Secondary)**
Nigel Primary School

3.4 District/s where the study is to be conducted. ***(Please indicate by placing a cross alongside the relevant district/s)***

District	
Ekhuruleni North	
Ekhuruleni South	
Gauteng East	**X**
Gauteng North	
Gauteng West	
Johannesburg Central	
Johannesburg East	
Johannesburg North	
Johannesburg South	
Johannesburg West	
Sedibeng East	
Sedibeng West	
Tshwane North	
Tshwane South	
Tshwane West	

If Head Office/s (Please indicate Directorate/s)

3.5 Number of learners to be involved per school (Please indicate the number by gender)

Grade	1		2		3		4		5		6	
Gender	B	G	B	G	B	G	B	G	B	G	B	G
Number												

Grade	7		8		9		10		11		12	
Gender	B	G	B	G	B	G	B	G	B	G	B	G
Number												

3.6 Number of educators/officials involved in the study (Please indicate the number in the relevant column)

Type of staff	*Educators*	*HODs*	*Deputy Principals*	*Principal*	*Lecturers*	*Office Based Officials*
Number	16	8		4		

3.7 Are the participants to be involved in groups or individually?

Participation	
Groups	
Individually	X

3.8 Average period of time each participant will be involved in the test or other research activities (Please indicate time in minutes)

Participant/s	Activity	Time
Teachers	Interviews and Questionnaire	1 hour
Head of Departments	Interviews and Questionnaire	1 hour
Principals	Interviews and Questionnaire	1 hour

3.9 ***Time of day that you propose to conduct your research.***

Before school hours	During Break	After School Hours
		X

3.10 ***School term/s during which the research would be undertaken***

First Term	Second Term	Third Term
		X

CONDITIONS FOR CONDUCTING RESEARCH IN GDE

Permission may be granted to proceed with the above study subject to the conditions listed below being met and may be withdrawn should any of these conditions be flouted:

1. ***The District/Head Office Senior Manager/s concerned must be presented with a copy of this letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.***
2. ***The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.***
3. ***A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.***
4. ***A letter / document that outlines the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.***
5. ***The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.***
6. ***Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.***
7. ***Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year. If incomplete, an amended Research Approval letter may be requested to conduct research in the following year.***
8. ***Items 6 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.***
9. ***It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.***
10. ***The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.***
11. ***The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.***
12. ***On completion of the study the researcher must supply the Director: Knowledge Management & Research with one Hard Cover bound and an electronic copy of the research.***
13. ***The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.***
14. ***Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.***

DECLARATION BY THE RESEARCHER	
1. I declare that all statements made by myself in this application are true and accurate.	
2. I accept the conditions associated with the granting of approval to conduct research and undertake to abide by them.	
Signature:	
Date:	**15 July 2017**

NB. If a group of Students / Researchers will be conducting the same research in the same / different GDE Institutions, Annexure A (attached) must be completed and signed by each researcher.

DECLARATION BY SUPERVISOR / PROMOTER / LECTURER	
I declare that: (Name of Researcher) Mudadigwa Sipiwe	
1. is enrolled at the institution to <u>which the undersigned is attached.</u>	
2. The questionnaires / structured interviews / tests meet the criteria of: • ***Educational Accountability*** • ***Proper Research Design*** • ***Sensitivity towards Participants*** • ***Correct Content and Terminology*** • ***Acceptable Grammar*** • ***Absence of Non-essential / Superfluous items***	
Surname:	**Mthiyane**
First Name/s:	**Siphiwe**
Institution / Organisation:	**University of the Witwatersrand**
Faculty / Department (where relevant):	**School of Education**
Telephone:	
Fax:	
E-mail:	
Signature:	
Date:	

N.B. This form (and all other relevant documentation where available) may be completed and forwarded electronically to Diane.Buntting@gauteng.gov.za The last 2 pages of this document must however have the original signatures of both the researcher and his/her supervisor or promoter. (For Group Research Annexure A, must also have original signatures.) These pages may be faxed to (086 594 1781) or hand delivered (in a sealed envelope) to Diane Buntting, Room 509, 111 Commissioner Street, Johannesburg. All enquiries pertaining to the status of research requests can be directed to Diane Buntting on tel. no. 011 843 6503.

ANNEXURE A:

ADDITIONAL INFORMATION FOR GROUP RESEARCH

This information must be completed by **every** researcher/ student who will be visiting GDE Institutions for research purposes.

By signing this declaration, the researcher / students accepts the conditions associated with the granting of approval to conduct research in GDE Institutions and undertakes to abide by them.

Supervisor/ Promoter / Lecturer's Surname and Name……

DECLARATION BY RESEARCHERS / STUDENTS:

Surname & Initials	**Name**	**Tel**	**Cell**	**Email address**	**Signature**

APPENDIX B

GAUTENG PROVINCE
Department: Education
REPUBLIC OF SOUTH AFRICA

8/4/4/1/2

GDE RESEARCH APPROVAL LETTER

Date:	**19 October 2017**
Validity of Research Approval:	**05 February 2018 – 28 September 2018** **2017/302**
Name of Researcher:	**Mudadigwa S.**
Address of Researcher:	**29 Pretorius Street**
	Noycedale
	Nigel, 1491
Telephone Number:	**011 739 4601 072 354 5193**
Email address:	**smudadigwa@gmail.com**
Research Topic:	**Exploring ethical leadership in schools: Voice of teachers from Gauteng East District.**
Number and type of schools:	**Two Primary Schools and Two Secondary Schools**
District/s/HO	**Gauteng East**

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

19/10/2017

The following conditions apply to GDE research. The researcher may proceed with the above study subject to the conditions listed below being met. Approval may be withdrawn should any of the conditions listed below be flouted:

1

Office of the Director: Education Research and Knowledge Management
7th Floor, 17 Simmonds Street, Johannesburg, 2001
Tel: (011) 355 0488
Email: Faith.Tshabalala@gauteng.gov.za
Website: www.education.gpg.gov.za

1. *The District/Head Office Senior Manager/s concerned must be presented with a copy of this letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.*
2. *The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.*
3. *A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.*
4. *A letter / document that outlines the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.*
5. *The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.*
6. *Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.*
7. *Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year. If incomplete, an amended Research Approval letter may be requested to conduct research in the following year.*
8. *Items 6 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.*
9. *It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.*
10. *The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.*
11. *The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.*
12. *On completion of the study the researcher/s must supply the Director: Knowledge Management & Research with one Hard Cover bound and an electronic copy of the research.*
13. *The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.*
14. *Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.*

The Gauteng Department of Education wishes you well in this important undertaking and looks forward to examining the findings of your research study.

Kind regards

.....

Ms Faith Tshabalala
CES: Education Research and Knowledge Management

DATE: 19/10/2017

Making education a societal priority

Office of the Director: Education Research and Knowledge Management
7th Floor, 17 Simmonds Street, Johannesburg, 2001
Tel: (011) 355 0488
Email: Faith.Tshabalala@gauteng.gov.za
Website: www.education.gpg.gov.za

Appendix C

LETTER TO THE PRINCIPAL

Sipiwe Mudadigwa
Wits school of Education
Ethical Leadership & Policy Studies
27 St Andrews Road
Parktown, 2193
Cell: 0723545193
E-mail: 1605344@students.wits.ac.za or
smudadigwa@gmail.com

15 July 2017

Dear Principal

My name is Mudadigwa Sipiwe, a PhD Student at the University of the Witwatersrand School of Education. I am doing research on:

Exploring Ethical Leadership in Schools. Voices of teachers from Gauteng East District

My research involves a study in the area of ethical leadership in schools. The research aims to explore on the conceptualisations, experiences and enactment of ethical leadership in schools. The research will find out on the conceptualisations of ethical leadership and in schools by the participants and their knowledge of the legislation regarding the issue of ethical leadership in schools. The practice of ethical leadership will then be explored among the participants with regards to how schools effect the issue of ethical leadership. The participants will then show how the different legislation instruments with regard to ethical leadership are being enacted by the school leaders.

The information will be obtained from school principals, two heads of departments, and four teachers through the use of questionnaires and video recording the interviews from your school. The focus will be on how ethical leadership is being effected in the classrooms by the teachers, the heads of departments while working with the students and the teachers and lastly the school principals as they work with all the stake holders in the school.

The reason why I have chosen your school is that it is convenient to me as I leave within Ekurhuleni East and I will not travel long distances from my residential place. I am kindly requesting to use your school

as a research site. I further request permission administer a questionnaire and to video and audio record the principal, two heads of department and four of your teachers on ethical leadership in schools.

The research participants will not be disadvantaged in any way. They will be assured that they can withdraw their permission at any time during this project without any penalty. There are no foreseeable risks in participating in this project. The participants will not be paid for this study.

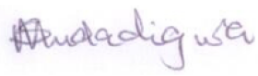
The names of the research participants and the name of the school will be kept confidential at all times and in all academic writing about the study. Your individual privacy will be maintained in all published and written data resulting from the study.

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

Please let me know if you require any further information.

I look forward to your response at your earliest convenience.

Yours sincerely,



_____

Mudadigwa Sipiwe

Principal's Consent Form

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called:

Exploring ethical leadership and teaching in schools: Voices of teachers from Gauteng East District schools

I, _____ give my consent for the following:

Permission to use the school as a research site	**Circle one**
I agree that my School can be used for this study only.	YES/NO

Permission to be audiotaped	
I agree to the audiotaping during the interview by the researcher	YES/NO
I know that the audiotapes will be used for this project only	YES/NO

Permission to be interviewed	
I agree for the teachers to be interviewed for this study.	YES/NO

Permission to be videotaped	
I agree to the videotaping of participating teachers.	YES/NO
I know that the videotapes will be used for this project only.	YES/NO

Informed Consent

I understand that:

- the name and information of the school will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask for the participants not to be audiotaped, or videotape.
- all the data collected during this study will be destroyed within 3-5 years after completion of the project.

Sign_____ Date_____

Appendix D

INFORMATION SHEET: HEADS OF DEPARTMENT

Sipiwe Mudadigwa
Wits school of Education
Ethical Leadership & Policy Studies
27 St Andrews Road
Parktown, 2193
Cell: 0723545193
E-mail: 1605344@students.wits.ac.za
smudadigwa@gmail.com

15 July 2017

Dear Head of Department

My name is Mudadigwa Sipiwe, a PhD Student at the University of the Witwatersrand School of Education. I am doing research on:

Exploring Ethical Leadership in Schools. Voices of teachers from Gauteng East District

My research involves a study in the area of ethical leadership in schools. The research aims to explore on the conceptualisations, experiences and enactment of ethical leadership in schools. The research will find out on the conceptualisations of ethical leadership in schools by the participants and their knowledge of the legislation regarding the issue of ethical leadership in schools. The practice of ethical leadership will then be explored among the participants with regards to how schools effect the issue of ethical leadership. The participants will then show how the different legislation instruments with regard to ethical leadership are being enacted by the school leaders.

The information will be obtained from school principals, two heads of departments, and four teachers through the use of questionnaires, audio and video recording the interviews from your school. The focus will be on how ethical leadership is being effected in the classrooms by the teachers, the heads of departments while working with the students and the teachers and lastly the school principals as they work with all the stake holders in the school.

I further request permission administer a questionnaire and to video and audio record you as head of department on ethical leadership in schools.

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

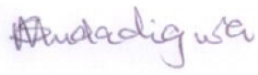
Your name as a research participant and the name of your school will be kept confidential at all times and in all academic writing about the study. Your individual privacy will be maintained in all published and written data resulting from the study.

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

Please let me know if you require any further information.

I look forward to your response at your earliest convenience.

Yours sincerely,



_____

Mudadigwa Sipiwe

Head of Department Consent Form

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called:

Exploring ethical leadership in schools: Voices of teachers from Gauteng East District schools

I, _____ give my consent for the following:

	Circle one
Permission to be audiotaped	
I agree to be audiotaped during the interview	YES/NO
I know that the audiotapes will be used for this project only	YES/NO
Permission to be interviewed	
I would like to be interviewed for this study.	YES/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	YES/NO
Permission for questionnaire	
I agree to fill in a questionnaire for this study.	YES/NO
Permission to be videotaped	
I agree to be videotaped during the interview	YES/NO
I know that the videotapes will be used for this project only.	YES/NO

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotape
- all the data collected during this study will be destroyed within 3-5 years after completion of the project.

Sign_____ Date_____

Appendix E

INFORMATION SHEET: TEACHERS

Sipiwe Mudadigwa
Wits school of Education
Ethical Leadership & Policy Studies
27 St Andrews Road
Parktown, 2193
Cell: 0723545193
E-mail: 1605344@students.wits.ac.za
smudadigwa@gmail.com

15 July 2017

Dear Teacher

My name is Mudadigwa Sipiwe, a PhD Student at the University of the Witwatersrand School of Education. I am doing research on:

Exploring Ethical Leadership in Schools. Voices of teachers from Gauteng East District

My research involves a study in the area of ethical leadership in schools. The research aims to explore on the conceptualisations, experiences and enactment of ethical leadership in schools. The research will find out on the conceptualisations of ethical leadership in schools by the participants and their knowledge of the legislation regarding the issue of ethical leadership in schools. The practice of ethical leadership will then be explored among the participants with regards to how schools effect the issue of ethical leadership. The participants will then show how the different legislation instruments with regard to ethical leadership are being enacted by the school leaders.

The information will be obtained from school principals, two heads of departments, and four teachers through the use of questionnaires and video recording the interviews from your school. The focus will be on how ethical leadership is being effected in the classrooms by the teachers, the heads of departments while working with the students and the teachers and lastly the school principals as they work with all the stake holders in the school.

I further request permission administer a questionnaire and to video and audio record you as a teacher on ethical leadership in schools.

As a research participant you will not be disadvantaged in any way. You are assured that you can withdraw your permission at any time during this project without any penalty. There are no foreseeable risks in participating in this project. As a participant you will not be paid for this study.

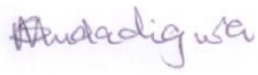
Your name as a research participant and the name of your school will be kept confidential at all times and in all academic writing about the study. Your individual privacy will be maintained in all published and written data resulting from the study.

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

Please let me know if you require any further information.

I look forward to your response at your earliest convenience.

Yours sincerely,



_____

Mudadigwa Sipiwe

Teacher's Consent Form

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called:

Exploring ethical leadership in schools: Voices of teachers from Gauteng East District schools

I, _____ give my consent for the following:

	Circle one
Permission to be audiotaped	
I agree to be audiotaped during the interview	YES/NO
I know that the audiotapes will be used for this project only	YES/NO
Permission to be interviewed	
I would like to be interviewed for this study.	YES/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	YES/NO
Permission for questionnaire	
I agree to fill in a questionnaire for this study.	YES/NO
Permission to be videotaped	
I agree to be videotaped during the interview	YES/NO
I know that the videotapes will be used for this project only.	YES/NO

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotape
- all the data collected during this study will be destroyed within 3-5 years after completion of the project.

Sign_____ Date_____

Appendix F

Level 1 Teachers & HoDs questionnaire

This information is for research purposes only: your responses will be treated confidentially. Pseudonyms will be used if a need to refer arises. This page will be detached and stored separately.

Section A: Biographical Information

1. Gender: Male _____ Female _____

2. Experience (in years):

As a Post Level 1 teacher: _____

As an HoD (if applicable): _____

3. Teaching qualifications:

_____

_____

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_____

_____.

Section B: Questionnaire

1. What is your **understandings** of ethics and ethical leadership in schools?

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2. What are ethical leadership **practices** (if any), that you have observed being promoted by your school principal as an educational leader?

_____

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3. Why do you think those ethical leadership practices (you mentioned in 2 above) are important?

_____

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_____

4. What are ethical teaching **practices** (if any), that you try to promote as you go about with your teaching in your school?

_____

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_____

_____

5. Why do you think those ethical teaching practices (you mentioned in 4 above) are important?

_____

_____

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_____

_____

6. Would you share your **experiences** that you have seen/heard/observed that you regard as unethical in the school where you are stationed?

_____

_____

_____

_____

_____

7. What do you do to promote an ethical culture (**trustworthiness, integrity and honesty**) within yourself and among other teachers that you work with?

_____

_____

_____

_____

_____

8. In your view, what are **the causes** of unethical conduct in schools among the school teachers?

_____

_____

_____

_____

_____

9. In your opinion, is there any relationship between the teaching style adopted by the school teachers in multiple-deprived contexts and their ethical leadership behaviour?

_____

_____

_____

_____

_____

10. When you were training to become a teacher, do you remember being exposed to education on ethical conduct?

_____

_____

_____

_____

_____

11. As a school teacher, have you ever been invited to a workshop where you were inducted by the Department of Education or your school management (as your employer) as part of in-service training and development on professional ethics in schools?

_____

_____

12. Since you were appointed as a teacher, how regular have you been invited to workshops organised by SACE (if any), to be developed in the Code of Professional Ethics for Educators?

_____

_____

13. How would you rate the quality of training (if any), that you receive from SACE to promote ethical conduct among school teachers?

_____

_____

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_____

14. Do you think it is necessary for school teachers, as part of continuous professional development, to be exposed to ethical leadership and teaching development?

_____

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15. What are your views regarding what should be done to deal with unethical behaviour of some teachers in schools?

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Appendix G

Interview questions for other participants such as Level 1 Teachers & HoDs

Section A: Biographical Information

1. Gender: Male _____ Female _____

2. Experience (in years):

As a Post Level 1 teacher: _____

As an HoD (if applicable): _____

3. Teaching qualifications:

_____

_____

_____

_____.

Section B: Interview

1. As a Post Level 1 teacher, when you hear people talking about Ethical Leadership (EL) in schools or in education, what comes to your mind? In other words: What is your **understandings** of ethics and ethical leadership in schools? Please elaborate.

2. What are ethical leader`ship **practices** (if any), that you have observed being promoted by your school principal as an educational leader? Please elaborate.

3. Why do you think those ethical leadership practices (you mentioned in 2 above) are important? Please elaborate.

4. What are ethical teaching **practices** (if any), that you try to promote as you go about with your teaching in your school? Please elaborate.

5. Why do you think those ethical teaching practices (you mentioned in 4 above) are important? Please elaborate.

6. Without giving names (of people), would you share with me **experiences** that you have seen/heard/observed that you regard as unethical in the school where you are stationed? Please elaborate.

7. As a teacher serving a deprived community, what do you do to promote an ethical culture (**trustworthiness, integrity and honesty**) within yourself and among other teachers that you work with? Please elaborate on your views.

8. In your view, what are **the causes** of unethical conduct in schools among the school teachers?

9. In your opinion, is there any relationship between the teaching style adopted by the school teachers in multiple-deprived contexts and their ethical leadership behaviour? Please elaborate.

10. When you were training to become a teacher, do you remember being exposed to education on ethical conduct? Please elaborate your answer.

11. As a school teacher, have you ever been invited to a workshop where you were inducted by the Department of Education or your school management (as your employer) as part of in-service training and development on professional ethics in schools?

12. Since you were appointed as a teacher, how regular have you been invited to workshops organised by SACE (if any), to be developed in the Code of Professional Ethics for Educators? Please elaborate.

13. How would you rate the quality of training (if any), that you receive from SACE to promote ethical conduct among school teachers? Please elaborate.

14. Do you think it is necessary for school teachers, as part of continuous professional development, to be exposed to ethical leadership and teaching development? Please elaborate.

15. What are your views regarding what should be done to deal with unethical behaviour of some teachers in schools? Please elaborate.

16. In conclusion, is there any other question related to this interview that I have not asked but you feel strongly that you would like to share with me? If there is, now is the time to ask me, otherwise, thank you very much for taking part in this Interview.

Appendix H

Questionnaire for School Principals

Section A: Biographical Information

This information is for research purposes only: your responses will be treated confidentially. Pseudonyms will be used if a need to refer arises. This page will be detached and stored separately.

1. Gender: Male _____ Female _____

2. Experience (in years):

As a Post Level 1 teacher: _____

As an HoD (if applicable): _____

As a Dep. Principal (if applicable): _____

As a School Principal: _____

3. Teaching qualifications:

_____

_____

_____

_____

_____.

Section B: Interview questions

1. What is your **understandings** of ethics and ethical leadership in schools?

   _____

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2. What ethical leadership **practices do you try to promote** as you do your work (if any), as a school principal and an educational leader?

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   _____

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3. Why do you think those ethical leadership practices (you mentioned in 2 above) are important?

   _____

   _____

   _____

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   _____

4. Without giving names (of people), would you please share with me **experiences** that you have seen/heard/observed that you regard as unethical in the school where you are stationed?

   _____

   _____

   _____

   _____

   _____

5. As a school principal serving a township/ deprived community, what do you do to promote an ethical culture (**trustworthiness, integrity and honesty**) within the school, yourself and among teachers that you lead and manage?

_____
_____
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_____

6. In your view, what are **the causes** of unethical conduct in schools among both the school principals?

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7. In your opinion, is there any relationship between the leadership style adopted by the school principal in a township/multiple-deprived context and his/her ethical behaviour?

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8. When you were training to become a teacher, do you remember being exposed to education on ethical conduct?

_____
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_____

9. As a school principal, have you ever been invited to a workshop where, as part of in-service training and development, you were inducted by the Department of Education (as your employer) on professional ethics in schools/education?

_____

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10. Since you were appointed to the position of school principal, how regular have you been invited to workshops organised by SACE to be inducted into the Code of Professional Ethics for Educators?

_____

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11. How would you rate the quality of training (if any), that you receive from SACE to promote ethical conduct among school principals?

_____

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12. Do you think it is necessary (or important) for school principals, as part of continuous leadership development, to be exposed to ethical leadership development?

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13. What are your views regarding what should be done to deal with unethical behaviour of some school principals and teachers in schools?

_____

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Appendix I

Interview Schedule for School Principals

Section A: Biographical Information

1. Gender: Male _____ Female _____

2. Experience (in years):

As a Post Level 1 teacher: _____

As an HoD (if applicable): _____

As a Dep. Principal (if applicable): _____

As a School Principal: _____

3. Teaching qualifications:

_____

_____

_____

_____

_____.

Section B: Interview questions

1. When you hear people talking about Ethical Leadership (EL) in schools or in education, what comes to your mind? In other words: What is your **understandings** of ethics and ethical leadership in schools? Please elaborate.

2. What ethical leadership **practices do you try to promote** as you do your work (if any), as a school principal and an educational leader? Please elaborate.

3. Why do you think those ethical leadership practices (you mentioned in 2 above) are important? Please elaborate.

4. Without giving names (of people), would you please share with me **experiences** that you have seen/heard/observed that you regard as unethical in the school where you are stationed? Please elaborate.

5. As a school principal serving a township/ deprived community, what do you do to promote an ethical culture (**trustworthiness, integrity and honesty**) within the school, yourself and among teachers that you lead and manage? Please elaborate on your views.

6. In your view, what are **the causes** of unethical conduct in schools among both the school principals?

7. In your opinion, is there any relationship between the leadership style adopted by the school principal in a township/multiple-deprived context and his/her ethical behaviour? Please elaborate.

8. When you were training to become a teacher, do you remember being exposed to education on ethical conduct? Please elaborate your answer.

9. As a school principal, have you ever been invited to a workshop where, as part of in-service training and development, you were inducted by the Department of Education (as your employer) on professional ethics in schools/education? Please elaborate your answer.

10. Since you were appointed to the position of school principal, how regular have you been invited to workshops organised by SACE to be inducted into the Code of Professional Ethics for Educators? Please elaborate.

11. How would you rate the quality of training (if any), that you receive from SACE to promote ethical conduct among school principals? Please elaborate.

12. Do you think it is necessary (or important) for school principals, as part of continuous leadership development, to be exposed to ethical leadership development? Please elaborate.

13. What are your views regarding what should be done to deal with unethical behaviour of some school principals and teachers in schools? Please elaborate.

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