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EXPLORING ETHICAL LEADERSHIP IN FOUR ZIMBABWEAN HIGH SCHOOLS IN THE CONTEXT OF TURBULENCE AND MULTIPLE DEPRIVATION

BY

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

Supervisor: Dr S.E. Mthiyane

Date Submitted: September 2021

DECLARATION OF ORIGINALITY

I, Solomon Chibaya, declare that: **"Exploring ethical leadership in four Zimbabwean high schools in the context of turbulence and multiple deprivation"** is my own original work and that:

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Signed:  Date: 7 September 2021

S. Chibaya

STATEMENT BY THE SUPERVISOR

I, Dr S. E. Mthiyane

As the candidates' Supervisor agree to the submission of this thesis.



9 April 2021

Supervisor's signature

Date

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I wish to express my sincere and deepest gratitude and appreciation to:

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DEDICATION

This thesis is especially dedicated to:

My mother, Mrs. Grace Chibaya and my late father, Mr. Tungamirai Chibaya (may his soul continue to rest in peace), who against the difficulties they faced, sacrificed so much to send me and my five sisters to school while emphasising the value of education. I will always draw inspiration from them.

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ABSTRACT

Zimbabwe has experienced enormous political, economic and social challenges that have consequently produced turbulences and multiple deprivation which have had varying implications on ethical leadership. The main aim of this study was to explore ethical leadership in four Zimbabwean high schools in the context of turbulence and multiple deprivation as conceptualized, experienced and practiced by school heads, heads of department and teachers. Hence, this study presents the findings of a qualitative case study making use of social constructivism on ethical leadership in the four sampled schools. Data generated was analysed by utilizing thematic analysis as well as Multiple Ethical Paradigms, Turbulence Theory and African Philosophy of Ubuntu. Semi-structured interviews, document reviews and questionnaires were used to generate data. The findings of this study indicated that low and irregular salaries, poor school funding by government and parents, teacher migration, late coming and absenteeism, ethical dilemmas faced by school personnel, political and economic influences affected ethical school leadership. The participants also demonstrated a contextual conceptualisation of ethical leadership.

While the study recognizes the challenges faced by the school personnel in the midst of turbulence and multiple deprivation with regards to ethical leadership, it argues that leaders that care, are just and professional; who are knowledgeable of the different levels of turbulence; are ethically grounded and operate within the spirit of Ubuntu; acknowledge their agency should be able to behave ethically in the context in which they find themselves. Emphasis is also made of the importance of ethical leadership training and democratic leadership processes. In addition, if they are trained on and apply the ethics of care, critique, justice, the profession and the philosophy of Ubuntu, they can overcome the turbulence and multiple deprivation ethically and have sustainable leadership practices thus enabling their schools to flourish. Hence, this study postulates that, despite the various challenges faced by the school personnel, they have a professional responsibility to behave ethically.

Keywords: ethical leadership, multiple deprivation, Multiple Ethical Paradigms, Ubuntu philosophy, Turbulence Theory.

ETHICAL CLEARANCE

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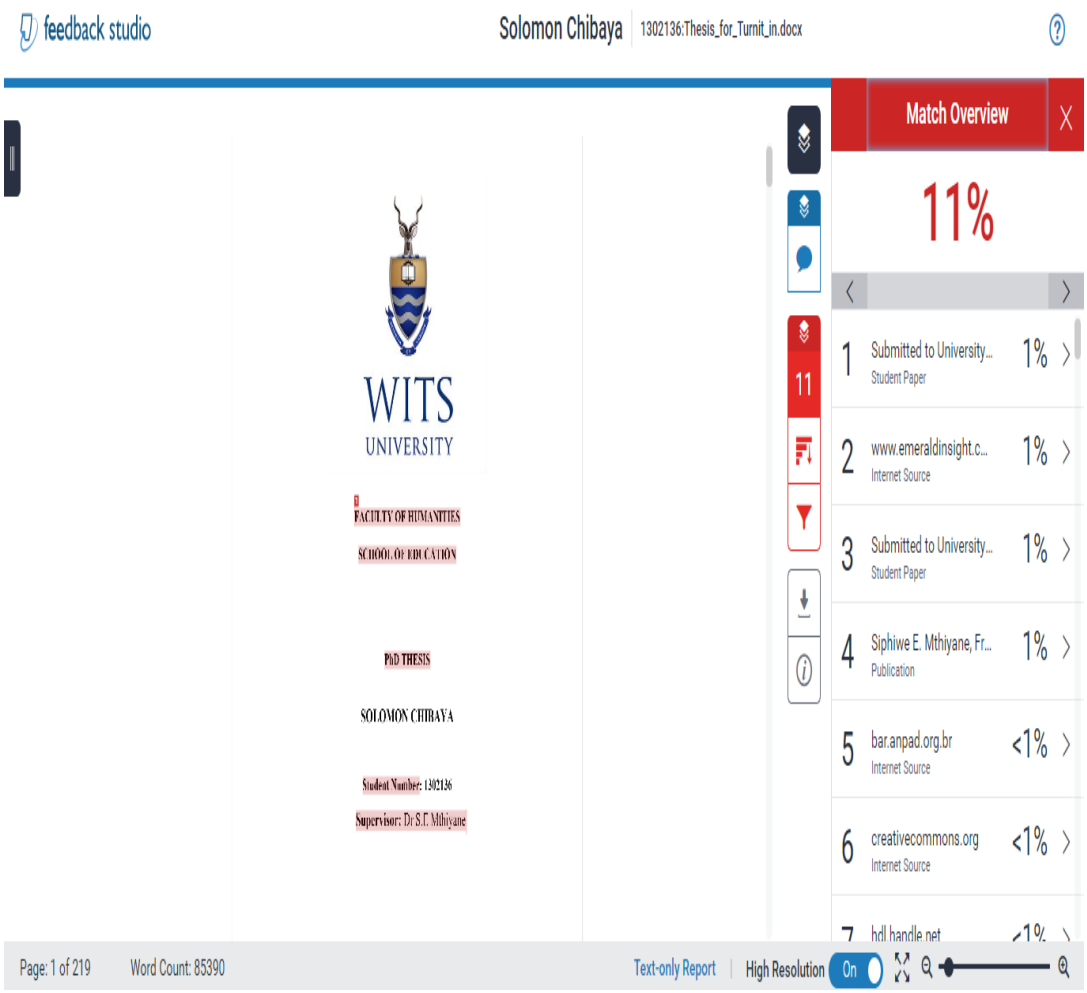
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_____/_____/_____ **Date**

TURNIT IN REPORT



ABBREVIATIONS USED IN THE STUDY

CIET	The Commission of Inquiry into Education and Training
DRC	Democratic Republic of Congo
FTLRP	Fast Track Land Reform Programme
HIV/AIDS	Human Immune Virus/Acquired Immune Deficiency Syndrome
HOD	Head of Department
LMX	Leader-member exchange
MDC	Movement for Democratic Change
NGO	Non-Governmental Organisation
PSC	Public Service Commission
PTUZ	Progressive Teachers' Union of Zimbabwe
SACE	South African Council of Educators
SDA	School Development Association
SDC	School Development Council
UNCRC	United Nations Convention on the Rights of Children
UNESCO	United Nations Educational Scientific and Cultural Organization
UNICEF	United Nations International Children's Emergency Fund
VUCA	Volatility, uncertainty, complexity and ambiguity
ZANU-PF	Zimbabwe African National Union Patriotic Front
ZIMTA	Zimbabwe Teachers Association

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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

To me God is truth, love, God is ethics, and morality, God is fearlessness.

Mahatma Gandhi (Young India, 1925 p. 80-81)

The quotation above that acknowledges the importance of ethics and compares them to deity is an appropriate statement to introduce this study which seeks to explore the conceptualisation, experiences and enactment of ethical leadership in the context of turbulence and multiple deprivation in Zimbabwean schools and what we can draw from this leadership theory to enhance leadership, management and teaching in the researched schools. Further, "… schools are moral communities - there is no aspect of the school life that does not have an ethical antecedent – all decisions are based on personal value systems and the morality of the school is expressed through the daily concrete experiences of all its members" (West-Burnham, 2009. p.63). In addition, the leadership of schools should be seen as leadership of professionals and therefore have an ethical dimension. Based on the above, ethics have a link to God himself, driven by truth, motivated by love and without fear.

Furthermore, literature suggests that ethical leadership has the ability to bring about positive social change (Brown, Treviño & Harrison, 2005). Thus this study provides a unique opportunity to facilitate social change and keep turbulence down through an exploration of ethical leadership practices in the researched schools. This is enabled by how ethical leaders reward appropriate conduct, discipline inappropriate conduct, influence followers to behave ethically and work through turbulence and the context of multiple deprivation. In this way, the prioritisation of ethical leadership behaviour becomes an undisputable means of bringing about social change and keep turbulence at low levels. The practice of ethical leadership in schools provides a platform for reforming society and bring about readjustment towards normatively acceptable behaviour (Brown & Trevino, 2006). This is as a product of the ethical practices permeating to the community through the learners. The perpetuation of unethical leadership practices among

leaders in government, schools and other sectors of society have caused serious damage to the moral fibre of nations and may have exacerbated turbulence (Shapiro & Gross, 2015). There is a need to focus on ethical leadership however, ethical leadership remains largely unexplored especially in the African context (Mangena, 2011) inspite its ability to bring about social change.

Likewise, Brown and Trevino (2006) postulate that ethical leadership has the potential to bring about social change required as well as help ease turbulence. Brown and Trevino (2006) go on further to state that ethical leadership deals with issues of justice, fairness, accountability, respect of others and equality. This brings about a need for research on ethical leadership in schools in Zimbabwe. I am convinced that such research will provide vital information that will assist in analysing the conceptualisation, experiences and enactment of ethical leadership in the context of turbulence and multiple deprivation in the researched schools. Besides, a review on ethical leadership literature concludes that ethical leadership "remains largely unexplored" (Brown & Trevino, 2006 p. 595).

Ethical leadership is relatively new in contemporary literature but has seen international advocates like Ciulla (2004), Brown and Trevino (2006), Siegel and Watson (2013) and Luizzi, (2000), Maringe and Moletsane (2015), Mangena (2007) and Ncube (2010) add to the existing body of knowledge on it. Ciulla (2004) indicates philosophically, from a normative perspective, how ethical leaders must behave while Brown and Trevino (2006) look at the description of ethical leadership; its antecedents and consequences. Ncube (2010) views the African philosophy of Ubuntu as a transformative leadership philosophy while Mangena (2011) postulates it as an ethical guide to African leaders and followers. This agrees with Samkange and Samkange (2007) who assert that Ubuntu is the African version of ethics.

Background to the Zimbabwean ethical educational context

The colonial era in Zimbabwe provided different educational standards between the black people and the white people, which were perpetuated in the post-colonial era. Besides, the colonial agrarian relations were structured in a way that had racial monopoly over land which resulted in peasants having very little land based social production and many of them becoming cheap agrarian labour (Mkodzongi, 2013). Although efforts have been made to try and correct the

imbalances of the colonial era in the post-colonial era, Mkodzongi (2013) highlights how inequality has been perpetuated by poor governance and the problematic redistribution of land. As a result, Zimbabwe has experienced high levels of inequality which account for most of the turbulence and multiple deprivations covered in this study. Consequently, the inequalities or imbalances transcend into the school environment and one can imagine the implications these have on ethical leadership. For Zimbabwe, we can see the effects of coloniality- the effects of the past unethical practices are still being felt as will be discussed later.

The changes in the political scene and the decline in social and economic conditions over the past four decades have produced hope and despair in terms of ethical leadership in Zimbabwe. The hope has been from the promises to build a united, just and prosperous nation, founded on values of transparency, equality, freedom, fairness, honesty and the dignity of hard work as stated in the preamble of the Zimbabwean Constitution (Government of Zimbabwe, Act 20, 2013). The Constitution of Zimbabwe (Government of Zimbabwe, Act 20, 2013) and the Educational Policy of Zimbabwe (Education Act, 1996) list the appropriate conduct for public officers and the civil service which include teachers. Most of those for whom the appropriate conduct have been listed for are in despair. The despair has been from the unfulfilled promises, dreams that have not been realised and perpetuation of inequality (Mkodzongi, 2013). However, policies on education are clear both from an international and local perspective.

Public policies which were once exclusively developed for national settings are now part of the global system (Rizvi & Lingard, 2010). The globalisation of these policies coerced governments to take part in global imperatives and the Zimbabwean government and its schools were no exceptions. In 1948 global education was declared a fundamental human right and Zimbabwe like many other governments adopted this declaration (UNESCO, 2015). The 1987 Education Amendment Act (1) in Zimbabwe clearly states that education is a fundamental human right to children and that education 'shall be compulsory with minimal fees charged,' (Zimbabwe Education Act, Chapter 25.04 p. 617). Conditions in Zimbabwe indicated that many students have not been able to access education because they cannot afford the school fees. Erlwanga (2013) reports that, in most cases in the private schools, the school heads and school

development committees and associations collude to hike the fees beyond the reach of many students which in an ethical issue.

The Zimbabwe Public Service Commission, Chapter 16.4/Act 21 of 1995 and 16 of 2001(PSC) deals with all the legal issues, functions and provisions for members of the public service which includes teachers. The Act deals with issues such as labour relations, conditions of service, remuneration, termination, leave and dress code. It stipulates that 'conditions of service including remuneration, benefits, leave of absence, the Commission shall determine hours of work and discipline through consultation with the Minister.' As stipulated by this Act, these should be done in observance of the constitution. Therefore, ethics-related issues in schools have to be governed by The Public Service Commission Act and the Education Act, through regulations, notices and circulars from the public service commission.

The statutory instrument that deals with the legal provisions on finances in schools is The Zimbabwe Education Act (1987, as amended on 1st October 2006). As a result, The Statutory Instrument 87 of 1992, School Development Committee (SDC) gives the legal framework for the management of funds in non-government schools while The Statutory Instrument 70 of 1993 and the School Development Association Act (SDA) provides for the use of funds in government schools. There are however, issues of embezzlement by members in collusion with school Heads, as well as irregular tender processes for projects to benefit Heads and SDC/SDA members (Mafa & Nyati, 2013; Mupindu, 2012). Mestry and Grobler (2007) report on unethical issues involving the SDC/SDA colluding with school heads in giving each other hefty sitting allowances, regular meetings on allowances, appreciation gifts to the school heads soliciting political interventions, amongst others.

Further, in the Zimbabwean context, from early 2000, the country was marred by political violence and drastic economic contractions (Hammer, McGregor & Landau 2010). In their study of displacement of Zimbabweans, Hammer, McGregor and Landau (2010) point out the political state involvement in rural and urban economies, rampant inflation, disintegration of public services and destruction and redistribution of assets as some of the troubles that Zimbabwe experienced. They further draw attention to show how most of these changes were irreversible and cause for other serious problems. These changes resulted in various turbulences such as rampant inflation, unemployment and political violence. According to Shapiro and Gross (2015),

as secondary problems surface, there will be cascading of the turbulence. Cascading is a driver of turbulence that will be explained later in this study. The secondary problems were reported to include shortages of food, foreign exchange and cash, unemployment, heavy handedness of the government when dealing with civil protests which led to Operation "Murambatsvina" [Clean-up campaign that involved demolition of people's homes], Operation "Dzikisa Mutengo" [Price Controls], closure of factories and informalisation of the economy (Hammer, McGregor & Landau, 2010). In addition to the above crisis defining Zimbabwe in early 2000, was the Fast Track Land Reform Programme (FTLRP) also dubbed "jambanja" (Hartnack, 2009). According to Hartnack (2009), two million people were affected and five hundred thousand people were displaced. This concurs with Human Rights Watch (2005) which conceded that the FTLRP led to displacement of both farmers and farm workers at commercial farms. This had a range of economic problems which include increase of unemployment and reduction in agricultural production as well as effects on education and the leadership thereof.

Tendi (2009) relates how teachers in Zimbabwe came under attack from the governing Zimbabwe African National Union - Patriotic Front (ZANU-PF) supporters accusing them (teachers) of conniving with the opposition party known as the Movement for Democratic Change (MDC). The teachers were victimised and accused of being traitors because of being members of the MDC. Cole (2010) also notes that Zimbabwean teachers especially in the rural areas had their rights politically violated and others even lost their lives. Although the accurate number of teachers who left the country is not known, the Daily News published in Durban (5 June 2000) has a caption that reads "7 000 teachers flee school" quoting SAPA_AFO reports from Harare.

Consequently, education and schools were affected by all these upheavals. The educational system in Zimbabwe suffered from the effects of poverty, the exodus of qualified teachers and the shrinking of the Zimbabwean economy which resulted from a combination of factors some of which are beyond the scope of this study. Masunungure (2006) reports of how the economy of Zimbabwe shrunk by 40 percent over a period five years, had an unemployment rate of at least 70 percent, and triple-digit inflation which led to most people turning to the informal economy. As a result, educational provision has suffered massively due to the government's failure to pay

civil servants and that the majority of the civil servants being on strikes and go-slows regularly (Manguvo, Whitney & Chareka, 2011; Mawadza, 2009; Shizha & Kariwo, 2011; Chireshe & Shumba, 2011; Erlwanga; 2013). The effects of such dire circumstances included non-payment of teacher salaries, massive teacher migration, learners leaving school to work, lack of resources in schools, non-payment of school fees, malnutrition, poor health, absenteeism from school and inequality to mention a few (Masunungure, 2006).

It is reported that schools once reputable for good academic achievement declined in performance due to lack of money to buy text books and necessary equipment to facilitate effective quality education (Tendi, 2009; Chiororo, 2012). Tendi's (2009) findings suggests that the context of turbulence and multiple deprivations led to poor educational standards. Similarly, Ngwenya, Baird, Boonstopel and Padera (2008) highlight how the government of Zimbabwe drastically reduced financial support to the educational sector as a result of the economic meltdown. This led to inadequate budgets for resources and teacher salaries. How then do educational leaders behave under such contexts?

School life in Zimbabwe has also been scathed by the turbulence and multiple deprivation depicted above. Weda and Lemmer (2014) report on the migration of professional teachers from Zimbabwean schools seeking better working conditions, standard of living and social prestige. They also highlight how little attention has been given to migration of Zimbabwean teachers in terms of scholarly work. Campbell (2007) estimates that between the periods 2000 to 2009 Zimbabwe lost 75% of its teacher corps. While this study is not on teacher migration, the magnitude of the migration and the push factors surrounding the migration paint a picture of massive turbulence and multiple deprivation in Zimbabwean schools as well as adverse effects on schools and their leadership. Weda and Lemmer (2014) mention some of the push factors which include crime and conflict, political repression, excessive bureaucratic control, poor educational and career opportunities, technological underdevelopment and limited scope for self-advancement. In addition to the national problems mentioned above, there are other ethical problems observed in Zimbabwean schools. These unethical problems include various forms of human abuses reported such as: sexual abuse of high school girls by teachers (Chiroro, Viki, Frodi, Muromo, & Tsigah, 2006); emotional abuse (Shumba, 2004); sexual abuse of student

teachers by school heads and mentors (Gwirayi & Shumba 2008; Makura & Zireva, 2013) and embezzlement of school funds by authorities (Manyukwe, 2010).

Besides some of the experiences listed above that are unique to Zimbabwe, there are other factors that are common to African countries that Zimbabwe has experienced too. These changes include political change, changes in technology, economic changes and infrastructural changes (even though these are not the focus of this study). All changes can be encompassed in what Reinard (2007) identifies as turbulent times. Naidu, Joubert, Mestry, Mosoge and Ngcobo (2015) argue that ethical leadership becomes difficult to uphold when the socio-economic and socio-political conditions on the ground are compromised.

This study focuses only on the four schools selected in the Mbare Education District in Zimbabwe, four high schools were used. This district is in the centre of the capital of Zimbabwe, Harare. It has an estimated population of one hundred and seventeen thousand people (Zimbabwe Central Statistical Office, 2012 Census). There are 31 schools in Mbare District and 15 are located in high density areas of Sunningdale and Mbare (Zimbabwe Government Printers, 2010). This Education District is chosen because it represents a vibrant and yet diverse demographic composition due to urban migration to Harare. This District is therefore ideal for research on ethical leadership in schools as the context of turbulence and multiple deprivation is most common in these urban settings. While most people in the rural areas depend on subsistence farming, most of those in the urban areas, especially cities, get their supplies from the retailers. The hyper-inflation, turbulence, socio-economic, political context and shortages of commodities therefore present the context that is key to this study.

Given the above background of the various changes, turbulence and conditions of multiple deprivation that Zimbabwe has experienced, this study seeks to explore how ethical leadership is conceptualised, practised an experienced in the researched schools and what we can draw from this leadership theory to enhance school leadership, management and teaching in the four Zimbabwean schools.

1.2 Problem Statement

Zimbabwe is going through turbulent times characterised by multiple deprivations as described in the introduction and this affects every sphere of the nation including school leadership. As a result, schools have lost teachers due to massive teacher migration, have depleted resources due to economic challenge that have led to poor school fees payments and schools leaders have been faced with ethical issues involving misappropriation of school funds and absenteeism of both teachers and learners. According to Noble, Barnes, Wright and Roberts (2008), multiple deprivation is defined as the accumulation of discrete dimensions of deprivation. This context has undisputed implication on ethics as school leaders have to operate under these conditions and account for their actions. Consequently, the focus on ethics in leadership has become an area of interest due to the increase in the demand for accountability in schools (Clarke 2016).

There is the problematic legacy of economic and political instability in Zimbabwe that has led to the breakdown of the culture of teaching and learning (Hammer et al., 2016). This breakdown has led to the manifestation of a number of problems in most schools. Some of these problems include running of extra classes for payment, absenteeism of teacher and learners due to economic and political issues as well as other professionally and socially unethical behaviours such as sexually abusing learners and proliferation of school funds.

A review of the empirical research over the past twenty years indicates that school leadership can make a difference in student learning (Hallinger & Heck, 1996, Horng & Loeb 2010). The lack of ethical leadership in schools has affected education negatively and, in most cases, crippled the education system in Zimbabwe, however, Zins, Bloodworth, Weissberg and Walberg (2007) suggest that a possible solution to the problems above is to focus on ethics in leadership. Further, Maxcy (2002) shows how ethical philosophers have stressed on right and wrong features of choices in and how this impacts on ethical leadership while Brown et al. (2006) observe that much has been written about the philosophical perspective of ethical leadership suggesting what leaders should do. They also indicate that the social scientific approach to ethical leadership is both underdeveloped and fragmented. Other studies (Shizha & Kariwo 2011; Kusereka 2003; Mawadza 2009) relate the ethical problems being faced in the leadership of schools in Zimbabwe to the current political and economic environment showing how severely underpaid teachers are

demotivated. These views indicate the prevailing conditions in the literature of ethical leadership. The literature is mainly prescriptive and lacks the social scientific approach which develops an understanding ethical leadership through an exploration study. This study explores ethical leadership as a social issue hence deviates from the largely normative approach to ethical leadership. It explores the conceptualisations, experiences and enactment of ethical leadership practices in the context of turbulence and multiple deprivation in four Zimbabwean school and therefore it goes beyond stipulation of what leaders should do or should not do.

In Zimbabwe, there are very few studies that have been conducted showing the relationship between ethical leadership at a school level and learning outcomes as the leadership research base on ethical leadership in schools is limited (Mangena, 2011). Other studies that have been conducted in Zimbabwe related to ethical leadership for instance in fields such as business (Rambe & Ndofirepi, 2016), politics (Magure, 2012) and journalism (Moyo, 2015). My qualitative study hears from the heads of school, heads of department and teachers about their experiences and conceptualisation of ethical leadership in the context of turbulence and multiple deprivation. The data gathered from the heads of school and teachers was then compared and analysed under the lenses of the three pillared theoretical frameworks comprising of the multiple ethical paradigm, turbulence theory and Ubuntu/*'hunhu'*.

This study will help add onto knowledge on ethical leadership, improve school leadership practice and inform policy. As school environments are dynamic and complex and school leadership is a social issue, this study explores ethical leadership in contexts of turbulence and multiple deprivation hence gathering findings that are of significance and value to society (Creswell, 2013).

1.3 Purpose and rationale for the study

This study is motivated by the increase of focus on ethics in the business world yet in schools it seems as though ethics are kept in the background. In my experience as a teacher in Zimbabwean high schools, heads of school rarely communicated issues pertaining to ethics. It has always appeared to me as though they see ethics as a background issue that should not be put at the fore of their responsibilities. Hence, I have observed the heads of school and the staff members of the schools that I have taught at compromising on ethical issues by running extra-classes for payment, inappropriate relationships with students, unfair assessment, leaked examination

question papers and private classes running in the homes to generate income from the same students they teach at the schools, gross and unexplained late coming and absenteeism of both teachers and students as well as abuse of school funds and facilities. This can be explained by how teachers are often considered as own managers with very little accountability from them and heads of school having limited knowledge and skills to provide the leadership required (Marishane, Botha & Du Plessis 2011).

My critical friends, who are also my colleagues in the teaching field, have voiced their displeasure in the lack of ethical authority of the heads of school. They ask questions like: How does the head of school expect me to do what he/she does not do? Why does he/she not lead by example? They indicate a gap between the heads of school and teachers that impedes ethical practices from being an important issue. This gap between teachers and heads of school is even wider when the head of school is not knowledgeable of ethical leadership (Ciulla 2014). Furthermore, as the economy continued to meltdown, unethical practices are said to escalate, it would be interesting to research on ethical leadership in this scenario.

A study by Heres and Lasthuizen (2010) shows that most of studies on ethical leadership conducted in the United States of America were focused on the business environment. In the same manner, Cheteni and Shindika (2016) indicate that in Africa, studies on ethics focus mainly on the private sector and hence there is a need to explore ethical leadership in other sectors, especially in education. However, ethics cannot be ignored because "ethics should form the foundation of educational provision in schools and they should drive social values'' (Shapiro & Stefkovich, 2011). Exploring ethical leadership in Zimbabwe will contribute to the small body of knowledge and research on ethical leadership that currently exists.

This research is a result of informal observations of the positive effects of ethical leadership and the current demand for ethical practices. Besides, literature also highlights the positive effects of ethical leadership (Brown, Treviño & Harrison, 2005). While I acknowledge this literature, which is mainly from the business environment, there seems to be an even stronger demand for ethical leadership in schools demonstrated by the frustration observed among people with regards to unethical practices. In addition, there exist a gap in literature on ethical practices of heads of school in schools in contexts of turbulence and multiple deprivation.

Hence, the purpose of this study is to explore the conceptualisations, experiences and enactment of ethical leadership practices of heads of school, heads of department and teachers in the context of turbulence and multiple deprivation in four Zimbabwean schools.

1.4 Significance of the study

Paltridge and Starfield (2007) indicate that the significance of any study is articulated in terms of the contributions of the study to improving practice, informing policy or enriching the knowledge base on the topic or issue being investigated. Therefore, it is wise and necessary to start with existing research when exploring social phenomena (Kuckartz, 2014). The focus of this study is ethical leadership as a social phenomenon and how it is conceptualised, experienced and enacted in four Zimbabwean schools in the context of turbulence and multiple deprivation.

Trevino, Brown and Hartman (2005) posit that ethical leadership is when one leads in a way that has respect for the rights and dignity of others. This concurs with Mangena (2011) who explains that the word 'ethical' originates from the Greeks and has to do with the study of human morality while Cappurro (2009 p. 2) states that "morality is habitual practices, customs, behavioural rules and values in a society with regards to what is considered to be good/bad for oneself, others and the society in its various facets". There is a common thread of how one's behaviour affects another's behaviour in all these definitions. A tentative definition at this time for ethical leadership is leading in a way that respects the rights and the dignity of others and influencing others to do the same.

Most of the research done on ethical leadership focuses on moral principles and arguments leaders ''should'' use to constitute and shape their leadership styles and ethical decision-making (Ciulla, 2004; Brown, 2007; Neubert, Carlson, Kacmar, Roberts & Chonko, 2009). In contrast, recent years have seen more research that seeks to define ethical leadership in descriptive terms or what ''is'' ethical leadership (Brown & Trevino 2006). This literature concludes that ethical leaders are fair, honest, and principled individuals that use various forms of rewards, punishments, and communication mechanisms to influence their followers' ethical behavior (Brown et al. 2005). Though the literature gives an idea of what to expect from an ethical leader, it lacks details on the conceptualisation, experiences and enactment of ethical leadership in the context of turbulence and multiple deprivation. Scholars agree that ethical leadership shapes

follower behaviours through social exchange processes (Blau 1964; Brown et al. 2005) but differ in how to effectively create and support the social exchange process. According to the social exchange theory, when followers perceive a leader as caring and concerned for their well-being, they feel obliged to reciprocate that leader's support. Ethical leaders therefore engender feelings of trust and fairness in their followers by caring. The ethic of care is one of four paradigms of multiple ethical paradigms by Shapiro and Stefkovich (2011) which will be discussed under theoretical frameworks.

Northouse (2012) highlights ethical theories namely teleological theories, deontological theories and virtue-based theories. The teleological theories are ethical egoism which is when the greatest good is created for the leader, utilitarianism which is when the greatest good is created for the greatest number and altruism is when one shows concern for the best interest of others and deontological theory. Tutu (2005) speaks of Ubuntu and shows how this African philosophy is based on utilitarianism while Brown et al. (2011) also show how ethical leaders can easily influence their followers due to their acts of altruism. Deontological theories focus on the leader's obligation to do the right thing and virtue-based theories focus on the inner qualities of people. These contributions from literature aid to study the conceptualisations, experiences and enactment of ethical leadership in contexts of deprivation and multiple deprivation.

The Constitution of Zimbabwean (Government of Zimbabwe, Act 20, 2013) and the Educational Policy of Zimbabwe (Education Act, 1996) offer a guide for appropriate conduct for public officers and the civil service. Both documents were drafted at times when the Zimbabwean context was different. Researching ethical leadership in the context of turbulence and multiple deprivation in the four Zimbabwean high school might not directly affect policy as the sample is too small to generalize the findings. However, the findings will encourage policy makers to assess the current policies on educational leadership by taking into account the findings of this research as well as motivate further research on ethical leadership with regards to policy.

Studies by Brown et al. (2005) and Ciulla (2004) reveal that the concept of ethical leadership remains largely unexplored and go on to suggest that ethical leadership could improve school effectiveness. Attention was then given to modelling a measure of ethical leadership which led to

Ethical Leadership Scale (ELS). However, Yukl, Mahsud Hassan and Prussia (2013) reviewed the recent models in an attempt to develop a questionnaire that addresses the identified weaknesses and confusion in the theories as well as ELS. Yukl et al. (2013) note that the ELS exclude important traits of ethical leadership including honest communication, conduct consistent with ethical values, impartial distribution of tasks amongst employees and rewards.

A considerable amount of research has been conducted on ethical leadership in other sectors as stated earlier but a limited amount of research has been conducted on ethical leadership in education (Cheteni & Shindika, 2016). As stated in the problem statement of this proposal, there is Zimbabwean literature on ethical leadership in sectors such as business and journalism but more research still has to be conducted in ethical leadership in education (Mangena 2011). My study therefore different and significant in that it focuses on exploring the conceptualisation, enactment and experiences of ethical leadership by school heads, head of departments and teachers in the context of turbulence and multiple deprivation in four Zimbabwean high schools. I believe that this study will contribute to enriching the knowledge base on ethical school leadership, management and teaching, particular in schools experiencing survival, severe turbulence and multiple deprivation.

1.5 Objectives of the study

This study is underpinned by the following objectives:

- To explore the conceptualisations, practices and experiences of research participants regarding ethical leadership in four Zimbabwean Schools in the context of turbulence and multiple deprivation;
- To determine the causes of unethical practices (if any) in the four researched schools in Zimbabwe;
- To examine the relationship (if any) between ethical decision-making, the turbulence, and multiple deprived context in which the participants find themselves at the four selected schools in Zimbabwe;
- To establish esearch participants promote ethical conduct in schools despite the prevailing turbulent and multiple deprived conditions in the four selected schools in Zimbabwe.

1.6 Key research questions

Jansen (2012) posits that any research, be it a small independent study for an undergraduate study or a formal dissertation or thesis for a higher degree, stands or falls by the quality of the critical research questions asked, hence this study is underpinned by the following key research questions:

- What are the conceptualizations, practices and experiences of heads of school, heads of department and teachers about ethical leadership in Zimbabwean schools in the context of turbulence and multiple deprivation?
- What do heads of school, heads of department and teachers believe are the causes of unethical conduct in the four researched schools in Zimbabwe?
- What is the relationship (if any) between ethical decision-making, the turbulence and multiple deprived contexts at the four selected schools in Zimbabwe?
- How do research participants promote ethical conduct in schools despite the prevailing turbulent and multiple deprivations conditions in at the four selected schools in Zimbabwe?

1.7 Brief discussion of key terms used in the thesis

1.7.1 Leadership

Leadership has been known to have direct, mediated or reciprocal effects on the effectiveness and success of organisations (Bush, 2010; Huber & Muijs, 2010). Schools as organizations meet their goals if the leadership is effective. There are various definitions of leadership which demonstrate multiple views of leadership but each one indicates the vital role of leadership to any organization.

According to Leithwood and Reihl (2003) leadership entails influencing others to perform at levels which generate organisational improvement, effectiveness and efficiency. Another view of leadership involves empowering others to achieve the goals of the organisation (Leithwood et al., 2007). Spillane (2005) posits that leadership involves working with others and through others to achieve the goals of the organisation. While Bush (2011) maintains that leadership involves creating a vision for the organisation through which and towards which other people work to achieve the goals of the. In this study, leadership is taken as involving influencing of people as an ethical leader influences those around him/her to behave ethically.

1.7.2 Ethical leadership

Before delving much into ethical leadership, a short note on the terms ethics and morals is in order. Some philosophers see ethics as social values and morality as personal values (Ciulla, 2004). It is often difficult to differentiate between social values and personal values as one's personal values are influenced by social values and vice-versa. I do agree with Cuilla (2004) who uses these terms interchangeably as this also resonates with Rae (2018) who explains that morality is the substance of right and wrong while ethics attempt to describe the morals of societies and cultures. For this reason the terms "ethics" and the word "morals" will be used interchangeably in this study.

The idea of building and strengthening the character of a person through moral education was an important aspect before the Second World War however this faded to allow a culture of tolerance that does not tie down one to a single set of ethical guidelines (Bok 1990). On further investigation on ethics by Menzel (1997) it was established that an education in ethics helped public officials to deal with moral issues in their work places. School leaders are faced with ethical issues every day, if they do not possess education in ethics, they will find themselves failing to effectively lead their schools. Ethic educators "developed an awareness of ethical issues and cultivated an attitude of moral obligation and personal responsibility in pursuing a career in the public service" (Menzel, 1997, p. 520).

In their definition of ethical leadership, Brown, Treviño and Harrison (2005, p.118) see ethical leadership as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision making". In this definition, ethical leadership is not only limited to what one does but also to what others do as a result of the influence of the ethical leader. The ethical leader is actively involved in the transmitting of ethical values through interaction with followers, reward and punishment as well as in the manner they make decisions.

De Hoogh and Den Hartog (2008) commenting on ethical leadership, conceptualize ethical leadership as a set of behaviours or a separate leadership style on its own. We can look at ethical

leadership in both ways: as a set of behaviours if we are considering a leader who strongly identifies with a particular leadership style and we want to see how ethical they are; or a leadership style that stands on its own in which the leadership style is guided by a compass of ethics. This leadership style according to Brown et al. (2005), is guided by normatively appropriate conduct throughout his or her interaction with followers and puts ethics to the fore.

Ethical leadership is also seen as pressure exerted on officials to choose between good and bad (Kanungo, 2001; Turner, Barling, Epitropaki, Butcher & Milner, 2002; Ciulla, 2004). According to Brown et al. (2005) this pressure could be in the form of communication on ethics and reinforcements in which appropriate action is rewarded and inappropriate action is punished. Thus, leaders affect the performance of an organization by influencing the behavior of their subordinates through leading by example, ceremonies, rituals and stories (Yukl, 2018). This agrees with Brown et al. (2005)'s description of ethical leaders as models, example and champions of ethical conduct. Ethical leaders are emulated by their followers therefore this study will view ethical leadership as not limited only to what a leader does but also what he influences others to do.

1.7.3 Turbulence

Morrison (2002) defines turbulence as simply the lack of stability and in agreement, Collins (2018) views turbulence as a state of confusion and disorganized change. The world is going through economic turbulence, strut and political uncertainty (Horney, Pasmore & O'Shea, 2010). Yukl (2013) notes that it is important for environments of institutions to be designed in a manner that encourages openness and honesty in communication of ethical problems and providing protection of messengers from persecution. However, the turbulent and deprived nature of our societies hinder an atmosphere of safety and openness. Though Dineen, Lewicki and Tomlinson (2006) posit that managers must model ethical behaviours, reward ethical practices and hold people accountable for unethical practices, Zimbabwe, like most African countries need ethics training and use of ethics as a criterion for hiring and promoting workers (West & Berman, 2009). The presence of turbulence in Zimbabwe have been exacerbated by the presence of political and socio-economic factors.

Significant contributors to theory and practice of ethical school leadership, Gross and Shapiro (2015), highlight some turbulence forces. They refer to the vast inequality in the world, tumultuous conditions in security, economics, the environment and exposure to technology driven change. Though the turbulence forces present a time of danger and fear, Gross and Shapiro (2015) also identify this time with vast hope and opportunity. They advocate for an approach of working with turbulence rather than trying to control it. For school leaders in nations that are riddled with turbulence, Shapiro and Gross (2015) correctly note that educational leaders are not only faced with moral and ethical decisions but they also grapple with the complexities and threats that impact their community.

Gross and Shapiro (2015) further highlight three drivers of turbulence. The first driver is personality. This driver has to do with how one is in relation to a given turbulence. The second driver is stability. Stability entails that stable situation of one school and instability of the other present two different dynamics, same problem but difference in perceived stability provides different turbulence. The third driver is cascading. When an institution has some existing turbulence, any new turbulence will be added to whatever pre-existing turbulence.

1.7.4 Multiple deprivation in the Zimbabwean context

The concept of multiple deprivation originates from a concern about how poverty affects communities (Maringe & Moletsane, 2015). The aggregate estimates of poverty in different parts of the world were met with dissatisfaction as they studied factors of deprivation in isolation and not in combination and context. There is a plethora of literature that examines the effects of single factors on education but limited study on effects of multiple deprivation (Tshabalala & Ncube, 2014; Case, Paxson & Ableidinger, 2004; Maringe & Moletsane, 2015). Thus, the concept “Multiple Deprivation Indices” was proposed by Noble et al. (2008) which identifies domains of deprivation that include: income and material, employment, health, education and living environment deprivations. Conditions of multiple deprivation therefore exhibit the

combined forces of disadvantages rather than the impact of single factors (Maringe & Moletsane, 2015).

Noble et al. (2008) define multiple deprivation as the accumulation of discrete dimensions of deprivation. They argue that, most small area poverty measurement in developing countries has its focus on income and expenditure patterns which tend to overlook and underplay the multidimensionality of deprivation as recognized by the Copenhagen Declaration (United Nations, 1995). This multidimensional view of deprivation agrees with Lumby's (2015) opinion on multiple deprivation. She states that the most fundamental marker of lack is not only concerned with economic asserts but also has to do with attributes such as dignity, health and opportunities to define oneself. She further argues that poverty is not an indicator of deprivation but may lead to deprivation when it leads to an inability to live in ways appropriate to social norms.

Applied to education, multiple deprivation resembles a confluence of issues that conspire to impede on the intended educational benefits (Maringe & Moletsane, 2015). The factors that may work together to create the context of multiple deprivation include socio-economic hardships. These socioeconomic hardships include poverty, lack of educationally stimulating environment, social and cultural dissonance. An example is how children in a poor socio-economic environment will not only have health deprivation, they may also be experience education deprivation, employment deprivation and living environment deprivation. All these factors can be identified with the Zimbabwean context hence this study explore ethical leadership in the context of multiple deprivation.

The effects of multiple deprivation, which are not limited to economic and social issues, extend to an assault of the very essence of being human (Kristiansson, Sörman, Tekwe & Calderón-Garcidueñas, 2015). Hence, the notion of multiple deprivation will also be explored with reference to its psychological and neurological effects. Psychologically, the deprivation affects the functioning of the brain and creates new neurological pathways. This could affect the way people relate to their environment and conceptualise it in reference to the schooling context and ethical leadership.

1.8 Delimitations of the study

Delimitations of a study are those characteristics that arise from the limitations in the scope of the study (defining the boundaries) and by the conscious exclusionary and inclusionary decisions made during the development of the study plan (Simon & Goes, 2013). This suggests that any research should have delimitations so as to keep the study in focus. Similarly, Creswell (2009) explains that delimitations of a study narrow the scope of a study to specific individual, sites or a type of research design. My study shall be conducted within a localised boundary of space and time, and shall be studied in a natural context and within an ethic of respect for persons (Scott & Morrison, 2005). According to Leedy and Ormrod (2005), delimitations refer to 'what the researcher is not going to do'. Delimitations for my study include focusing on four Zimbabwean high schools in the Mbare District and I will work specifically with heads of school and teachers. Four heads of school from four different high school will be interviewed. From each of the four schools, five participants that comprise of two head of departments and three teachers each answer a questionnaire. Although learners and parents are also stakeholders in the school that could have been used as participants in this research, due to the limiting factors such as time and access to professional information with regards to ethical leadership in schools, I deliberately left them out of the study.

1.9 Organisation of the thesis

This thesis is organised into nine chapters as follows:

Chapter One provides an introduction and background to the study, problem statement, purpose and rationale to the study, the aims and objectives of the study, the key research questions, definitions of the key concepts used in this study and delimitations of the study.

Chapter Two focuses on what international, continental and Zimbabwean literature reveals on the phenomenon of ethical leadership in the contexts of turbulence and multiple deprivation.

Chapter Three outlines the three theoretical frameworks that underpin the study which are: Multiple Ethical Paradigms (Shapiro & Stefkovich, 2016), Turbulence Theory (Shapiro & Gross, 2013) and the African Philosophy of Ubuntu (Khoza, 2011). It is also in this chapter where I demonstrate their relevance to this study.

Chapter Four discusses the research design and methodology of the study and this includes: the research paradigm, the research design, the research methodology, selection of research participants, data generation methods and data analysis. Furthermore, this chapter discusses the issues of trustworthiness in research, ethical considerations and the limitations to the study.

Chapter Five presents a descriptive analysis of data and focuses on the conceptualisations, experiences and practices of ethical leadership in the researched schools in the contexts of turbulence and multiple deprivation in Zimbabwe.

Chapter Six presents data on unethical practices as well as the causes of the unethical practices in the light of the turbulences and multiple deprivation factors in the researched schools.

Chapter Seven presents and analyses data descriptively with a focus on the dilemmas that the participants faced in relation to the turbulence and multiple deprivation and possible solutions to the unethical practices from the researched schools.

Chapter Eight presents an evaluative analysis of the key themes emerging from the descriptive data analysis presented in Chapters Five, Six and Seven utilising the lens of the literature and theoretical frameworks reviewed in Chapters Two and Three respectively.

Chapter Nine is the concluding chapter which provides a reflective summary of the whole study, conclusions arrived at from the findings of the study, recommendations, contribution/s to knowledge and implications for further research.

1.10 Conclusion

This chapter presented an introduction to the study and highlighted the background; the study problem, the purpose and rationale, research objectives and the key research questions. Furthermore, this chapter clarified the key concepts deemed significant to shed more light on the concept of ethical school leadership in the context of turbulence and multiple deprivation. In conclusion, the chapter also explained the delimitations and the organisation of the study. The

next chapter provides a review of the literature pertinent to the phenomenon of ethical leadership from an international, continental and Zimbabwean perspectives.

CHAPTER TWO

GLOBAL TRENDS IN ETHICAL LEADERSHIP IN SCHOOLS

2.1 Introduction

The previous chapter introduced the study on ethical leadership in four Zimbabwean high schools in the context of turbulence and multiple deprivation. Research and practice show that teaching and leading in schools is fundamentally a moral activity (Begley, 1999; Furman, 2004; Hodgkinson, 1991; Johansson, 2004; Langlois & Lapointe, 2010; Sernak, 1998; Starratt, 1994). This agrees with Chingwangwana (2019) who asserts that school heads, deputies, heads of department and the teachers are the ones in the driver's seat when it comes to ethical leadership in the schools. An extraordinary responsibility therefore rests upon educational leaders as the people entrusted to mold the ethical development of children in schools. This responsibility comes with trust that I assert burdens the school leaders to behave ethically. But, is that the prevailing case? Do school heads and teachers understand and see the great responsibility that is upon them to be ethical leaders? How do they conceptualise, enact and experience ethical leadership? Educational leaders are therefore critical agents in the academic and moral development of students as their academic and moral behavior is pivotal to development of learners (Khandelwal & Biswal, 2012). Thus, it is imperative to critically look at ethical leadership.

In this chapter, I explicitly review literature on ethical leadership pertinent to my study from international, continental and national perspectives in an effort pay attention to ethical leadership in schools. This is followed by the discussion of school leadership and management in times of turbulence and multiple deprivation. In addition, the literature review also dwells on the professionalism and policy landscape that promotes ethical school leadership in Zimbabwe.

2.2 Unpacking the concept of ethical leadership

Most of the literature on ethical leadership focuses mainly on the business environment (Heres & Lasthuizen, 2010). Focusing on the business environment ignores considerably and cast a shadow on societal and organisational factors that may affect conceptualization, experiences and

enactment of ethical leadership. Therefore, there is need to explore ethical leadership in other sectors considering the context in which organisations find themselves in. Literature is now cropping up that concentrates on ethical leadership in journalism, health, government and education. This validates my argument that ethics cannot be limited to the business environment as there is need for ethical behavior in all sectors because the lack of ethical practices in one sector will affect other sectors. An example is unethical deals in the power supply industry can affect a school's use of computers due to power outages. There is a plethora of literature on ethical problems internationally some of which I delve into in this chapter.

2.2.1 **International literature on ethical leadership**

Regardless of decades of focus on leadership, there exists an international leadership crisis which literature shows to be characterised by ethical failures of institutions. There are numerous reports of scandals involving corporate and public sector leaders over the past decade that have increased interest in studying ethical leadership (e.g., Brown & Treviño, 2006; Sims & Brinkmann, 2003). The global financial crisis left physical and psychological devastation as a result of unethical practices but this was just the beginning of the revelations of a growing number in political, industrial, religious, media and educational scandals (Branson & Gross, 2014). On one hand the increase of literature on ethical leadership seems like a knee-jack reaction to the catastrophic effects of the unethical practice and on the other it hand seems like a genuine out cry for the focus on an important type of leadership to curb the unethical practices. It is more of both than just one motivation considering the devastating impact of unethical leadership practices and the benefits of ethical leadership.

Literature reveals events that have occurred in recent years exposing the lack of ethical leadership in different spheres. In a summary of some of the international, world famous occurrences, Branson and Gross (2014) indicate the need for ethical dimensions in leadership. In the political sphere, they indicate how coalition governments have increased world-wide demonstrating how voters are disillusioned about their leaders. In most countries election results are being contested and the political leaders are being accused of diverse scandals. An example of this is the contested elections in the United States of America that saw Donald Trump winning the elections and the ensuing allegations of the involvement of the Russians in the elections.

Industrial mismanagement is illustrated by oil pollution in New Mexico and the death of miners in New Zealand. Other unfortunate incidences due to unethical behavior are civil militia in the Middle East due to religious leaders' radicalizing their followers, illegal phone hackings in England by some members of the media and misuse of financial resources in the educational sector (Branson & Gross 2014). These incidences have effects on schools and how they are run, one questions the practices of the school leadership in such contexts.

As the transparency levels of institutions are increasing, more unethical practices are being uncovered leading to less trust in leadership. Gallup's (2016) research confirms that many leaders today have failed to earn the public trust due to their unethical behavior and failure to bring leadership in times of crisis. The answer to the leadership crisis seems to be found in leaders who act ethically hence a focus on ethical leadership has increased in international literature (Northouse, 2018; Wray-Bliss, 2013; Yukl, 2013; Eisenbeiß, 2012; Kacmar, Bachrach, Harris, & Zivnuska, 2011; Brown & Treviño, 2006). However the increase in ethical leadership literature does not directly translate to ethical practices as we are noticing more and more reports of unethical practices.

A national survey conducted by the Ethics Resource Center (2008, p. 1) in the United States found that "57 percent of government employees reported that they had witnessed a violation of ethical standards, policies, or law in their workplace during the previous 12-month period". A third of these violations went unreported. The violation of ethical standards took the form of misquoting hours worked, unfair treatment of workers, sexual harassment, and violations of privacy (Kaptein Huberts, Avelino & Lasthuizen, 2005). Kaptein et al. (2005) do not cover the reasons for the violations of ethical standards but highlight the magnitude of their prevalence. Such high occurrences of violation of ethical standards do call for leadership that values ethics and emphasizes the importance thereof to subordinates.

Ethical practices that are hinged on justice, fairness and honesty as describes by Trevino, Brown and Hartman (2003) seem not be immediate concerns for most organisations. From the huge prevalence of unethical practices and the way some go unreported or are not followed up on highlight some of the issues surrounding organisational structures. Organisations like businesses

mainly focus on profit and so very little is done to promote ethics as that would take some of the business' time and money leading to less profit. As for schools, they often focus on the pass rate and so, justice, fairness and honesty may be compromised in an effort to keep the marks high.

The idea that leadership and ethics are two sides of the same coin (Shapiro & Stetkovich, 2016; Burns, 2004) resonates with most authors and emphasizes the importance of ethical leadership. This brings a demand to leaders to honor their moral obligations which comes with the position they carry. Considering this, Bennis and Nanus (2007) advocate for a transformative approach to ethical leadership which requires leaders to be more conscious of their moral responsibilities which other scholars refer to as "covenantal" duties (DePree, 2004; Covey, 2005; Pava, 2015). Sometimes the missing link making the leader conscious of his/her moral responsibility. The questions to ask would be: Who should make the leader conscious of his/her moral responsibilities? How should leaders be made conscious of their moral responsibilities? These questions can be answered in training leaders to be ethical and by demanding that leaders account for their actions.

International literature indicates a resounding agreement to the importance of ethical leadership. Ethical leadership has huge benefits for both organizations and businesses. Tanner, Brugger, Schie and Lebherz (2010), Mayer, Kuenzi and Greenbaum (2010) and Piccolo, Greenbaum, Hartog and Folger (2010) show that ethical leadership reduces employee absenteeism, misconduct and improves job satisfaction and performance. The absence of ethical leadership would produce the opposite, an increase in employee absenteeism, misconduct and reduce job satisfaction and performance. It becomes important to countries where there are high levels of corruption to incorporate ethical leadership for successful organizational operation (Conrad, 2013). This is important for school communities too as they are part of the building blocks of countries.

Bergley and Johansson (2003) say that not long ago school communities in Canada, Sweden, the United States of America and the United Kingdom had a relatively stable uniformity of communities they served. The administrative processes would have been simple, the kind that is characterised by repertoires of managerial processes that entailed proven procedures. Bergley

and Johansson (2003) then go on to compare the simple communities of not so long ago with the complex sets of circumstances that are now prevalent. The complexities are attributed to the pluralistic nature of current societies that have more diverse needs and are fanned by the spread of democratic norms. This agrees with the complexities of school leadership described by Clarke (2016) and brings one to question the notion of democracy. There are more complex issues that today's schools deal with that were not in existence a decade ago. Examples of such issues are technological advancements, diversity and migration.

In recent years, the democratic approach to educational change has been advocated to ensure diversity in schools. To some, the inception of democracy has been the beginning of a golden era (Starrat, 2004 and Johansson, 2003) while to others it has been a source of contention in values. Allen and Glickman (2005) highlight the power of democracy in restructuring and renewing schools using the League Professional School as an example of how people can work together in schools as a community to enhance school improvement. In this way, school improvement is shown to be aided by being democratic which includes community involvement. By referring to Ouchi's three different types of organisations, Sergiovanni (2005) makes his case on how educational change using community forces is deeper and endures more than educational change due to using bureaucratic forces or market forces. The change as a result of community involvement in schools (as per its democratic right) can be a source of value conflict between the community's values and the leader's personal values. This is one of the challenges involved in implementing standards in schools. Though democratic practices are complex and time consuming it is important that an ethical leader democratically leads the school in order to inculcate community values and involve the community.

Using practice grounded and research validated ways, Begley and Johansson (2003) illustrate that values and ethics influence administrative practices in schools. The authors go on to assert that sophisticated administrative practices in schools recognises that personal values influence actions and values influence organisation and social practices. This emphasises the relevance of ethical leadership practices. It becomes inherent for leaders to have values guided by ethics for them to carry out their responsibilities effectively. Begley and Johansson (2003) note that reflective practices and sensitivity to others are some of the values that leaders should have. The

reflective practices are in line with the ethics of justice, critique and professionalism which require one to reflect on rules, policies and behaviour (Shapiro & Stefkovich, 2016). The sensitivity also concur with the ethics of care which calls on the ethical leader to be aware of the feelings and emotions of the subordinates.

We cannot ignore the emotions that are linked to education (Hargreaves, 2005). There are emotions that are tied up to the experiences of educational change and these are quiet prevalent in this new millennium and especially in contexts of turbulence and multiple deprivation. The emotions of people struggling with lack of resources, socio-economic problems and personal struggles are often ignored. It will take a leader who cares and is professional (an ethical leader) to be sensitive to the feelings and emotions of others. Ethical leadership is about sensitivity to other's emotion and education seems to have ignored emotions for a long time (Hargreaves, 2005). Fullan (1995) highlighted emotions like fear and anxiety as some of the emotions during the change process which can be likened to turbulent times or contexts of multiple deprivation. In most recent years more focus has been put on emotional intelligence and the need for capacity building in emotions of education change.

Emotions are linked to rational decision making, affect relationships, the ethic of care and go beyond the instructional core (Hargreaves, 2005). As emotions are considered, cognisance must be given to the teacher's ages, seasons and stages. Teachers at different levels deal with educational change differently. According to Hargreaves (2005) they are: early career, mid-career and late career teachers and each group deals with change differently. Early career teachers are characterized by enthusiasm, energy, adaptability and employment insecurity while late career teachers are identified with tiredness, resistance to change impending retirement Teaching is described as an emotional labour and so, emotions must not be ignored as emotions influence how teachers teach, plan and relate in the schooling environment. The ethics of care covers the emotional aspect of ethical leadership (Shapiro and Stefkovich, 2016).

The reflective practices and sensitivity to others are important values in Begley and Johansson's (2003) advocation for authentic leadership. Authentic leadership is defined as professionally effective, ethically sound and consciously reflective educational administration. It is knowledge

based, value informed and skilfully executed. This is not much different from the conceptualisation, practice and experience of ethical leadership. When ethical leadership is implemented, it is professionally effective, ethically sound and is reflective too. One must be also aware of ethical practices (knowledge based), have values such as being honesty and fair (value informed) and skilfully apply the ethical values and behaving ethically (Trevino et al., 2000, 2003).

Defining and measuring ethical leadership

Yukl, Mahoud, Hassan and Prussai (2013) indicate that the attempts to define and measure ethical leadership have been a source of conceptual confusion. The conceptualisations of ethical leaders can be understood to be contextual and so the parameters of ethical leadership and it definition are varied. They highlight the different definitions and types of measures of ethical leadership which include analysis of the Ethical Leadership Survey (Brown et al., 2005), Perceived Leadership Survey (Brown et al., 2005) and the Ethical Leadership Questionnaire (De Hoogh & Den Harthog, 2008). The review of these measures exposed limitations of the different types of measures as they were missing key indicators of ethical leadership.

When Trevino, Brown and Hartman (2003) asked participants in their research to identify characteristics that describe ethical leaders, they came up with descriptors of ethical leaders. These descriptors are honesty, fair treatment, and communication of ethical values, role modelling ethical behaviour and holding subordinates accountable for their behaviour. Some of these descriptors were found missing in the measures of ethical leadership therefore the measures lacked validity. Similarly, in Thailand, Kanokorna, Wallapha and Ngang (2013) researched on the indicators of ethical leadership for school principals in Thailand. Using interview questions and questionnaires with a sample of seven educational experts and 826 schools, Kanokorna et al. (2013) found out that ethical leadership was composed of five primary factors; 19 secondary factors; and 69 indicators. The primary factors are: responsibility; fairness; trust; disposition; and empowerment. They found 13 indicators connected to responsibility; 11 indicators linked to fairness; 17 indicators related to trust; 15 indicators associated to disposition; and 13 indicators related to empowerment. Though no researches show exactly the same descriptors of ethical leaders, there a common ones. The common ones are honesty and fairness.

There are a variety of ways of describing ethical leadership. Kanungo (2001) defines ethical leadership as leadership that involves engaging in acts and behaviours that benefit others and refraining from behaviour that causes harm to others. This agrees with the understanding that ethical leadership looks at what is best for others however this definition does not cover an important aspect of influence. According to Brown and Trevino (2005), a combination of integrity, ethical standards and fair treatment of employees are the cornerstones of ethical leadership. The ethical standards need to be further described to have a clearer understanding of the definition. There is also an element of accountability that Trevino and Brown (2004) highlight as an attribute of ethical leadership. Ethical leadership is shown to include ethical values like altruism, compassion, honesty, fairness and justice (Yukl et al., 2013). With such a wide variety of views on ethical leadership, the measures that can be used to study ethical leadership therefore vary as the construct domain of ethical leadership is broad hence the prevalence of limitations in the measures of ethical leadership,

Besides the values that characterise ethical leadership, Yukl et.al. (2013) give a list of behaviours that demonstrate these values. What becomes apparent is that the measure of ethical leadership is not limited to the values that one possesses or enunciates but also how one behaves. A leader with ethical values demonstrates these values by being supportive and helpful to others, being open and honest when communicating, making sacrifices that benefits others, communicating the importance of values, setting clear ethical standards, holding people accountable for ethical and unethical practices (Yukl et al., 2013). These ethical behaviours overlap with relations oriented behaviour constructs in leadership literature. Yukl et al., (2013) convinces the reader that this supportive, considerate and empowering type of leadership in form of ethical leadership involves a leader-member exchange and work unit performance. They bring in a relational issue that seem to be ignored by most authors on ethical leadership.

In their research on leader empathy, ethical leadership and relations-oriented behaviours as antecedents of leader-member exchange quality (LMX), Mahsud, Yukl and Prussia (2010) found out that leaders' relations-oriented behaviour fully mediated relationships between leader empathy and LMX. They also found that the leaders' relations-oriented behaviour partially mediated the relationship between ethical leadership and LMX. Theory shows that overtime,

there is an exchange relationship between the leader and each subordinate (Graen & Uhl-Bein, 1995). This is also supported by social exchange theory and role theory which explain the development of an exchange relationship and the role of the subordinate.

In their analysis, Mahsud, Yukl and Prussia (2010) state that high quality exchange relationships are characterised by high levels of trust and respect. Trust and respect are common terms in discussions involving ethical leadership. The ethical leader who is trusted, liked and respected by subordinates provides outcome that are desired by the subordinates and expects subordinates to be committed to their work as well as be loyal. This leader is also imitated and therefore is influential. On the other hand, low quality exchange relationships are show by Mahsud, Yukl and Prussia (2010) to be characterised by covering formal requirements only and have no extra benefits. Therefore there is a correlation between high quality relations and more effort from employees (Harris, Wheeler & Kacmar, 2009). In addition, high quality relations promote creativity, reduce job stress and improve workplace safety. But, what are the factors that affect the quality of exchange between the leader and the subordinates?

The development of favourable exchange relationships is difficult when the work unit or team has many members, when the members are only temporarily assigned to the team, when the members are widely dispersed and seldom interact with the leader, when the leader is overloaded with responsibilities and has little time for interaction with individual members, or when the leader has little power to provide rewards and benefits desired by members (Mahsud, Yukl & Prussia, 2010). Other aspects of the situation such as the organizational culture, human resource practices, and the type of team or work unit may also affect the quality of LMX relationships (Henderson, Liden, Glibkowski & Chaudhry, 2009). It can be concluded that turbulence and contexts of multiple deprivation relate to number of members in a team, temporary assignments, dispersion of members, poor interactions with the leader, overload of responsibilities and inability to provide rewards hence they influence the quality of LMX and in turn quality of leader's influence of subordinates.

Literature does not give an indication of the effects of turbulence and a multiple deprivation to the quality leader-member exchange relationships. A hint to the possibility of how turbulence

and a multiple deprivation may affect the leader-member exchange relation is shown by how the inability to provide rewards and benefits that members desire may make it difficult for a leader to develop favourable exchange relationships. When literature speaks of contextual variables that may affect leader-member exchange relationships, the reader is exposed to the variety of contexts that may increase or decrease the quality of LMX. Turbulence and multiple deprivation are also examples of contextual variables.

Besides contextual variables, leader behaviour is another antecedent of LMX. There are behaviours that Yukl et al. (2009) identified to be relations-oriented. Some of these behaviours include psychological support, recognizing subordinate contributions, developing subordinate skills, consulting with subordinates to learn about their ideas and concerns, and delegating more authority and responsibility to subordinates (Mahsud et al., 2010). This shows that ethical behaviour is deductively an antecedent of LMX.

Other two characteristics that affect LMX are leaders' skills and values. One of the important skills mentioned by (Mahsud et al., 2010) is empathy which they describe as an ability to recognise and understand someone's feelings and emotions. Emotions and feelings in relation to ethical leadership have been discussed earlier. As for values, the authors show values to include concern for the welfare of subordinates and willingness to protect, help, develop, and empower them. A leader with ethical values is more likely to demonstrate relational oriented behaviour. A leader who values altruism will be more supportive and helpful and a leader who values empowerment and fairness will do more delegation and provide equal opportunity to the subordinates. The stronger the ethical values a leader possesses will mean that the leader will not deceive, exploit, abuse or be unkind to their subordinates. Having an interpersonal skill of empathy and ethical values as mentioned in this paragraph will help improve LMX. Empathy is an important descriptor of the African philosophy of Ubuntu (Khoza, 2000).

According to Yukl et al. (2013) the most relevant principles of ethical leadership are summarized as: honesty and integrity, behavior intended to communicate or enforce ethical standards, fairness in decisions and the distribution of rewards behavior that shows kindness, compassion, and concern for the needs and feelings of others. These principles encompass the leader-member

exchange and cover the antecedents regarding leader behavior, skills and values. There is need to still consider the contextual variables as factors that may influence ethical leadership as it is shown to be mediated by LMX. Specific contexts such as turbulence and multiple deprivation can be considered. Empathy, ethical values, and relations-oriented behavior are distinct constructs that may together affect the development of exchange relationships.

Yukl et al. (2013) designed an ethical leadership questionnaire (ELQ) that compared to previous models to measure ethical leadership. The advantage of the ELQ is that it includes the fundamental forms of ethical conduct, "it is not confounded by other leader behaviors, and it is short and easy to use" (Yukl et al., 2013, p. 46). However, the questions in the ELQ are ambiguous and require respondents to be aware of what ethical leadership is characterized by. To address these issues Conrad (2013) developed the Corporate Culture Ethical Leadership Scale (CCELS), which particularly addressed problems associated with previous ethics questionnaires.
International literature is awash with discourses of ethical leadership which clearly enunciate the state of ethical leadership outside Africa. The literature is clear on issues on the definition and measuring of ethical leadership and how conceptualisations, experiences and practices of ethical leadership are contextual. The conceptualisations, experiences and practices of ethical leadership have also found their way into the discourses on the African continents. Like in most things, Africa finds itself influences by the discourses in the Western literature and is often steered to the Western theory and policy landscapes. Now a look at the African literature on ethical leadership.

2.2.2 Continental literature on ethical leadership

Africa like the rest of the world has seen a decrease in trust for those in leadership. Maladministration and corruption are widespread and the problem rests on leadership. Similar to international literature, the majority of literature in Africa on ethics focuses on the private sector while ignoring the public sector (Chiteni & Shindika, 2017). What happens in the public sector directly affects citizen. For example, unethical practices in an education department will affect the provision of quality education to students who will fail to become productive citizens and perpetuate unethical practices. Besides the general world problems such as unethical practices in institutions, the African context is marred with other extra burdens such as poverty, poor health, lack of resources and political turmoil that exacerbate the already dire situation. Most schools in

Africa are faced with extreme turbulence and multiple deprivation as a result of maladministration and corruption among many other things which I will discuss later.

Maladministration and corruption in Africa

Most African countries have suffered maladministration of public funds and corruption (Cheteni & Shindika, 2017). In South Africa, there was a landslide Constitutional ruling where President Zuma was said to have enriched himself with public funds. Consequently, (Chiteni & Shindika, 2017) argue that ethical leadership decadence in public entities is an urgent problem that needs to be addressed instantly. Botswana is not that much different, Sebudubudu (2014) indicates that there are also reports of unethical practices in the public sector in Botswana. These unethical practices include sophisticated white collar crime, and senior private business leaders, politicians and senior government officials who engage in deals involving their own families. To try and fight these unethical practices, the Botswana government established well-known authorities (Office of the Auditor General, 2008) and enacted the Directorate on Corruption and Economic Crime (DCEC) Act in September 1994 (Gabriel, 2013). Establishment of authorities that monitor and assess ethics in public sectors emphasizes the importance of ethical leadership and help conscientise those in leadership position of the importance of ethical conduct. The structures also provide avenues for leadership accountability.

Cheteni and Shindika (2017) investigated the extent of ethical leadership practices in African public utilities with the background of relatively high corruption reported in such institutions. They found out that there were significant differences between the perceptions of managers' moral conduct in South Africa and Botswana. South African leaders were perceived as relatively weaker moral managers as compared to those in Botswana. The South African leaders were shown to be more prone to be corrupt or act unethically compared to their Botswana counterparts. Cheteni and Shindika (2017) fall short of giving reasons for this difference however one can look at the short history of both nations and find possible explanations to this difference. The violent, abusive, unjust and apartheid past of South Africa can be a good point to start compared to the less volatile past that Botswana has. This brings about thoughts of contextual influences to ethical behavior.

In an effort to promote ethical practices in public administration, the South African government in 2005 introduced the *Batho Pele Principles*, meaning "people first" (Chiteni & Shindika, 2017). This legislation was meant to monitor the performance of government officials and adherence to ethical practices. Raga and Taylor (2005) however argued that this legislation was unlikely to end unethical practices and advocated for public officials to be indoctrinated with attitudes and virtues for guiding human behavior. They emphasized on integrity training for officials to be able to confidently provide efficient, ethical, and accountable services. Training integrity for ethical leadership must consider the diversity in the society, the complexity of leadership and the context.

In the Democratic Republic of Congo (DRC) just like in other African countries, there is maladministration and corruption in both government and private institutions (Peterson, Rhoads & Vaught, 2001). Furthermore, Peterson, Rhoads and Vaught (2001) found gender and age to be predictors of ethical beliefs in the DRC. However, Cheteni and Shandika (2017) note that research on ethical culture, job retention and performance in the context of the Democratic Republic of Congo (DRC) still require empirical research. The empirical evidence of ethical leadership in the DRC remains shallow therefore there is a gap in research on ethical leadership in the DRC. But, how does this relate to ethical leadership in schools?

To clearly illustrate ethical leadership in African schools, it is important to get a clear picture of leadership in African Schools. An understanding of the context in which African Schools find themselves has been briefly discussed under maladministration and corruption in Africa. The context emphasises the complexity of the school leaders' responsibilities, the turbulence and multiple deprivation in Africa. I now look at leadership in African schools.

There is a need for induction strategies and training for school heads in developing countries (Bush & Oduro, 2006). The authors observe that as a result of inadequate training for leadership, most school heads in African countries cannot handle the challenges presented to them when leading schools. Bush and Oduro (2006) use Kenyan schools as an example to illustrate the lack of capacity to lead especially among beginning heads hence the call for induction strategies. But, how do untrained school heads get to these leadership positions?

A common problem with African school leadership is the absence of formal requirements for a principal to be trained managers (Bush & Oduro, 2006; Christie, 2010). Throughout Africa any qualified teacher can be appointed to be a principal. In countries like Botswana, head of schools are not even appointed according to how they perform as teachers (Oplakta, 2004). In most African countries it is about how politically connected one is (Kenya), payment for the post (South Africa) as well as one's gender and age (DRC) (Peterson, Rhodes & Vaught, 2001). This presence a leadership problem as the criterion for choosing the school leader does not look at the attributes required for the position. No consideration of ethical leadership ability is given and no prior training on ethical leadership is given to would-be-school-leaders. Ghana at least considers teaching experience and teaching qualifications as basic requirements for leadership positions yet still there is no formal training for their school heads (Bush & Oduro, 2006). In South Africa, most head of schools also do not have basic management training prior to entry into headship. Seychelles in an exception among African countries with regards to requirements for school leadership and can be a good example to follow. Bush and Oduro (2006) state that Seychelles is in partnership with the University of Lincoln (UK) to provide training at Master's level for their school leaders.

The absence of school leadership training in most African countries prior to taking up leadership post has serious ethical implications (Bush & Oduro, 2006). The picture painted here is that of a clueless leader who is dropped into a school leadership post with no prior training and sometimes not being a good teacher at all and yet required to lead other teachers. Here is a leader who must deal with important financial decisions but is not financially savvy, the leader is expected to make ethical decisions and influence subordinates to behave ethically but has inadequate training, induction and preparation for the demands of the position. The lack of leadership preparation for head of schools can be described as a source of "wholesale systemic decay" (Lulat, 1988).

As a result of poor leadership in schools, unethical conducts like neglect of teaching, extorting school funds, sexual assault by teachers to learners, interval absenteeism, late coming are found to have flooded and often crippled the education system in Nigeria (Enu & Esu, 2011; Alutu, &

Aluede, 2006). Theory on ethical leadership shows that when a leader is ethical, followers will be ethical too. It is the responsibility of the school leader to demand accountability and to reward and punish subordinates according to their behavior. A huge limitation to these important functions is the lack of leadership training in Africa. What then takes over is the self-preservation mode among school leaders whereby unethical behavior prevails in which decisions are taken that enrich an individual at the expense of the organisation. Reports of unethical practices have engulfed the Nigerian education system (Ikechi & Akanwa, 2012) they also come with reports of other problems that result from poor leadership such as: lackadaisical attitude to work; preponderance of female; overcrowded public primary schools and extortion of cash; and mismanagement of school funds (Adiele & Abraham, 2013).

What is clear here is that African school leadership problems are different from those experienced by their counterparts in developed countries such as USA, UK and Australia (Kitavi & Van der Westhuizen, 1997). One can conclude from this statement that the ethical challenges that head of schools in Africa experience are different from those experienced in developed countries. Some of the problems faced by head of school in Africa are: students' inability to pay school fees; shortage of school equipment; shortage of school facilities like classrooms; lack of staff accommodation; lack of playgrounds; students travelling long distances to school and the use of English as medium of instruction (Bush & Oduro, 2006). In addition to these problems there are other concerning issues such as political turmoil for example in North Africa (Lagi, Bertrand & Bar-Yam, 2011), diseases outbreaks like the Ebola in the DRC, religious conflicts like in Nigeria, Sudan and Central African Republic, gender role stereotyping like in Ghana (Inkoom, 2010), unemployment and malnutrition like in Ethiopia, Malawi and Somalia and child labour (Agezo & Christian, 2002). These are some of the plights of developing countries.

Almost every country in Africa is categorised as "developing" a term that denotes countries ominous with turbulence and multiple deprivation. Some of the most advanced African countries such as South Africa, Nigeria and Egypt in the continent still have schools without electricity, sanitation, telecommunication and water (Bush &Oduro, 2005). These developing countries are characterised by high mortality rates, high birth rates, high levels of poverty and large gaps between the rich and the poor. As Africa is a continent made up mainly of developing countries

the challenges that developing countries have meet head on with the school leaders in Africa. These school leaders as described before are often ill-equipped to handle the ethical dilemmas in their environment.

In addition to the problem of poor leadership training in Africa, African school leaders have a daunting challenge as they find themselves in an environment that is not easy to work in. Bush (2006) identifies six educational contexts in countries in Africa. The educational contexts are: demographics context, economic context, resources context, context of violence, health context and cultural context. These contexts are descriptive of the conditions within African countries and highlight the challenges that face education in Africa.

The demographics context refers to the structures of the population (Bush, 2006). Common problems in Africa populations include deprivation of female learners whereby, due to traditional beliefs, some societies do not value the education of the female child. This is common practice in countries like Ghana and Nigeria (Inkoom, 2010). Other factors in the demographics context are high levels of school drop outs and teenage pregnancy. The school leaders must contend with these ethical dilemmas in Africa.

Bush (2006) describes the economic context as issues that have to do with finances. African countries are characterised by limited educational budgets and their economies are fragile especially with the constant exposure to global changes. Conditions of economic problems that African countries have create educational environments that are characterised by turbulence and multiple deprivation. This brings me to the resource context.

Issues that relate to material and human resources, teaching and learning resources are placed under the resource context (Bush, 2006). There is plenty of natural resources in Africa but, things are never enough. Though Africa is endowed with vast natural resources, issues on inequality and inequity exacerbated by poor leadership have led to inadequate infrastructure, lack of sporting facilities and shortage of educators. This has paralysed most schooling institutions and put a demand on ability of school leaders to manage meagre resources.

Bush and Oduro (2006) shed light to the environment by showing the schools in Africa to be poorly equipped, having staff that is inadequately trained, containing learners that are poor and hungry and suffering the consequences of HIV/AIDS. In light of these struggles that are found in African schools, the Commonwealth Secretariat (1996) emphasises the importance of leadership and states that the head of school is the most crucial role that ensures the effectiveness of the school and requires leadership skills. The absence of the leadership skills will cause the leader to be overwhelmed by the leadership task. One such leadership skill is ethical skills.

In Zambia, classrooms are reported to be overcrowded and learners have no textbooks (Lulat, 1988). In Oyo state of Nigeria, Fabunmi and Adewale (2002) also tell of lack of basic resources in Oyo state schools leading to classroom congestion. Similar reports are recorded in other African countries like Ghana (Inkoom, 2005), Malawi (Winter, 2015), South Africa (Maringe, Masinire, & Nkambule 2015) and Kenya (Odongo & Davidson 2016). In Sudan, 20% of the schools have no water, 57% have no toilets (Haber & Davis, 1997). Bush and Oduro (2005) say that in Africa, most rural schools have no electricity. The need for ethical leadership is therefore imperative in these contexts of lack in order to take good care of the little that is there and not to proliferate for one's own well. The African context shows conditions that have high levels of turbulence and multiple deprivation.

The other context is the context of violence (Bush 2006). Bush (2006) highlights examples of violence in Africa such as the wars in Rwanda and the Democratic Republic of Congo. He also mentions xenophobic attacks that regularly occur in South Africa. In addition to these, one cannot ignore the political violence experienced pre and post-election periods in most African countries like Malawi, Nigeria and Zimbabwe. Other violent acts may also include protests and uprisings such as have occurred in Tunisia and Egypt. Turbulence and multiple deprivation are rife under these conditions.

As millions of people in Africa live in absolute poverty, Bush (2006) points out to the poor health context of Africa. Most families have low household income that is below standards of living. Due to poverty, some families are exposed to malnutrition. In South Africa for example, schools run feeding programmes at schools during the school term. This is a brilliant idea that

school leaders can use to alleviate malnutrition. The only difficult part with this is when one thinks about what the children feed on during school holidays.

The last context that Bush (2006) covers is the cultural context. Africa is notorious for damning cultural politics such as nepotism and corruption. These negative features fester in the African context and I endeavour to understand how ethical leadership is practised in these contexts. There is a lot of literature that covers corruption in Africa in general and more specifically in education in Africa. In schools, corruption is evident is school placings for learners, staffing issues, mark allocation and…

Now touching directly onto the raw nerve of ethical leadership and its practice in Africa, one cannot avoid a discussion of the coexistence of traditional cultures with the Western imported ones (Bush & Oduro, 2005). School leaders in Africa often find themselves trying to defend or uphold the Western cultures as standards for educational practices against the community's traditional and cultural norms. These conflict maybe as simple as dress code and language within the school and may be as deep and severe as religious conflict or political opinion but these simple conflicts have deep meaning to the African community. If we take language conflict for an example, language expresses the thoughts and values of people and taking away their language in school affects the way their thoughts are structured and in that way influence ethics and values. The existence of the traditional culture together with the Western culture is an uncomfortable one that requires tactical leadership that is well equipped to deal with the various ethical conflicts that result from this context.

Having rationalised the uniqueness of the African context in terms of demographic, economic, resource, health, violence and cultural contexts, one must question the application of ethical leadership models from modernised or developed countries. Can those constructs be applicable in Africa? If they can be utilised, how does one use them and if they cannot be used, what other alternatives are there and how are they conceptualised? An example can be given on how nepotism in the Western world is abhorred but in Africa where family values include taking care of siblings and providing for them in any way even in form of a job where one is able is not often condemned.

The African continent is rich in culture, raw material and diversity but lags behind in literature on ethical leadership. The scarce literature inspires this study of ethical leadership in an African context, Zimbabwe. Zimbabwe is one of the African countries and falls squarely in the set of developing countries. I now move on to look at literature on ethical leadership in Zimbabwe.

2.2.3 Zimbabwean literature on ethical leadership

Before delving much on the Zimbabwean literature on ethical leadership, I find it vital to give a brief history of Zimbabwe that will help portray the context of turbulence and multiple deprivation that Zimbabwean schools are operating in. The brief history of Zimbabwe covered in this section leads the reader to an understanding of the order of events that has led to where the nation finds itself during the time of this study.

A brief history of Zimbabwe

To understand the Zimbabwean context, several articles insist on the importance of the longer history of Zimbabwe even dating back to the colonial era (Alexander, McGregor & Tendi, 2013). The colonial regime was authoritarian and bureaucratic in its operations, forcefully having its way with the people and when Zimbabwe gained independence in 1980, the authoritarian and bureaucratic culture was not changed. The first decade after independence is highlighted as being vital as it show repressive and partisan pressures now reported in the post-2000 period which are similar to those that existed during colonial times which emphasised on commitment among civil servants and professional ethics (Alexander, McGregor & Tendi, 2013). The challenge of the government by civil servants in the early 1990's was interpreted as a challenge to authority and going against professional ethics. A combination of factors including violent onslaught against civil service in the year 2000, the increase of politico–economic crisis (2007-2008), the presence of a competitive political party (Movement for Democratic Change) and fates of state institutions incapacitated the state and fuelled the strengthening of an oppositional political party (Tsvangirai & Bango, 2011). After the year 2000, the rule of law was deeply compromised by ZANU (PF)'s politicisation leading to economic decline, growing corruption and partisan distribution of resources (Alexander, McGregor & Tendi 2013).

There was a time of relative stability as a result of a regionally negotiated Global Political Agreement (GPA) which provided for the creation of the 'Inclusive Government' in early 2009 (Tsvangirai & Bango, 2011). The inclusive government brought the opposition Movement for Democratic Change (MDC) into government alongside the Zimbabwe African National Union (Patriotic Front) (ZANU [PF]) the liberation movement that had ruled since independence. During the Inclusive Government, ZANU (PF) managed to rebuild itself and was controversially declared overwhelmingly victorious during the parliamentary and presidential elections in 2013. The dissatisfaction of the opposition with the results has since been a source of distrust between the opposition and the ruling party as well as protests and political violence between the two major political parties in Zimbabwe (Tsvangirai & Bango, 2011). The MDC blames ZANU (PF) for rigging elections and ZANU (PF) blames MDC for the economic sanctions that Zimbabwe finds itself under.

The picture painted by the brief history of Zimbabwe defines a state of turbulence and multiple deprivation. Issues like the political violence of 2008, hyperinflation, deindustrialisation, collapsing services and mass impoverishment have prompted my investigation on ethical leadership in this context. Alexander, McGregor and Tendi (2013) note that the consequences of patronage, informality and elite accumulation have the same political and social effects. Patronage, informality and elite accumulation have been identified to characterise the state of affairs in the socio-politico-economic environment of Zimbabwe.

The socio-politico- economic hardships in Zimbabwe

One cannot write about Zimbabwe and not emphasise the harsh socio-politico-economic hardships that Zimbabwe encountered two decades after its independence. Faul (2009) and Tsvangirai and Bango (2011) report that from 2000–2010, Zimbabwe suffered severe socio-politico-economic hardships which led to under-funding of most public schools and a general decline in schools. The hardships were felt throughout the country and were aggravated by poor management of the crisis that Zimbabwe found itself in. As a result of these hardships, Mthiyane and Chiororo (2019) highlight the exodus of thousands of teachers to neighbouring countries in search of greener pastures which left the schools deprived of quality teachers and leadership. The exodus of teachers was impaired by political upheavals in the Southern African Country.

The political influence of affairs in Zimbabwe and its impact on schools are widely discussed in literature. When political violence erupted in 2008, Faul (2009) mentions two teachers who were allegedly beaten to death as a result of the highly contested elections in Zimbabwe. Also making reference to the injustices perpetrated during the contraption of political violence, Cole (2010) states that some Zimbabwean teachers were tortured and others were killed. Cole and Tendi (2010) report of political victimisation of teachers that inevitably had a direct effect on school life as teachers would in fear move to other countries that promised professional security and safety. The political violence which was often targeted at teachers also affected learners as school attendance of both teachers and learners became erratic hence impeding on learner performance. As a result, Kudakwashe and Bukaliya (2011) indicate a decline in 'O' Level and 'A' Level results to their worst.

Tendi (2009) reports of economic meltdown in Zimbabwe from the year 2006 up to 2010. The economic meltdown was evidenced by the sharp decrease in the per capita gross domestic product. By 2007, the per capita gross domestic product was estimated at $200, compared to $900 in 1990, while over 80 per cent of the Zimbabwean population was reported to be living on less than $2 a day (Tendi, 2009; Mlambo & Raftopoulos , 2010). The Zimbabwean economy had undergone a veritable meltdown, signifying a country in severe distress (Tsvangirai and Bango 2011). The education sector that was once envied world over was now in disrepute and in tatters (Mlambo and Raftopoulos 2010). Thus, there was a deficiency of quality teachers who were easily absorbed in other countries with better economic promises (Winzel &Tlabela, 2006; Weda, 2012), teaching material and even money to pay teachers' salaries. Basic commodities like cooking oil, maize meal, bread and sugar became scarce. The local currency was devaluing rapidly and there was an acute shortage of foreign currency. In a context like this, the ethics of school leaders would have been challenged and tested. Disenchanted with the neo-liberal economic reforms, corruption and economic mismanagement, professionals including teachers migrated to other countries. The resulting brain-drain would have left schools bereft of quality teachers and in a calamitous state of deprivation and turbulence.

Citing reasons for the migration of teachers to South Africa, Mthiyane and Chiororo (2019) identify violent land distribution, political instability, active recruitment of professionals, desire for a higher income, and general economic collapse within the country. In agreement with Mthiyane and Chiororo's (2019) analysis, Hartnack (2009) reports of the Fast Track Land Reform Program (FTLRP) also dubbed "jambanja" (Violent land redistribution) that left government when dealing with civil protests which led to Operation "Murambatsvina" [Clean-up campaign that involved demolition of people's homes], Operation "Dzikisa Mutengo" [Price Controls], closure of factories and informalisation of the economy (Hammer, McGregor & Landau, 2010). The poor management of these crisis fanned political instability as millions of people were affected and a range of economic problems surfaced which include increase of unemployment and reduction in agricultural production (Hartnack, 2009). In the teaching profession, active migration of teachers was helped by the demand for Zimbabwean mathematics and science teachers in South Africa because of the shortage of teachers in these areas. SACE (2011) maintains that teacher migration was driven by a demand for quality teachers in the receiving countries and the push-and-pull factors that motivate individuals to leave their home countries. The push factors for Zimbabwean teachers were helped by the pull factors fuelling a sever exodus of teachers from Zimbabwean leaving the schools in a state of turbulence and multiple deprivation. Bearing in mind that the brain drain was not only in the teaching profession but in all professions, one can imagine the resulting socio-economic impact that the massive exodus of professionals would have on Zimbabwe. The economy would collapse.

Mthiyane and Chiororo (2019) note that the collapse of the economy of Zimbabwe and its political turmoil affected the running and management of the schools in Zimbabwe. As ethical leadership in related to running and management of schools, I can safely infer that the context Zimbabwean context of turbulence and multiple deprivation affected ethical leadership. Mthiyane and Chiororo (2019) go on further to indicate that school leaders were blamed for the lack of resources, such as textbooks, furniture, renovations, and new buildings in most schools and hence became a scapegoat for the government's failures. In other instances, Pollock (2010) notes that parents are taking over government responsibility and beginning to incentivise teachers. The effects of economic collapse manifest themselves in various deprivations which include health deprivation, resource deprivation and economic deprivation. The confluence of

these factors and other deprivations create a condition of multiple deprivations. These conditions are infested with instabilities which this study refers to as turbulences.

Zimbabwe falls squarely into the category of developing countries. The same description elucidated earlier that portrays the African context can be said about the Zimbabwean context. Some of the already featured problems that are prevalent in Zimbabwe as a developing country are: overcrowding in classrooms (Ncube & Tshabalala, 2016); learners having no textbooks (Ezron, Mangwaya & Johnson, 2018); of lack of basic resources like water and toilets and the majority of rural schools have no electricity (Campbell, Andersen, Mutsikiwa, Pufall, Skovdal, Madanhire, Charakupa & Gregson, 2015). This description identifies the context of turbulence and multiple deprivation. The implications of this context have already been discussed in this chapter. Due to the dearth of literature that directly relates to ethical leadership in Zimbabwean schools, the literature review on ethical leadership in Zimbabwean schools will consider now training and appointment of school leaders in Zimbabwe and its implications to ethical leadership as well as a look at the ethical leadership in Zimbabwe and what schools can learn from this.

The Commission of Inquiry into Education and Training (CIET) which is also known as the Nziramasanga Commission raised concern over the quality of school leaders in Zimbabwe. The commission also questioned the structures and cultures utilised for training and appointing heads of school (Chiome, 2011). The findings of the commission highlighted a common problem in Africa. The head of schools were unprepared and untrained for their positions as the only induction that the newly chosen leaders got was a two day long training programme before being thrust into their new positions. In addition, the findings also showed that the school heads did not rise to fulfil their duties due to lack of skills, competence, professional education and poor attitudes.

The lack of training and preparedness of school heads has already been described as a recipe for serious ethical implications. The CIET found that the school leaders lacked skills. Deductively, the leaders lacked ethical skills, they were unable to handle ethical issues skilfully and competently. When a leader lacks professional education, he or she cannot effectively fulfil the

ethic of justice, critique or profession. This is because the leader is not aware of the rules, laws, regulations and standards that govern the organisation and the profession (Shapiro & Stefkovich, 2016). It becomes almost impossible for the leader to act ethically and in line with the professional requirements of his or her position without the sufficient skills, knowledge and training.

The CIET understood the importance of leadership training and recommended a number of programmes for school leaders. Some of the programmes recommended are Commonwealth Secretariat Training and Support Programmes for Heads in Africa (COMSEC), Better School Programmes of Zimbabwe (BSPZ), the Zimbabwe Open University (ZOU) and the Africa University Degree Programme (Chiome, 2011). The CIET's recommendations did not change the policy on appointment of school heads. This means that there is still no leadership or management qualification requirement for a head of school post in Zimbabwe. Schools still find themselves with heads that are unprepared to successfully fulfil their leadership position leading to unethical practices. It is important to note that training a school leader on ethical leadership does not necessarily make them ethical. The training helps the leader to be better equipped to deal with ethical issues as well as covers how to deal with ethical problems.

Some of the common unethical practices in Zimbabwe include financial mismanagement (Zhuwau & Shumba, 2018), abuse of learners (Campbell, Andersen, Mutsikiwa, Pufall, Skovdal, Madanhire & Gregson, 2015), nepotism (Mufanechiya & Mufanechiya, 2018), corruption (Bonga, Chiminya & Mudzingiri, 2015), late coming, truancy and conceit (Manwa, Mukeredzi, & Manwa, 2016). There are several reasons people give as to why they carry out these unethical practices. International and continental literature agrees that the presence of these practices point at the lack of ethical leadership. The assumption is that ethical leadership inspires ethical practices. This also resonates with Zimbabwean literature.

The aims of education in Zimbabwe

During the colonial era, education in Zimbabwe was aimed at producing capitalist graduates. The Nziramasanga Commission of 1999 sought to change this aim and recommended that *'hunhu/ubuntu'* (holistic education) be the new aim of education in Zimbabwe (Makuvaza,

2010). This aim seems to rubbish the colonial gains in the field of education. Though the colonial system was based on segregation, the educational standards were of a high quality and needed not to be set aside completely without taking the good attributes of it. The new aim seems to have a tendency of throwing away the bath water and the baby which is similar to what most decolonialism initiatives have done. The recommended aim for education was meant to inform theory and practice in which a child is educated to be a full human being in the fullest and noblest sense, I seek to understand the meaning of "in the fullest and noblest sense". Although Makuvaza (2010) describes this as a grand aim for education in which a learner may fail a grade but he or she should have *''hunhu/ubuntu'* a learner needs more than ubuntu to make it in the world, the discourse of failure is a political discourse, as it accommodates failure which should not be part of the aim of education. Makuvaza (2010) also reasons that the recommendation was reactional, it needs to be analysed in order to inform theory and practice.

Makuvaza (2010) shows appreciation of how the recommended aim of education in Zimbabwe encouraged family, school, college, churches, NGO's, media and society should help promote *'hunhu/ubuntu'* philosophy as well as take part in the ethical education of the youth. It is important to note that the ethical education of the youth is clearly shown to be the school's responsibility too. The involvement of the society agrees with Afrocentrism/chivanhu or the African traditional theory. Afrocentrism maintains the '*umuntu ngumuntu ngabantu/ munhu nevanhu'* (Shutte, 1993) which means that one's personhood is determined by the community. This means that the community is central to the bringing up of a child. It is not only about the two parent but also about the two clans and beyond. The child is shown to be raised by a community.

The all-hands-on-deck approach to the promotion the *'hunhu/ubuntu'* philosophy was an excellent idea which seemed to end at that. The success of this innovation depended on the acceptance of the philosophy by those who were mandated to propagate it. In addition to acceptance consideration must have been given to the change process. Fullan (2005) describes the change process as having four phases namely: initiation, implementation, continuation and outcome. These phases are interlinked and have implications on people hence failure of a change process can be as a result of failure to manage the various phases of the change process. The

recommendation of the Nziramasanga Commission for the adoption of a new aim for education in Zimbabwe failed to materialize due to the failure of the change process.

The initiation phase of the new aim of education in Zimbabwe could have failed due to the quality of the innovation. The Nziramasanga commission recommended that teachers should promote ethical education, character formation and *'hunhu/ubuntu'* (Makuvaza, 2010). The poor quality of the initiation can be seen in how Makuvaza (2010) does not agree that this recommendation can be successfully implemented. He highlights that the recommendation assumes that people know the idea of *'hunhu/ubuntu'*, the teachers themselves have *'hunhu/ubuntu'* and know how to carry out the recommendation. The lack of understanding and training on what the aim is to achieve among the educational leaders would result in failure of the implementation of the new aim for education in Zimbabwe. Makuvaza (2010) suggests that country wide workshop could have been done to inform teachers about the new aim, what it is and how to promote ethical education and character formation. He argues further that *'hunhu/ubuntu'* cannot be taught as other school subjects as one needs to have *'hunhu/ubuntu'* in order to teach it to children.

The examination of *'hunhu/ubuntu'* and the pluralistic nature of the Zimbabwean society are also possible impediments to the success of the aim of education proposed by the Nziramasanga Commission (Makuvaza, 2010). The absence of a way to examine *'hunhu/ubuntu'* is shown to be a possible reason for teachers not to take the aim seriously as a result the continuation phase of the change is compromised. To corroborate this, Makuvaza (2010) gives an example of how 'Education for Living' which was taught but not examinable was taken lightly. The pluralistic nature of the Zimbabwean society is punctuated by an obvious tension between Afrocentrism and Christianity. There will therefore be resistance to the aim from the Christians and other people who do not want to identify with Afrocentrism. Subsequently, the community/society pressure (Fullan, 2001) required for successful educational change towards the new recommended aim is insufficient.

Afrocentrism/Chivanhu is often linked to backwardness, heathenism and lack of education (Makuvaza, 2010). This is a big hindrance to acceptance of Afrocentrism in Zimbabwe hence the

lack of enthusiasm in the adoption of the *'hunhu/ubuntu'* philosophy which has Afrocentrism as its bedrock. It is therefore difficult to find cadres committed to implement Afrocentrism among teachers. Teachers consider themselves to be ahead, sophisticated, advanced, educated and profession hence they would understandably distance themselves from anything backward and linked to lack of education. There is therefore very little teacher advocacy for Afrocentrism. Hence the aim suggested for Zimbabwean education faces some huge challenges and still requires a lot of thought.

A protagonist of *'hunhu/ubuntu'*, Mangena (2011), also writes extensively about the origins, nature and character of this African philosophy. He looks at the philosophy of *'hunhu/ubuntu'* as a postmodern idea that offers freedom from the Western intellectual hegemony that defines reality universally, objectively and in individual terms. *'hunhu/ubuntu'* is advocated as a way to inculcate ethical behaviour among learners and teachers. Besides, behaving ethically is at the heart of what it entails to be a professional (Mahere, 2014). Once again, a view of extricating Africa from the past is shown in an effort to propagate the African philosophy. The idea should be about a combination of the two worlds, Western and African, with an appreciation of the good from each schools of thought to bring about the best from each world. The Afrocentrism represented in Mangena's (2011) work is ignorant of the pluralistic nature of the Zimbabwean society and therefore will be shunned by those who have a global view to the world. A more inclusive and less dogmatic look at ethics would allow people to be more accommodative to the *'hunhu/ubuntu'* philosophy. The dehumanisation and ridiculing (Makuvaza, 2010), adulteration and corruption (Mangena, 2011) that Afrocentrism has historically experienced could be the reason for the aggressive nature of its reintroduction in a postmodern society but it does no good to the progress and development of ethics in Africa.

There must be an aim for education in Zimbabwe hence the wish by the Nziramasanga commission to come up with one. However, the development of an aim for education must not only be about what we wish to see in the nation, the process must also consider the current situation that Zimbabwe finds itself in. Considering the Zimbabwean current context in developing an aim for education will garner support from the different stakeholders in the nation

and will not be reactional and regressive. The aim must be sensitive to the realities of the country.

Unethical practises in Zimbabwean schools

Most of the literature on unethical leadership covers unethical practices in the private sector and in some the government but very little literature focuses directly on unethical practices in school (Chingwanangwana, 2019). The little literature that is there paints a terrible picture of ethics in schools and suggests various solutions to the ethical dilemma in Zimbabwean schools. Among the learners coming out of the Zimbabwean educational system there is a marked decline in the character, moral values and general behaviour (Mahere, 2014). A deep analysis of the literature point to the lack of ethical leadership.

Zhuwau and Shumba (2018) report on the misappropriation of school funds scandals that have rocked the nation of Zimbabwe since 2008. The school audits directed by the government of Zimbabwe in 2015 after unprecedented allegations of funds and levy embezzlement by the school heads and the School Development Committees (SDC) revealed corruption scandals of millions of United States dollars. An SDC has five parents elected by fellow parents of pupils enrolled at the school; the head of the school; the deputy head of the school; a teacher at the school and where the responsible authority of the school is a local authority, a councillor appointed by the local authority; and for any other relevant authority or body, a person is appointed by that authority or body (Government of Zimbabwe, 1992:613). The financial audits exposed financial maleficent in most school. It is generally observed that financial management abilities of an administration can be used to measure quality of administration (Chikoko, 2008). The audit found that the school administration in Zimbabwe was poor. The audits were meant to measure rot in the administration and to try and curb the misappropriation of funds.

Reports of corruption and misappropriation of funds were also a common occurrence even in the newspapers. News Day of February 18, 2012 reported a School Development Committee (SDC) chairperson at Milton High School in Bulawayo who had admitted to have used some of the school funds for his own business. At Rugare Primary School, the school head allegedly failed to account for the money collected from each grade 7 learner for holiday lessons (The Herald of 14

July 2015). The school head, salary officer and bursar at Eaglesvale Senior School in Harare were in court for embezzlement of US$ 873 840, 56 through cashing leave days and awarding themselves allowances (The Herald 24 September 2015). These are just a few of the numerous examples of lack of financial ethics among school leaders in Zimbabwe. While Zhuwau and Shumba (2018) attribute this massive diversion of funds from school treasuries to lack of financial control, it can also be attribute to lack of ethical leadership. An ethical leader will not embezzle funds because an ethical leader is diligently committed to act ethically (Branson and Gross, 2014).

The decentralisation of control of school finances in Zimbabwe which left the school fund unprotected from embezzlement (Masuka, 2010) was meant to lesson bureaucracy and promote development. This would have worked if the school leaders had training on financial management and ethical leadership. Audits would then be used to assist with assessing the school leaders' financial administration. The absence of training and ethical leadership skills, allowed the school heads to work with parents in the SDC in embezzling school funds.

Zhuwau and Shumba (2018) advance the importance of audits to expose and curb misappropriation of funds. They explain that audits ensure that agents entrusted with running organisations do so in the best interest of the shareholders. Considering this, audits catch out the culprits but do not prevent the next person from misappropriating funds. Why do we have to set up the school leader to fail by giving him or access to large amounts of money without training, preparation or adequate orientation? Training and advocating for ethical leadership will go a long way in curbing misappropriation of funds.

Abuse of learners is another common occurrence in Zimbabwean schools (Campbell, Andersen, Mutsikiwa, Pufall, Skovdal, Madanhire & Gregson, 2015). The school leader as an ethical leader is responsible for the well-being of learners. This is in line with the ethic of care and the ethic of justice (Shapiro & Stefkovich, 2016). The rights of the learners have to be respected hence in consistence with the ethical leader doing what is in the best interest with the learner, there cannot be room for abuse.

Mufanechiya and Mufanechiya (2018) bring to light that though in most studies like theirs on teacher selection, nepotism and corruption do not come up in the studies but they cannot be ruled out. This is as a result of the conceptualisation of ethics among the Zimbabwean people. The African philosophy of *'hunhu/ubuntu'* is shown to emphasise on the importance of family need and community needs before personal needs (Makuvaza, 2010). Giving a job to a sibling or someone from the community is seen as a social responsibility where the mantra is *munhu nevanhu* meaning one's personhood is determined by others. This is worlds apart from the Western mindset of capitalism which considers such actions to be nepotism. So, while nepotism occurs in Zimbabwe it might be considered as being "brother keeping". The other reason for the perceived absence of nepotism is the decentralisation of teacher employment to bring it to school level. Chikoko (2018) refers to outcries on allegations of nepotism before the decentralisation of staffing in Zimbabwe but does not give empirical evidence of its decline.

Corruption has had its claws on Zimbabwean schools too (Bonga, Chiminya & Mudzingiri, 2015). The authors describe corruption as a complex social phenomenon, which together with political and economic factors has cultural causes that are deeply rooted and social traditions which largely determine its existence and extent. The political and economic context is that of turbulence and multiple deprivation which contribute to the existence of corruption. A social system characterised by looking for short-cuts, paying for favours and paying extra for scarce goods and services can be a result of turbulence or multiple deprivation in a society. Bonga et al., (2015) go on to say that the existence and impact of corruption is greater in developing nations than developed world. Corruption in reported in schools to be in form of bribes for school placements of learners and teachers, examination credits and to cover up for wrong (Chikoko, 2006; Kanyongo, 2005). In 2008, a Transparency International director announced that Zimbabwe loses US$5 million to corruption every day. One of the ways to eradicate corruption is to have all schools returning to the teaching of moral education to empower children with the spirit of stewardship (Bonga et al., 2015).

Late coming, truancy and conceit (Manwa, Mukeredzi & Manwa, 2016) seem to be minor practices but they have the ability to impinge on the success of schools. It is important for school leaders to reprimand subordinates for such unethical practices. One of the important

characteristics of an ethical leader is that he or she communicates the value of ethics to subordinates. In addition to communication he or she also acts ethically. In the light of this, an ethical leader is early, honest and trustworthy.

For Zimbabwe, it is clear that there are numerous challenges that the schools are operating under. These challenges required leaders equipped with ethical leadership skills that help them deal with ethical dilemmas and enable them to behave ethically. But, what really does literature show ethical school leadership to entail?

2.3 Ethical school leadership

According to Pan (2009), ethics is the study of morality, obligations, values, fairness and justice, in ways consistent with a society; and has roots in the historical origins. Ethics can be seen as the principles, values and beliefs that define what is right and wrong behavior. Leadership is the process of influencing others to achieve goals (Yukl, 2013). Therefore, ethical leadership is the process of influencing people through principles, values and beliefs that embrace what we have defined as right behavior (Mahere, 2014). Though the definition of ethical leadership is contextual and highly contested, combining Pan (2009)'s definition of ethic and Yukl (2003)'s understanding of leadership provides a working definition for ethical leadership. Schools that have ethical leaders are ethical and attract staff and learners as being ethical is valued in all communities. Effort should then be made to have schools be moral and ethical spaces. The school to be a fully moral and ethical space, requires a shared sense of doing what is right and good (Maxcy, 2008). There is a need of ethical leadership especially with an increase in the need for school leaders to be more accountable.

In contexts of performance-driven accountability, ethical leadership is imperative (Ehrich, Harris, Klenowski, Smeed & Spina, 2015). The school teachers and heads of school have to account to the different stakeholders and to each to too. World over, there is an increase on the need for educational practitioners to be accountable. Ethical leadership in schools is defined as a social, relational practice concerned with the moral purpose of education (Angus, 2006). This moral purpose is noted by Niesche and Haase (2010, p. 2) who argue that ethics is "a dynamic

and continuing activity rather than an adherence to a system of moral codes and principles enshrined in formal policy statements". In the same vein ethical leadership can be understood as a two-part process involving personal ethical behaviour and ethical influence (Brown & Treviño, 2006). In the light of this, school teachers and principals are to dynamically and continuously apply ethics using the various frameworks on ethical leadership and following codes and principles in policies in order to achieve equity, inclusivity and to influence others to act ethically in education while communicating ethics to each other.

From the definition of ethical leadership in schools given by (Angus, 2006) above, we realise that ethics is about relationships with others as ethical leadership involves "a social and relational practice". The ethical leader understands that positive relationships are the gold standard for all organizational effort. Good quality relationships built on respect and trust, not necessarily agreement, are the single most important determinant of organizational success. Besides, leadership is a human centred practice which involves interpersonal skills and human interactions. In relating with others, the ethical leader is expected to be fair, just, caring, honest and principled persons who make balanced decisions and who communicate the importance of ethics and ethical behaviour to their followers (Greenfield, 2004; Brown & Trevino, 2006). When dealing with the different stakeholders in the school an ethical leader inspires confidence in them to behave in an ethical manner. School leaders are able to set an ethical tone in their schools through their communication and ethical behaviour (Manning, 2003). This makes the ethical leader a role model and a communicator of ethics to others with the responsibility of being accountable for decisions taken.

On accountability, the work of Mintrop (2012) is vital as it provides three possible responses teachers may draw upon when working in a climate characterized by external accountability obligations. The possible responses are resistance, alignment and coherence. Resistance involves ignoring or subverting top down mandates and pursuing leaders' own standards of education. Resistance is not often used by leaders as it often leads to employment termination. Alignment involves embracing the system's need and turning towards the system. Coherence resonates most closely with balance because it neither resists nor aligns with systemic requirements but

endeavors to forge "productive congruence and consensus between external demands and internal programs and orientations" (Mintrop, 2012, p. 702).

Ethical leadership is also endowed with a demand for accountability and social trust (Yukl, Mahsud, Hassan & Prussia, 2013; Branson & Gross, 2014). The ethical leader has to be accountable for his or her decisions and behavior as well as demand accountability from his or her subordinates in line with the aspect of how they have to influence their followers to behave ethically. When leaders are accountable, they attract social trust. As for social trust of leaders, which is at a record low worldwide (Bergley & Johansson, 2002), it is important that the ethical leader strives to improve social trust by being ethical and involving the community and considering the community values when making decisions. Accountability and social trust can both be achieved by involving the community through giving them feedback and explanations for decisions taken and consulting the community to get input on issues to be decided upon before decisions are made. This speaks to democratic values which will be discussed later

There are several frameworks on ethical leadership in the field of education. These frameworks help illuminate ethical leadership. Earlier approaches to ethical leadership include Noddings (1984) who argues for the "ethic of care" to be the main focus that should guide teachers' personal and professional actions. This concurs with how Beck (1992, p. 42) "places caring at the top of the values hierarchy" in the field of education. Such singular perspective is in contrast to Starratt's (1991, 1996, and 2009) work and that of other ethicists (Langlois and Lapointe, 2007; Shapiro and Gross, 2013; Stefkovich and Begley, 2007; Furman, 2004) who apply a multi-dimensional framework to explore ethical leadership that make us of three ethics: an ethic of care, an ethic of justice and an ethic of critique. Multiple Ethical Paradigms (Shapiro & Stefkovich, 2016) add a fourth paradigm: the ethic of the profession, to the three ethics postulated by Starrat (1991). This framework forms part of the theoretical frameworks that underpin this study.

According to Starratt (1996, p. 163), the ethic of care refers dignity and worth of individuals that "requires fidelity to persons, a willingness to acknowledge their right to be who they are, an openness to encountering them in their authentic individuality, a loyalty to the relationship".

School ethical leadership must involve knowing and acknowledging the rights of learners and teachers in the school. The different stakeholders within the school must be valued and treated with dignity and all voices must be heard and valued (Beck, 1992; Noddings, 1984; Shapiro & Gross, 2013). The ethic of care is rationally driven but the ethic of justice is about concerned with fair and equitable treatment of people (Starratt, 1996).

The ethic of justice is "understood as individual choices to act justly, and justice understood as the community's choice to direct or govern its actions justly" (Starratt, 1996, p. 163). The school ethical leaders must consider both types of justice as important in order to relinquish some of their own rights for the public interest to serve others and benefit society They have to treat people equally with consideration of what they consider to be just and what is just according to the community. Ethical leadership driven by an ethic of justice creates an environment whereby democratic practices operate and where a strong community spirit is nurtured (Starratt, 1991, 1996). Shapiro and Gross (2013) emphasise that the ethic of justice has to do with the rules, laws and codes of conduct and note that some ethicist are not convinced by the rational and analytical approach of the ethic of justice. Using the critical theory, these ethicists look to the ethic of critique.

The ethic of critique, draws insights from the work of critical theorists who question power structures in social relationships and institutions (Shapiro & Gross, 3013). This ethic requires that school leaders reflect on current policies/practices in a way that uncovers injustice or exploitation that is embedded in social structures. They then must redress injustices and make social practices more responsive to the needs of all in the community (Starratt, 1991, 1996). As professionals in the educational field respond to the educational needs of their community while considering the communities ethics and perspectives.

While the ethic of the profession was once covered under the ethic of justice, Shapiro and Gross (2013) argue that this paradigm can stand alone. The ethic of the profession implies that the school leadership must follow the professional codes of conduct. Profession codes include written standards of profession, community standards and formal codes of ethics from professional association (Shapiro & Stefkovich, 2011). School leaders must therefore develop

their personal ethical codes and align then to the professional codes. Though conflict may exist in these area, the school leader must aim to make decisions that are in the best interests of the learners.

So many times in school leadership, the school leaders have to make decisions and this is extremely difficult when faced with ethical dilemmas. Researchers (McCabe, 2013; Palestini, 2012; Theoharis, 2007) argue that school leaders' ethical decision-making and leadership abilities require courage and risk-taking in the face of opposition. Courage is required to create ethical practice appropriate for all parties involved and it can take the form of willpower, tact, or even street-smartness, depending on the situation.

Shapiro and Steflovich (2016)'s framework offers a useful heuristic for the exploration of ethics in educational leadership. According to this framework, the four forms of ethics described above are inter-related. For instance, an ethic of critique is based on a sense of social justice and human rights while an ethic of justice could not operate without a level of caring about relationships and understanding the teaching profession. Moreover, an ethic of critique and ethic of the profession require an ethic of caring if they are to focus on the importance of relationships. These paradigms are important in addressing ethical dilemmas that school leaders deal with as they carry out their complex responsibilities in schools.

2.3.1 Complex responsibilities of school leaders

The complex responsibilities of school leaders and how these have an implication on ethical issues are highlighted in literature on leadership. Besides schools being complex in the way they are characterized by instability as will be covered later, they are issues directly linked to ethical leadership that demonstrate the complex responsibilities of school leadership (Clarke, 2016).

To emphasize the complex responsibilities of school leadership, Clarke (2016) refers to the juxtaposing of autonomy and accountability that leads to the complexity of school leadership. The view of school leaders as being autonomous and the demand on school leaders to be accountable are contrasting concepts that bring complexity to the school leaders' responsibilities. This agrees with Reyes-Guerra, Russo, Bogotch and Vásquez-Colina (2014) who refer to the

relationship between autonomy and accountability in school leadership as an American paradox. How can one be effectively autonomous and still account for decisions taken? While being autonomous conflicts with the view that an ethical leader must consider the values and view of others before making a decision, being accountable is in line with the attributes of ethical leadership.

Clarke (2016) shows how Wildy and Louden (2000) describe the dilemma of providing both strong and shared leadership and still having responsibility of decisions taken. School leaders have been encouraged to use shared or distributed leadership in recent years however, the responsibility over any decision taken within the school still lies with the school leaders. The aspect of delegation which comes out strongly as a role of instructional leadership can also be referred to as dispersed leadership and distributed leadership. Hallinger (2009) says that instructional leadership was 'reincarnated' and is now modified by other forms of leadership like distributed leadership. Distributed leadership is explained as involving the delegation of duties by the head of school with responsibility remaining with the head of school. When related to ethics, an ethical leader influences subordinates to behave ethically hence sharing or distributing roles should come natural to the ethical leader. As the ethical leader is responsible for decisions made by subordinates, he/she must have subordinates accounting for their behavior.

Furthering his argument on complexity of the responsibilities of school leaders, Clarke (2016) cites Dempster, Freakley and Parry (2001) who talk about "values dualities". Values dualities entails school leaders contending with the values of individuals versus the values of the majority, self-determination versus social responsibility, loyalty to teachers versus loyalty to parents, compliance versus professional autonomy and local need versus system priority. This highlights that school leadership is complex and each of the value dualities involves making decisions that have ethical implications.

Fullan (2001, p.2) speaks of leaders being asked to constantly provide "once-and-for-all answers" to big problems that are "complex, rife with paradoxes and dilemmas". As an ethical leader makes decisions that are good for all, it become imperative that school leaders are well equipped to be able to make good decisions as the context they find themselves in is complex.

Turbulent times and contexts of multiple deprivation are characterized by complex problems that are rife with paradoxes and dilemmas that demand ethical leadership.

Management and leadership are perceived by Dempster, Freakley & Parry (2001) as technologies for controlling what happens in schools. As school leaders are faced with the responsibility of accounting for what happens in the school, there seems to be a subconscious effort by leaders to try and control what happens in their organisations (Dempster, Freakley & Parry, 2001). The aspect of controlling what happens in the organization conflicts with the ethics of care and justice as it is inconsistent with professional and personal values of ethical leaders. Instead of training school leaders to control what happens in schools, they must be trained to be role models and to communicate ethics to their subordinates. Considering this, leadership is then perceived as a way of influencing subordinates and not controlling them (Dempster, Freakley & Parry, 2001). This is consistent with the attributes of an ethical leader being an influencer.

The school head as an ethical leader is always concerned with the ethical leadership of the school in all conditions including turbulent times and contexts of multiple deprivation. In light of this, the school head ethically manages the different stages during turbulence (Reinard, 2007). Using the turbulence theory, Gross (2014); Gross and Shapiro (2004); Shapiro and Gross (2013); Shapiro, Gross and Shapiro (2008). Caldwell and Anderson (2017) refer to how the head of school ethically manages turbulences as the moral nature of leadership. This highlights the sacred responsibility that leaders possess which comes with a sacred trust from their followers. The words “moral” and “trust” are common in ethical leadership literature. The moral responsibility is not only limited to the present circumstances but it is also for the future generations (Friedman, 2009) in a way that creates value in the long run. For a leader to be trusted they must be worthy of the trust which can be achieved by being honest.

There are competing tensions that emerge from ethical dilemmas. These tensions include: first, balancing the needs of individual underperforming staff (i.e. showing mercy and compassion) vs the needs of the school and student community; and second, adhering to the rules/regulations (i.e. zero tolerance policy) vs mercy and compassion (to the individuals concerned) (Cranston, Ehrich & Kimber, 2006). To overcome these tensions, the ethical leaders in the study were

shown to care. The study showed that the school leaders used the ethic of care even though this went against the school rules.

In a study in Sweden conducted by Norberg and Johansson (2007) on educational leadership, the principals identified key ethical dilemmas. The key ethical dilemmas included misbehaving staff and learners, learners uncomfortable in school, and various dilemmas concerning parents and educational leaders. Tensions emerged for principals when their professional loyalties were challenged for example when they had to choose a side between a learner and a staff member. This presented a conflict between the principals' professional values and their personal values. One of the findings of the study was that dilemmas for principals are mainly concerned with students and this is consistent with the work of others (Cranston et al., 2006; Dempster and Berry, 2003) including Begley (2005) whose study of Canadian and American school leaders saw the "student's best interest" being the focus of most school leaders.

It is unfortunate that when leaders are faced with the complex situations that come with their role they seek parochial agendas that are localized in focus and of short-term outcome which are selfish in nature. It takes a leader who realises that ethics and leadership are intimately related (Burnd, 2010) to make decisions whose moral basis can be clarified and rationalized to the subordinates. Although literature is awash with the importance of ethics to leadership, there is dearth in the practice of ethical leadership as will be highlighted later in this chapter. The literature on change leadership implies that it is the responsibility of leaders to steer an organization through change by giving support and direction during the process of change (Anderson & Anderson, 2010). The assumption is that, where ethical leadership is implemented, schools are able to sail through turbulent times which include contexts on multiple deprivation.

By using the complexity theory from Morrison (2002), Clarke (2016) leads the readers to the conviction of how the school environment is characterized by the ubiquity of change, the unpredictability of the future and the presence of turbulence over stability. The complexity theory still applies even though schools are different. This would mean that public and private school, performing and nonperforming schools as well as rural and urban schools have instability. The types of instabilities may differ but we can safely conclude that all schools are

complex. Schools are therefore riddled with complexities that are characterised by instability and an unknown future. These conditions are endemic with turbulence and multiple deprivation. Response to this type of environment requires exercise of latitude, discretion and breathing space (MacBeath, O'Brien & Gronn, 2012).

Considering the prevalence of the ubiquity of change, the unpredictability of the future and turbulence over stability, Clarke (2016) refers us to Parks (2005) who categorizes the problems in the schools as technical problems and swamp issues. Technical problems are issues that can regarded as simple, straightforward and capable of being resolved according to traditional, linear approaches, usually related to the use of knowledge already at hand. Examples of technical problems are late-coming and absenteeism which can be dealt with using attendance policy of the school. However, dealing with these technical problems that are described as simple will require some form of experience and training (knowledge at hand) lest they cascade to bigger problems due to poor leadership skills. The swamp issues which Fullan (2005) calls adaptive issues do not have ready answers, can cause disequilibrium when attempting to address them. Fullan (2005, p. 54) goes on to describe them as, "politically charged, because solutions are difficult to discern and learn and some disequilibrium on the way to addressing the problem is inevitable". Swamp issues therefore require leadership skills in in order to be dealt with. The unpredictability, uncertainty, volatility, complexity and ambiguity of the problems in schools is likened to VUCA (volatility, uncertainty, complexity, and ambiguity) times described by Horney, Pasmore and O'Shea (2010). A solution to these problems is formation of authentic leadership (Duignan, 2012) which Clarke (2016) agrees to transcend knowledge acquisition, competence and managerial skills. Clarke (2016) goes on to show that ethical leadership encompasses authentic leadership and goes beyond the knowledge acquired and mere managerial skills.

Using the concept of negative capability which dates back to how the author Keats deals with a rift between him and his partner, Clarke (2016) argues that leaders can be "adaptive" (Heifetz & Heifetz, 1994) and be able to be successful despite uncertainty. This is supported by the fact that though all schools are rife with VUCA, there are still successful schools. Leadership in the successful schools have found some way of adapting to their conditions so as to be successful.

Negative capability has been neglected for many years though it has the potential to bring success to school leaders as turbulences are certain. Clarke (2016) highlights how the leader can make use of negative capability by being an observer on one hand and on the other being a participant, being prepared to tolerate anxieties and uncertainties, having personalized training that emphasizes on process and having literature and research that emphasizes on experiences of leaders dealing with complex issues. The caring, tolerant and personalized training which may be considered as personal values resonate with traits of ethical leadership and are tenets of human relations.

Ciulla (2004) posits that ethics are about human relationships. This highlights another complexity that entails ethical leadership as ethics involves relating with human beings. Human beings are fickle and difficult to relate to as each person has his/her own opinions, interests, values, rights and beliefs. Consequently human relationships contribute to the complexity of the responsibility of school leaders as conflicts can easily come to the fore due to the differences among people.

Ciulla (2004) lso posits that "ethics is the heart of leadership" agreeing with Toor and Ofori (2009) who suggest that leadership that is devoid of ethical conduct is dangerous, destructive and toxic. The school leader is not only dealing with human relations between himself/herself subordinates, learners and the community but also the human relationships among subordinates, human relations between subordinates, learners and the community. Managing such relationships requires ethical leadership skills in order to make decisions that are good.

There are issues that are central to ethics that are shown by Ciulla (2004) to be also central in leadership. These issues include self-interest, self-discipline and moral obligations to justice, duty, competence and greatest good. In addition to all these ethical issues that leaders have to deal with, in leadership morality is magnified (Ciulla, 2004). This is shown by how leaders are expected to be on a higher moral ground than their followers. The higher moral ground expected of leaders is the same as the moral responsibility (Caldwell & Anderson, 2017) that the leader must exhibit. Human relations are not easy, many conflicts arise due to different preferences,

races, languages, religions and cultures therefore adding to the complexities already at play within the schooling community.

Branson and Gross (2014) highlight that in education, more and more unusual complex and challenging situations are common. These complex situation demand for choices to be made instantly. Who can better make the right choices instantly than an ethical leader? To illustrate the complexity that exists within the school, one can refer to the democratic approach that now characterises the schools in this day in age (Sergiovanni, 2005). Besides, there are various other factors that affect the functioning of the school which include the environment, cultural factors, local communities and politics. This makes the responsibilities of school leadership complex.

By highlighting the complex responsibilities of school leadership, there is a clear indication of the turbulent nature of the schooling environment and the presence of multiple deprivation that call for effective leadership. One is left in search of a leadership style or type that can be effective in such a context. A type of leadership that enables one to make a decision instantly, for the common good and be ready to account for the decision made. This leads us to ethical leadership and deeper search into literature of the issues on ethical leadership.

2.3.2 Issues on ethical school leadership

Issues on ethical leadership entail conceptualizations, experiences and practices of ethical leadership. For ethical school leaders to be emulated by their followers and to influence their subordinates, their subordinates must see them as attractive, credible and legitimate (Brown, Treviño & Harrison, 2005) in order for the subordinates to act ethically. It can be deducted that in a situation where leaders act unethically, their subordinates are most likely to do the same. There is a deceptive attractiveness that unethical leaders exude that influence their subordinates and organisations negatively. This does not disqualify them as leaders, as leadership is understood as being about influence. However, ethical leaders must be motivated by altruism as they appropriately behave through openness and honesty.

Brown et al. (2005) emphasize the importance of communication of ethics. The communication of ethics must be explicit and should be supported by reinforcements. It is the responsibility of

the ethical leader to explain themselves as to why they took certain decisions and provide rewards and punishment. This is buttressed by the social learning theory that shows that people are most likely to pay attention to behaviors that have control over valued rewards and punishments (Suff, Reilly, & Cox, 2007). An ethical leader rewards and punishes subordinates accordingly and in this way promoting desired behavior and suppressing misbehavior. There is something transformative about ethical leadership.

There is a link between ethical leadership and transformational leadership. According to Brown et al. (2005) this association is clarified by how transformational leaders are more likely to influence their subordinates to follow them by imitating their moral practices. A good example is when a school leader respects his or her followers, the followers will also respect the school leader. Ethical leaders promote and support values such as inclusion, collaboration and social justice when working with staff and students alike (Ehrich, Harris, Klenowski, Smeed & Spina, 2015). These values are strengthened by respect. In schools, the ethical leader respects people of different races, sexes, religions and any other diversification trait (Ehrich et al., 2015). In this way, the ethical leader promotes the achievement of all students, especially those who are disadvantaged and marginalised by the current system. In-turn, the ethical leader will be respected by those he or she leads. It is common knowledge that if a leader is corrupt, those led by this leader become corrupt too. This agrees with the view that leadership involves influencing others (Bush, 2003) and highlights how the ethical practices of a leader are emulated, perpetuated and influence the behavior of their subordinates.

Above and beyond seeking to influence others, ethical leadership is also shown to be concerned with what is best for those that are being led (Branson & Gross, 2014). The ethical leader takes into account what is in the best interest of those they lead and this entails avoiding autonomy in leadership and being democratic in decision making. This means that in a school, the ethical leader is concerned with what is in the best interest of the learner. This may be in conflict with the personal values of the leader which may be in contrast with what is in the best interest of the learner. An example is when a learner falls pregnant and the head of schools personal values are against having a pregnant learner in school but it is in the learner's best interest to complete their

studies. Another thought is how what is in the "best interest of the child" is decided by those in power and is often a political decision which might not be ethical.

Ethical leadership practices include a number of personal characteristics that are related to ethical leadership for example: honesty, fair, principled, caring and behaving ethically (Trevino Hartman, & Brown 2000). Now that we have a list of personal characteristics, one wonders how they can be taught or instilled into a leader. How does one teach honesty, fairness or ethical behaviour to another? These personal traits identified by the use of observers' perspective of the leader are characterised as the moral person. There is also the moral manager dimension to ethical leadership which Trevino et al. (2000) describe as how the leader tries to influence the followers to make ethics an important part of leadership. An example of this will be having the follows account for their ethical conduct. Therefore the ethical practices of a leader are characterised by being a moral person and being a moral manager.

While discussing education and ethical leadership, Branson and Gross (2014) make it clear that ethical leadership is certainly an issue for educational leaders. The school leader is charged to abide by legal obligations which include proper practices in aspects such as fiscal administration, discipline, allocation of responsibilities and decision making. The decisions that the ethical leaders make are not based on personal interests (though based on personal characteristics), short-term, myopic views and for self-enrichment (Caldwell & Anderson, 2017) but must be based on what is for the common good. The decisions must be ethical characterised by considering and caring for others, long term in nature and benefit the organisation and the community. The nature of ethical decisions takes into account the learning environment, cultural needs, family needs, local community needs and political initiatives (Branson & Gross 2014). Ethical leaders need to respond appropriately (ethically) to these needs and initiatives.

The thought that encompasses one's influence on another shapes the assumption that if there is ethical leadership, there will be positive social change (Shapiro & Stefkovich, 2016). According to Shapiro and Stefkovich, (2016) there is a need for ethical leadership especially when dealing with this new millennium which yearns for positive social change. For example, ethical leadership becomes important when dealing with the technological changes, authentic dilemmas

and changing Zimbabwean society. A study of ethical leadership in Zimbabwe in its turbulence and context of multiple deprivation will add to the literature on ethical leadership. The issue of ethical leadership continues to be in the discussions of leadership in Zimbabwe (Muzvidziwa, 2014). Issues of mismanagement, accountability, transparency, ethical leadership challenges and ethical behaviour form part of the literature (Maipose, 2000; Mangena, 2011; Muzvidziwa, 2014) however ethical leadership in contexts of turbulence and multiple deprivation remains unexplored.

Branson and Gross (2014) emphasize that ethical leadership is not only about good intentions but about learning how to be ethical and to be committed diligently to behaving ethically. Being ethical is shown to be a commitment that one must be diligent at and has to make a conscious effort to learn about how to be ethical. Thought ought to be given on how to measure and monitor ethical practices of school leaders as they carry out their daily duties instead of waiting for a big mishap. It is one thing to emphasize importance of ethical leadership practices but it is another issue to monitor and assess it (Branson & Gross, 2014). Later in this chapter, I will indicated how Boin, Kuipers and Overdijk (2014) give ways of assessing leadership in time of turbulence and multiple deprivations.

Literature has been covering ethical leadership meaning and application in different contexts. There is a gap in the literature on studying ethical leadership in situations of turbulence and multiple deprivation. While policy is clear on the issues of ethical leadership, my study wishes to explore ethical leadership in the context of turbulence and multiple deprivation. This comes from the view that being ethical does not emanate from legislation or policy but it comes from being a leader (Branson & Gross, 2014). The question I ask is: What are the practices of school leaders in situations of turbulence multiple deprivation with regards to ethics?

2.4 Ethical leadership in times of turbulence and multiple deprivations

As there is no literature that directly refers to ethical leadership in times of turbulence and multiple deprivation, I will review literature on leadership in times of crisis. The times of crisis will be illustrated to depict times of turbulence and multiple deprivation and deductions will be made on how times of crisis relate to ethical leadership. By looking at literature on measuring

leadership in times of crisis, an effort will also be made to demonstrate how this relates to ethical leadership.

Literature on turbulence also covers aspects of multiple deprivation as these turbulences are characterised by times of crisis (Boin, Kuipers & Overdijk, 2014), challenging contexts (Harris, 2002) and troubled times (Caldwell & Anderson, 2017). An example of turbulence could be a financial crisis in a nation like the 2008 financial crisis (Branson & Gross, 2014). Financial crisis lead to shortages of commodities, hyperinflation, hunger, and malnutrition, poor concentration of learners in class, unemployment and social unrests as a result of just one turbulence. On account of this, turbulences lead to multiple deprivations during times of crisis and there is a need to look at leadership during challenging contexts to be improve management of the crisis.

In an effort to design ways of assessing leaders during time of crisis (periods of turbulence characterised by multiple deprivations), Boin et al. (2014) highlights some of the crisis that the United States of America has gone through. These include Hurricane Katrina, BP oil spills, financial crisis and the performance of leaders during these situations. The performance of the leaders is shown to range from failure of imaginations to failure of initiation. The authors conclude by suggesting a comprehensive framework for leadership performance in times of crisis which highlights nine tasks of leaders during crisis that can be assessed. There are certain tasks that leaders must carry out during a time of crisis. An assessment of how leaders carry out or fail to carry out these tasks helps to create a framework that may be used to prepare leaders for times of crisis. Times of crisis bring ethical leadership to the fore (Branson & Gross, 2014).

The nine tasks of crisis management are: early recognition, sensemaking, making critical decisions, orchestrating vertical and horizontal coordination, coupling and decoupling, meaning making, communication, rendering accountability, learning and enhancing resilience (Boin et al., 2014). Early recognition requires experience with the crisis and a culture that facilitates rapid collective awareness of impending threats. Among the traits of an ethical leader, there is nothing to do with an ability to predict the occurrence of a crisis however, due to the caring nature of ethical leaders, they are able to recognise a crisis in its early stages.

Sensemaking involves the collection and understanding of the nature and effect of the evolving threat (Boin et al., 2014). A leader's collection and understanding of the information on the crisis

can be used to assess the leader's performance during a crisis. There is no direct link of sensemaking to the traits of an ethical leader. This is with the understanding that as an ethical leader is accountable (Mintrop, 2012; Yukl et al., 2013; Branson & Gross, 2014), he or she has a record of information when required.

The management of crisis is often analysed in terms of decision making. Good decisions are a result of a sound process and according to (Leonard & Howitt, 2009) reaffirm core institutional and societal values. Decisions made by an ethical leader are ethical and are for the good of the community (common good). An ethical leader is not selfish therefore he/she consults before making a decision (democratic). This agrees with the task of orchestrating vertical and horizontal coordination involves the cooperation among different groups of people and institutions (Boin et al., 2014). During the cooperative process, effective leaders are "asking more than telling, requesting rather than ordering, delegating and decentralizing rather than narrowing and centralizing" (Quarantelli, 1988: 382). The poor leadership training and preparation in African schools for head of schools will not enable them to handle the ten tasks of crisis management. Besides, a lack of systems that work fluently and the lack of resources hinder the success of these leaders in times of crisis.

Coupling and decoupling is a leadership task that can be assessed during a crisis entails islanding the problem while keeping certain parts functioning and reconnecting certain parts that have been detached as a result of a problem (Boin et al., 2014). Assessment will be done on how the crisis leader dealt with the critical systems. On meaning making, the crisis manager is expected to tell an effective story that confirm or adapt the core values of the organisation. It will be asked if the leader offered a clear interpretation of the crisis explain how they intended to lead the organisation out of it. Communication during a crisis is incredibly important as it can be a source of problems or help in solution constructing. Ethical leadership also covers aspects of communication but it is made reference to as ethical communication (Brown et al., 2005). This entails how the ethical leader encourages subordinates to behave ethically and relays ethical values to them. How a leader communicates during a crisis can help assess his or her performance.

Rendering accountability involves ascribing the responsibility to explain what was done before and after the crisis to the crisis manager (Boin et al., 2014). This satisfies legal and moral requirements as well as restores trust in the institution. Crisis leaders can therefore be assessed on how they accounted for their actions before and during the crisis. The last task of crisis managers that can be assessed is learning. Learning entails the capacity to improvise, discover and experiment. So, the leader is assessed on how they allowed for reflection, recorded management activities and tolerated negative feedback. Enhancing resilience involve strengthening of organisations so that they can absorb the impact of crisis and recover quickly. Resilience is enhanced by preparation such as drills, scenarios and network exercises (Weick & Sutcliffe, 2011). The leader is then assessed on how he or she was actively involved in crisis preparation.

Turbulence characterised by multiple deprivation can be described as challenging contexts. Harris (2002) covers effective leadership in schools facing challenging contexts indicating that there are relatively few research studies on leadership practises and approaches in such schools. Challenging context, also known as difficult school contexts, are shown to be characterised by poverty, failing learners and poor socio-economic status and these characteristics agree with what Noble et al. (2008) and Maringe and Moletsane (2015) refer to as contexts of multiple deprivation. Harris (2002) ends by showing the importance of vision and values, distributed leadership, investing in staff development, developing and maintaining good relationships, community building and the intensity and complexity of the leadership role in schools facing challenging contexts. This agrees with how literature on leadership shows the importance of leadership in school improvement (Maringe & Moletsane, 2015) and goes to show that leadership is important even in turbulence and in contexts of multiple deprivation.

2.5 Professionalism and policy landscape

Most countries have gone on to identify teaching as a profession and hence put in place policies that govern teaching as a profession. Just like lawyers, nurses and doctors are registered with professional bodies these countries have professional bodies for teachers. Examples of such countries are: the United States of America (USA) which has the National Board for Professional Teaching Standards' (NBPTS) (Darling-Hammond, Wei, 2012); Australia has the Queensland College of Teachers (QCT) and Australian Institute for Teaching and School Leadership

(AITSL) (Bourke, Lidstone & Ryan, 2013); and South Africa has the South African Council of educator (SACE). It is important to highlight at this stage that Zimbabwe has no such professional bodies for the teaching profession.

In the USA the NBPTS stipulates ways to improve the standards of teaching quality with aim of producing a superior teacher. However, Vandevoort, Amrein-Beardsley and Berliner (2004) argue that the stipulations were made without empirical evidence to support that teachers who meet these standards were superior in academic achievements of their learners to those who did not. Even though Vandevoort et al., (2004) note that the NBSTS grew from the belief that teachers were a key factor in improving learner achievement, they refute the notion that teachers who met the standards were superior to those who did not. The Board's five core propositions stipulates that National Board Certified teachers (NBCTs) are teachers who are committed to students and their learning, know the subjects they teach and how to teach those subjects to students, are responsible for managing and monitoring student learning, think systematically about their practice and learn from experience and are members of learning communities. Three of these are directly linked to learner achievement. Vandevoort et al., (2004) further argue that Medical boards, for example, use the physicians passing score to measure the potential of providing high quality care in some specialty area. No reference is made to the health of the patients of medical board certified physicians. They conclude that Board certification in medicine and in education is defensible without patients or learner outcome data respectively. This still emphasise the importance of the teaching professional body although the processes are being debated here.

In Australia, the QCT and the AITSL operate as regulatory bodies of the teaching profession. Bourke et al., (2013) explain that the QCT is a government statutory body, established to regulate, enhance and promote the teaching profession in Queensland in the best interests of the public and the profession. This highlights the involvement of the government in regulating the teaching profession as well as developing and stipulating standards that those in the teaching profession ought to meet. Just like the AITSL, the QCT spells out the code of conduct for teachers which include interpersonal relationships and become the disciplinary structure of professionalism and teacher quality against which teachers are measured (Bourke et al., 2013).

Similarly South Africa has a teaching profession regulatory body, SACE. The SA Constitution Act 108 of 1996 stipulates that public administration in South Africa should be governed by democratic values and high standards of professional ethics. As a result of need for high standards in the teaching professional the SACE Code of Professional Ethics (2003) stipulates that teachers should act in a proper and ethical manner to enhance the dignity of the teaching profession and that they should not bring the name of the profession into disrepute. Pillay (2017) discusses how the South African Council for Educators' Code of Professional Ethics requires teachers to develop learners' values in relation to the fundamental rights contained in the Constitution of South Africa. The SACE Code of Professional Ethics (2017) is also a result of legislation that requires every teacher to be registered with SACE before being employed.

The SACE Code of Professional Ethics (2017) requires the educator to: acknowledge, uphold and promote basic human rights, as embodied in the Constitution of South Africa; commit themselves therefore to do all within their power, in the exercising of their professional duties, to act in accordance with the ideals of their profession, as expressed in this Code; and act in a proper and becoming way such that their behaviour does not bring the teaching profession into disrepute. The conduct of the educator must be in a way that: respects the dignity, beliefs and constitutional rights of learners and in particular children, which includes the right to privacy and confidentiality; acknowledges the uniqueness, individuality, exercises authority with compassion; avoids any form of humiliation and refrains from any form of abuse, physical or psychological. The conduct of the educator must also be in a way that refrains from improper physical contact with learners; promotes gender equality; refrains from courting learners from any school; refrains from any form of sexual harassment (physical or otherwise) of learners; refrains from any form of sexual relationship with learners from any school; refrains from exposing and/or displaying pornographic material to learners and or keeping same in his/her possession; uses appropriate language and behaviour in his or her interaction with learners, and acts in such a way as to elicit respect from the learners; does not abuse the position he or she holds for financial, political or personal gain; is not negligent or indolent in the performance of his or her professional duties (The SACE Code of Professional Ethics, 2017).

Other areas mentioned in the SACE Code of Professional Ethics (2017) include: bribery; respect to the values, customs and norms of the community; respect of authority of others; use of proper procedures; gender equality; sexual harassment; professional conduct; refraining from illegal activities; accepting and complying with procedures in the Code. Procedures of disciplinary processes in the event of contravening any part of SACE Code of Professional Ethics (2017 are well spelt out as well as possible sanctions and the appeal procedure.

Professional bodies as shown above are vital in regulating professions. When a code of ethics is made clear to the professionals, they are aware of how they are expected to conduct themselves and their conduct can be assessed. The absence of such regulating bodies as in the case of the Zimbabwean teaching profession presence a treacherous environment in which ethics of the profession are unknown and not followed. There are however legal and policy frameworks in Zimbabwe that in way regulate the teaching profession.

The laws of the Zimbabwe cover the practices and conduct of the teacher in the country. Though they are professional bodies for lawyers (Law Society of Zimbabwe), doctors (Health Professions Authority of Zimbabwe), nurses (Nursing Council of Zimbabwe) and engineers (Engineering Council of Zimbabwe) there is no professional body for teachers. Though they a number of teacher union like Zimbabwe Teachers' Association (ZIMTA) and Zimbabwe Progressive Teachers' Union (ZPTU), there seems to be a weak push for a professional body. For many of the respectable vocations, as shown above, it is compulsory to be a member of a professional body governing that field. One respectable profession regarded by many as the mother of all professions – teaching, does not have a professional body representing it in Zimbabwe. The lack of a professional body somewhat shows that the teaching occupation is not considered as a profession in Zimbabwe. On the other hand, the high educational achievements in Zimbabwe seem to deem a professional body unnecessary. Literature, however, records calls to educator unions to push for the formation Professional Educators/ Teachers' Councils and have codes of professional ethics in Zimbabwe (Mahere, 2014; Pillay, 2017).

According to Mahere (2014), professionalism varies by industry and career. Teachers have broad professional standards because they interact with various stakeholders in the school. Mahere

(2014) notes that teachers interact with students, parents, community members, colleagues, staff, administrators and education authorities. In Zimbabwe, becoming a professional teacher involves firstly earning an approved diploma or degree in education that meets the regulations by and teaching requirements of Zimbabwe Council for Higher Education (ZimCHE) and Civil Service Commission (Mahere, 2014).Once qualified, educators are expected to engage in continual professional development which involves keeping abreast with the developments in their subject disciplines. Billett (2008) asserts that for one to a true professional, one must be a reflective practitioner, well aware of the norms of the community of practice, and to be critical moral agents shaping the future norms of that community. Mahere (2014) explains that this requires communication on ethical issue in order for students to be critical agentic professionals. He further argues that professionalism is built upon individual integrity, responsibility, and ethical conduct that demonstrate a profound respect for all learners (students) which in my view are issues consistent with ethical leadership.

The Constitution of Zimbabwe (2013), Section 194(a), expects and provides for the promotion and maintenance of a high standard of professional ethics in the various occupations and institutions. Professional ethics refers to the general moral norms that are acceptable in a certain occupational group (Beauchamp & Childress 2009) to deal with morally ambiguous situations. Thus, professional ethics are professionally accepted standards of individual and organizational behaviour; the norms, values, and principles that should guide the professional conduct. Professional organisations often establish codes of professional conduct to assist their members ethically perform their duties.

The 2011 Ministry of Education Strategic Plan, Vision and Mission statements and Clients Charter, and the Public Service Commission statutory instrument number 1 of 2000, highlight some of the key professional and ethical standards that guide the behaviour of members in the education/teaching profession, and provide clarity for the members, who must demonstrate that they adhere to them; and ensure that all those who deal with them have confidence in the profession (Mahere, 2014). The standards include: acting with integrity; being honest and straightforward in all that they do; taking responsibility: being accountable for all their actions; and not blaming others if things go wrong; and if something is not right, they take appropriate

action; acting in a way that promotes trust in the teaching profession promotes the education organization that they work for and themselves in a professional and positive way; always provide a high standard of service; treating others with respect; and considering and being mindful of cultural sensitivities and business practices.

It is clear that the Ministry of Education and the Public Services Commission took it up the function of teaching professional bodies in other countries. What is given earlier is similar to the standards stipulated by professional bodies discussed earlier such as QCT and SACE. The Zimbabwean approach however, does not give an idea of the disciplinary actions and the appeal procedures.

2.6 Conclusion

This chapter discusses literature on ethical leadership outlining the different conceptualisations, experiences and enactments of ethical leadership from various literature. Furthermore, literature on the complexity of school leadership role covered highlights the value of ethical leadership skills as ethical leadership influences social change. By covering literature on leadership in times of turbulence and multiple deprivation, this chapter critically discussed the contribution of other authors in this area. The literature review ends with a discussion of issues on professionalism and the policy landscape with regards to ethical leadership. The literature review of this study covers topics of ethical in businesses and education from both a Western and African perspective. African literature on the subject is sparse thus I have relied on international literature**.** The context of developing countries differs greatly from the international contexts of first world countries from which most of the literature emanates. In light of this, the ethical standards may not correlate with the contextual realities and challenges of developing countries such as Zimbabwe. The next chapter covers the theoretical frameworks that underpin this study.

CHAPTER THREE

THEORETICAL FRAMEWORKS

3.1 Introduction

This study is underpinned by three theoretical frameworks that are: Multiple Ethical Paradigms (Shapiro & Stefkovich, 2016), Turbulence Theory (Shapiro & Gross, 2013) and the African Philosophy of Ubuntu (Khoza, 2011). The combination of these theories and concepts form the theoretical lens that will help me to comprehend how the research participants conceptualise, experience and enact ethical leadership in Zimbabwean schools in the context of turbulence of multiple deprivation as shown in Figure 1.



Figure 1: Lens over ethical leadership (Own)

Two of the theories used in this study's theoretical frameworks are from the studies done outside Africa by Shapiro and Stefkovich (2016) as well as Shapiro and Gross (2013). In order to be relevant to the African context, the African Philosophy of Ubuntu will also be used as it is espoused to expose the participants' conceptualisations, experiences and enactment under the lens of this theoretical framework. By juxtaposing the three theoretical framework and using them as lenses over ethical leadership in Zimbabwean schools in contexts of turbulence and multiple deprivation, I will effectively answer the research questions of this study.

3.2 Theoretical frameworks

3.2.1 Multiple ethical paradigms

The sharp contrast between how Shapiro approached the teaching of ethics and the manner in which Stefkovich taught on ethics brought the two together to bring about a comprehensive way to teach ethics. Shapiro emphasized on the ethics of care and critique while Stefkovich mainly used the ethics of justice and the profession. Their approaches were attributed to their educational background as well as their professions (Shapiro has a teaching background and Stefkovich training in law). When they came together, they collaborated to give rich literature on Multiple Ethical Paradigms in education to deal with the complex dilemmas in Ieadership.

The Multiple Ethical Paradigms can be used to assist in the analysis of the complex dilemmas that educational leaders face (Shapiro & Stefkovich, 2011). In light of this theory, ethical dilemmas are to be considered using the four paradigms which will be discussed later. While the ethics of justice, critique and care are considered as major ethics by most scholars with the ethic of profession being considered as part of the ethic of justice, Shapiro and Stefkovich (2011) think that the ethic of profession must be treated independently. They spend a lot of time in their literature on the ethic of profession emphasising that educational leaders must create formal codes after considering personal and professional ethics.

Educational leaders are faced with complex dilemmas due to the complexities and challenges that now define our society. To help educational leaders deal with these complexities, Shapiro and Stefkovich (2011) demonstrate the application of the Multiple Ethical Paradigms in a way that that makes it suitable to use as a framework to explore ethical leadership of school leaders in Zimbabwe. Multiple Ethical Paradigms as a theoretical framework helps us take into account the four paradigms (i.e., the ethic of justice, the ethic of care, the ethic of critique and the ethic of profession), categorise the ethical practices of the school leaders thereby solving authentic ethical dilemmas. Shapiro and Stefkovich (2016) added a fourth paradigm of the ethic of the profession to Starrett's (1994) three Multiple Ethical Paradigms: ethic of justice, ethic of critique and ethic of care. These paradigms can help school leaders solve complex dilemmas in school which now find themselves in challenging and complex contexts such as conditions of turbulence and multiple derivation.

The ethic of justice

The ethic of justice comes from a notion of communal understandings and therefore is not from an individual's perspective (Shapiro & Stefkovichs, 2016). Philosophers from the past like Aristotle, Rausseau, Marx and Dewey subscribe to the idea that societies teach individuals how to behave throughout their lives. Hence society dictates and shapes an individual's moral value. This means that we are all socialized to follow and promote certain ethical values. According to present day philosophers, justice is seen as fairness with a commitment to human freedoms (liberal) and respect for equality and sovereignity (democracy) (Strike, 2006; Sergiovanni, 2009; Shapiro & Stefkovichs, 2016). The ethic of justice therefore covers the laws, rights and policies in an organization in an effort to encourage the making of decision that respect the equality of people.

Under the ethic of justice, the heads of school are expected to encourage peace and be ambassadors for justice in their schools. As the ethic of justice considers the rights, laws and policies, school leaders should treat people fairly without favor, fear and focus on equality and individual freedom. This lens emphasizes on the belief on the legal system, progress and looks at issues such as the nature of the universe, the nature of God, good and evil as well as how human beings relate to the state (Shapiro & Stefkovich, 2011). Therefore there are set moral standards which are commonly agreed and can be even gazette with the backing of the legal system or an authority governing the entity. The powers-that-be in this case dictate what is moral or ethical leadership. Sergiovanni (2009) advocates for moral leadership when he talks about establishing virtuous schools through creation of just, beneficent schools and places justice at the centre of the school concept. In times of turbulence and multiple deprivation, the heads of school must be asking themselves using the ethic of justice if there are any laws, rights and policies that apply to the particular dilemmas. The ethical leader asks: How should the law, rights or policy be implemented? Is the law enforced in some places and not others? Why or why not? If there is no law, should there be one?

The ethic of justice is not limited to equality, equity, dignity and fairness, it also asks questions related to the law (Shapiro & Stefkovich, 2016). An example of this is when a law is wrong like

that of segregation then one has to turn to ethics in order to make a fair, just and dignified decision. In this way. The ethic of justice overlaps with the ethic of critique.

The ethic of critique

Shapiro and Gross (2013) note that many writers and activists have seen a contrast between the ethic of justice and that of critique as they are not convinced by the analytical and rational approach of the paradigm of justice. They explain that the focus on the laws, rights and policies impinges on the ethic of critique which focuses on democracy and this demonstrates the tension between justice and democracy (Shapiro & Stefkovichs, 2016). To avoid this tension, the school leaders are encouraged to consider concepts such as privilege, power, culture, language, and, in particular, social justice during their decision-making process. This consideration can be effectively achieved by the ethic of critique that challenges the status quo and critically analyses concepts to address inconsistencies and inequalities (Shapiro & Stefkovichs, 2016). The ethic of critique analyses critically both the laws themselves and the process used to determine if the laws are just (Shapiro & Steflovich, 2011). Writers and activists who advocates for the ethic of critique makes reference to the critical theory and critical pedagogy.

The ethic of critique is based on the critical theory which focuses on analysis of social class and its inequalities (Shapiro & Stefkovich 2016). Critical analysis of social class helps prepare knowledgeable, moral and sensitive leaders. Studies by recent critical theorists indicate that schools replicate inequalities that are similar to those of the society (Bourdieu, 2001; Lareau, 2003). Contrary to this, Oakes (1993) says that schooling promote "tracking" which is defined as how schools create working class boys and girls and puts them in their places. Such contradictions and inconsistencies in understanding and applying ethics require critical analysis in form of the ethic of critique which allows rethinking of critical concepts such as democracy and redefinition of other concepts such power, privilege and justice.

Linked to the ethic of critique is also critical pedagogy (Freire, 1970). Critical pedagogy employs the thought from Giroux (2006) that indicate that the ethic of critique provides a platform for discourse that expands human rights. In this thought, the ethic of critique can be seen as a weapon to fight against inequalities hence the need for critical theorists to hear from those who are often silenced in the community. Giroux (2006) goes on to advocate for action, preferably

political, in addition to the discourse. The action is motivated by a refusal to accept needless human suffering, the struggle against inequalities and the need to empower people through discussion of options. In light of this, educational leaders are presented with possibilities that they can use to make moral decisions that avoid reproduction of "isms" in society (i.e. classism, racism and sexism) (Shapiro & Purpel, 2005). This brings us to the importance of social class analysis.

Social class must be analysed in the preparation of school leaders (Parker & Shapiro, 1993). There is a growing division between the wealthy and the poor in Zimbabwe due to the various turbulences and multiple deprivation. These divisions impact on equitable sharing of resources within and among school districts. When school leaders are developed in critical analysis, they become more knowledgeable, sensitive and ethical/moral leaders (Shapiro & Steflovich, 2011). School leaders are in this way equipped to demystify and question the things happening in their societies and in particular in their schools and be in a position to make moral or ethical decisions.

Shapiro and Stefkovich (2015) indicate that morals have been modified and even corrupted overtime but this can only be found by critically deconstructing acceptable concepts. The deconstruction of acceptable concepts has been shown to expose inconsistences and inequalities. When these are resolved through empowerment, transformation and possibilities, better communities emerge. Therefore, there is need for ethic of critique to interrogate practices, laws, rights, rules and policies. Hence, questions must be asked on concepts such as gender, class, race, who makes the laws, rules and policies when applying the ethic of critique (Shapiro & Stefkovich, 2015). Once the questions are answered, ways of empowering the silenced and providing social justice must be implemented for a better society.

This ethic of critique asks the ethical leader to examine and grapple with the possibilities in school that enables all children to learn. It asks educational leaders to challenge the status quo and realize that their ethics may have been modified or even corrupted over time. In the context of turbulence and multiple deprivation this may be the case as opportunity to learn may be given according to social class, race and gender while neglecting common concepts such as oppression, power, authority, language, voice and empowerment. This needs to be critically analysed.

The ethic of care

The ethic of care is also juxtaposed with the ethic of justice. Strike (1999) differentiates the ethic of justice with the ethic of care by explaining that justice is about fair and equal treatment of individuals while the ethic of care is about nurturance and relationships. This agrees with the view of feminist scholars who deem the ethic of justice to be hinged on dominance and patriarchy inherited from the Western traditions (Noddings, 2003; Sernak, 2005). High value has since been placed on productive process over reproductive process hence care and nurturing have been seen as inferior to the ethic of justice until the feminist scholars began to emphasise on social responsibility in light of injustice. Shapiro and Stefkovich (2016) highlight that the ethic of care leads to discussions such as loyalty, empowerment and trust. This makes the ethic of care more central in the decision making process, there will be more chances of creating a moral society. The moral society is possible because the ethic of care is associated with social justice.

In her studies that sought to address moral dilemmas, Gilligan (1982) introduces the ethic of care. Her research discovered a "different voice" from the conventional responses. The different voice was that of concern, care and connection among women and girls when dealing with moral dilemmas. This was in contrast with the responses of males that adopted rules and rights in dealing with moral dilemmas. In this way the ethic of care became an area of study by many feminists including Nodding, Stengel and Allan (2006), Roland Martin (1993) and Shapiro and Brown (2003).

The value of the ethic of care is further ephasised by Nodding (1992) who places it in the public domain by putting care on top of the hierarchy of educational needs. In light of this, care was seen as the first job of schools and the bedrock of successful education. Though the ethic of care is associated with the feminist scholars as shown by its origins, Shapiro and Stefkovich (2016) highlights that both men and women attest to its relevance and importance in ethical leadership in schools.

School leadership training has been characterized by military and business models (Shapiro & Stefkovich 2016). The school leaders undertraining are taught of hierarchy within the school and

to maintain order through development of rules, policies and standards of operation as prescribed under the ethic of justice. However, the ethic of care requires that the school leaders be trained to listen to the multiple voices, be more collaborative in their approach by avoiding the top down approach and becoming 'lead leaners' (Barth, 1990). In agreement, Beck (1994) explains that caring is the fundamental ethic as it addresses a lot of needs and concerns for the school community. Still, other ethicists like Buber (1965), Normore (2008) and Sergiovanni (1992) have a high regard for this paradigm.

Also linked to the ethic of care is the utilitarianism. Blackburn (2006) believes that he ethic of care is part of the public sphere as it is therefore associated with utilitarianism which looks at happiness for the greatest number of people. Therefore, educational leaders are brought to think of the consequences of their decisions in terms of whether the decisions will be for the greater good or not.

The ethics of care involves the idea that the head of school ought to care for his staff members and act in a caring manner towards learners taking into consideration the consequences of any decisions and actions to be taken (Shapiro & Stefkovichs, 2016). The ethic of care leads to the discussion of concepts such as loyalty, trust and empowerment. The school leader must ask questions like: Who will benefit from what I decide? Who will get hurt by my actions and decisions? What are the long term effects of a decision I make today?

The ethic of the profession

In order to bring the importance of the ethic of profession to the attention of educational leaders, Shapiro and Stefkovich (2001, 2005, 2011) have given a lot of consideration to this paradigm. The ethic of profession aims at making ethics play a central role in educational leadership and also help give legitimacy to the educational profession. There is an increase in the number of writers that are paying attention to the ethic of profession in recent years (Bon & Bigbee, 2011; Frick, 2009, Furman-Brown, 2002). They emphasise that school leaders must be prepared in ethics as ethical professionals by developing their attitudes, behaviours, knowledge and skills to sharpen their competence in ethical decision making.

As a result of the emphasis of the ethic of profession, a number of associations have been formed to articulate the role of morality in the education profession. Example of these associations are: the American Association of University Professors and University Council of Educational Administrators. Despite the success in creating some codes for professional conduct by most of these bodies, councils and associations, Shapiro and Stefkovich (2016) highlights some challenges with the codes and standards. The codes and standards are shown to be disconnected from the day-to-day educational dilemmas and some are in conflict with the personal codes. Aspiring school leaders are therefore encouraged to create own personal codes in consultation with the formal codes, professional association codes and community standards to avoid conflict. In addition they have to optimally infuse ethics of justice, critique and care.

The creation of personal codes mentioned above is not a clear process. This is due to four clashes that can affect the creation of one's own personal codes (Shapiro & Stefkovich, 1998, 2005, 2011). Firstly there is a clash between one's personal and professional codes of ethics. Secondly, clashes may exist with the professional code of ethics. Thirdly, a conflict may exist among educational leaders pertaining codes of ethics. Fourthly, there may be a clash between codes of professional and personal ethics with the community standards. The fourth clash can be solved by involving the community (Furman-Brown, 2002).

Education like any other profession has a moral imperative that drive it as a profession. Banks (2001), Banks and Banks (2006) and Shapiro and Stefkovich (2001) express that moral imperative as being able to serve the best interest of the students. Though early literature did not explain what the imperative means and implies to, literature in recent years attempts to fill the gap. Stefkovich (2006) explains that decisions that look for the best interest of the child incorporates the child's individual rights, teaches the child to accept responsibility and to respects the child.

When it comes to the ethics of professionalism, the school leadership is expected to abide by professional codes of conduct. This puts the student at the center of the decision-making process. Shapiro and Gross (2013) encourage the school leaders to ask themselves if their actions and decisions are in the best interest of the learner. The ethical leader must also think about what the

community thinks about the issues being dealt with as well as the appropriate way to act professionally in the situation.

What follows is the representation of the Multiple Ethical Paradigm diagram. TheMultiple Ethical Paradigm diagram below illustrates how school leadership should know and practice the ethics of care, critique, justice and the profession in order to ethically lead their schools.

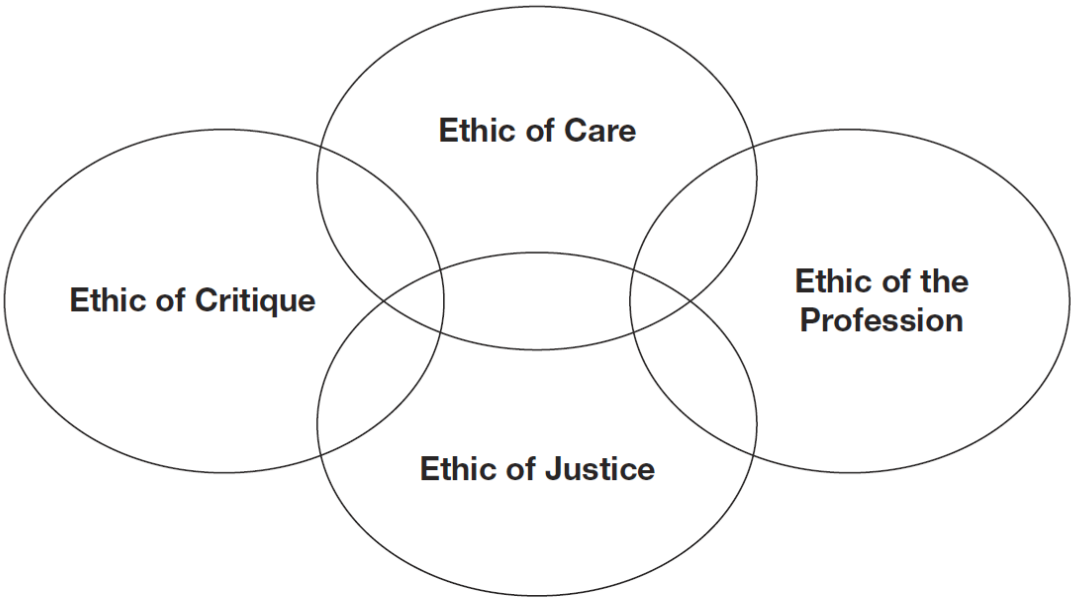


Figure 2: Source: Shapiro and Gross (2008, p. 7)

The Multiple Ethical theory will assist by being a lens under which the practices of school leaders in Zimbabwe can be classified in contexts of multiple deprivation. Individuals are mostly inclined to lean on one or two perspectives of ethics however a look at the multiple ethical paradigm helps one open his or her mind to other models of dealing with ethical dilemmas. The knowledge of the different paradigms discussed above helps educational leaders deal with the complexities in today's schools as they have more models at their exposure to resolve ethical dilemmas. This research hopes to see what areas of Multiple Ethical Paradigm are compromised, applied and heavily leaned upon in Zimbabwean schools in the context of turbulences and multiple deprivation.

3.2.2 The turbulence theory

Shapiro and Gross (2013) narrate how Gross stumbles on the turbulence theory while trying to find solutions for schools that had disturbances. Gross is able to relate the disturbances in schools to a pilots set of definitions of turbulence. Literature dedicated to the study of turbulence in aircrafts provide four basic levels of disturbance (Lester, 1994) which are similar to those identified by Shapiro and Gross (2013) in their studies. . An experience of severe turbulence in Gross's life becomes a huge factor in how he comes to use turbulence as metaphor that expresses the four levels of disturbances.

Gross (2004) points to findings that show that from the ten schools and districts that were under study, there are different degrees of turbulence that could be placed into four different levels. Gross (2004) categorises the four different levels as: light turbulence, moderate turbulence, severe turbulence and extreme turbulence. The different levels of turbulence call for various responses from leaders and one needs to explore the ethics around the practices of leaders when faced with turbulence. Each of these levels are explained further below.

Light Turbulence

Shapiro and Gross (2013) describe light turbulences as being part of the environment of the institution that can be handled easily and does not present an immediate crisis. Light turbulences include ongoing issues characterized by little disturbance while the school is functioning but needs attention. Shapiro and Gross (2013) go on to give an example of a school that suffered from geographical isolation but was able to overcome this by joining a national reform organisation and hosting an annual conference. Light turbulences do not cause interruption to the work environment and have subtle signs of stress. In Zimbabwean education, a light turbulence can be the shortage of textbooks. In this situation, learners can share books or photocopies can be made of different worksheets based on the textbook exercises.

Moderate turbulence

According to Shapiro and Gross (2013), with moderate turbulence, there is widespread awareness of the issue and requires focused attention. They go on to give examples of the issues that would be categorized as moderate turbulence as absence of a support structure and the

increase in the number of the student body. Moderate turbulence is shown to be not part of normal operations of the institution therefore it gains attention from everyone quickly. Schools experiencing moderate disturbance require sensitivity and creativity when planning action to assist them. Zimbabwe has been faced with similar turbulences in which district officials fail to access certain schools due to poor road networks or the shortage of teaching staff in the school.

Severe turbulence

Severe turbulence is shown by Shapiro and Gross (2013) as a turbulence that seems to threaten the institution and, in this way, unleashing a feeling of crisis. The school's existence is threatened in the same way severe turbulence would be prone to loss of control. Severe turbulence would require extraordinary manoeuvres may be needed. The normal administrative solutions do not apply to severe turbulence as it is not business-as-usual, it needs well thought out step by step strategies lest the institution collapses. Shapiro and Gross (2013) give a conflict on community values as an example of severe turbulence. Political and racial conflict in Zimbabwe can be another example of severe turbulence.

Extreme turbulence

When there is a threat of serious damage to the institution, Shapiro and Gross (2013) call it an extreme turbulence. Institutions suffering extreme turbulence have structural damage to the institutional operations. Extreme turbulence causes the schools not to operate as there is serious deviation from the teaching and learning goals of the school. The damage can be to any of the structures of the institution or several of them leading to the disruption of the school's operation.

Turbulence Theory (Gross, 2014) provides a way of working with the continuing fluctuations in organisations. It can be used to describe the different degrees of challenges facing schools as it gives measured ways to reflect on an issue (Shapiro & Gross,). With the turbulence theory, I am able to calibrate the turbulence experienced by school leaders in their various schools in Zimbabwe. The calibration will assist exploration of their ethical practices in the context of multiple depravation. In addition, the calibration helps contextualize the dilemmas faced by school leaders and assist is putting together strategies to deal with the issues. This will allow me to use the turbulence theory in this research project as a gauge to show the degree of disruption

caused by the dilemma.

Application of the turbulence theory

During presentation of a paper on the turbulence theory a question on how the turbulence theory seemed to be simply a negative force made Gross think of how turbulence can also be seen as positive force and how to expand the metaphor. The idea of turbulence being a positive force has been covered by Gryskiewicz (1999) in literature on business management. As for the expansion of the metaphor, Gross considered studied a flowing river.

At micro level, turbulences are needed for a flight to occur. Shapiro and Gross (2013) indicate that for the plane to lift and land safely, it needs turbulence. Though out of control turbulence would lead to a disaster, the metaphor of turbulence in aircrafts shows that when turbulences are monitored and understood they have a positive force. In light of this, institutions can use the turbulence to their benefit by looking for ways to harness the force in the turbulence an make it positive.

By looking at water flowing in a river, Gross came up with a new element of the turbulence theory called positionality. To illustrate this metaphor, Shapiro ad Gross (2013) explain that as the water moves, its impact on a twigs at the center is different from that at its edges. So, impact is shown to depend on position. This demonstrates that the impact of a turbulence is different to people at different positions. This research gathers information from heads of school, heads of department and teachers. The impact of the disturbances they will find in the same school will be different.

Expanding the metaphor to water also revealed cascading. Cascading is shown by how water increases as it moves from one turn to the next. When applied to a school, Shapiro and Gross (2013) illustrate that when a school has turbulence, the level of turbulence may escalate. Here, different forces may assemble to heighten the turbulence. In the lower levels of turbulence, leaders must always check for forces in their environment that can increase the level of turbulence so as to be ready for them and to avoid cascading.

After coming up with positionality and cascading, Gross still felt nagged by the thought that something was missing from the turbulence theory. This was confirmed when Gross looked at two schools that were facing the same turbulence and yet one of the school had a fall out. The missing piece is stability. Stability is the relationship between the object under examination and the dynamic force it is faced. A school with a solid reputation is therefore more stable than the one without a solid reputation. The different levels of turbulence can also be used to understand conceptualisations, experiences and practices in an African ethical framework of leadership.

3.2.3 African philosophy of Ubuntu

In order to explore the ethical leadership in Zimbabwe (an African context) effectively, I am also employing an African ethical framework of leadership, Ubuntu. Khoza (2011) posits an ethical framework Ubuntu which is based on an African philosophy. Ubuntu explains the connection between an African's spiritual being and social being as being a moral expression. This philosophy emphasizes that leaders serve their followers and that decisions are made after consensus is reached. Khoza (2011) also highlights how humanness is key to the spirit of Ubuntu and the importance of respect of one to another.

Khoza (2011, p. 80) asserts that "Ubuntu is spiritual in intent but practical in application." Expounding on this, he illustrates how kindness, generosity, the realization that we depend on each other, the need for competence and caring from leaders as well as humanism are spiritual in their intent and practical. There is much emphasis on how one's being and another's being are important in creating a collective being and that collective being cannot exist without individuality. Hence Ubuntu strongly hinges on the humanism approach that a person is a person because of other persons.

African humanism has until recent years been hugely expressed orally (Khoza, 2011). Recent years have seen an appreciation of the great depth and breathe of the proverbial wisdom in African humanism hence an increase in empirical study on African humanism. This has encouraged a study of this nature that seeks to contribute to the growing literature that gives attention to African humanism, the African Philosophy of Ubuntu. Ubuntu falls squarely in the context of both rational philosophy, ethical philosophy and is a theist as it acknowledges God as the first cause of being (Khoza, 2011). In light of this, Ubuntu assumes that we are by nature

moral.

Ubuntu is part of a large number of philosophies that affirms the dignity and worth of all as it has the ability to determine right and wrong. Khoza (2011) explains that ethical values are successfully determined by making references to universal human qualities, in other words, Ubuntu. Being human has a number of attributes that numerous humanists agree differentiate humans from animals. Khoza (2011) identifies these attributes as thought and reason, language and culture, consciousness and critical awareness, sense of chronological time and change. Therefore, Ubuntu is shown to affect our understanding of who we are. For example, Ubuntu governs our morality, epistemology, ontology and politics.

Intellectual exchange between Africa and the West, in the previous era, was subverted by the notion that Africans were sub-human and were relegated to slavery, physical work and exploitation. As slaves, their value systems were inferior and any attempt to want to express their intellectual prowess to their captures would be met with disdain (Khoza, 2011). This influenced the perception of African Philosophies as being inferior to those of the West.

In metaphysical terms, Ubuntu is the statement of being, the 'I am' in all of us (Khoza, 2011). This indicates that a person draws a sense of being from others, we are only persons because of other persons. Therefore it is impossible for humans to leave as a collective in the absence of individuality which comes with an innate ethical sense. One therefore has a social ethical responsibility derived from individual moral judgement that is carved out through interaction with others in the community. Further, Ubuntu shows that, we are united by the Almighty and our ancestors are ever present and have passed on to us what we have.

Illustrating the potential of ethical leadership in light of Ubuntu, Tutu (2005, p. 27) writes:

> According to Ubuntu, it is not a great good to be successful through being aggressively competitive and succeeding at the expense of others. In the end, our purpose is social and communal harmony and well-being. Ubuntu does not say, "I think, therefore I am." It says rather, "I am a human because I belong, I participate,

> and I share." Harmony friendliness, community and great good… Anything that subverts, that undermines this sought after good is to be avoided like the plague. Anger, resentment, lust for revenge, even success through aggressive competitiveness, are corrosive of this good.

Van Binsbergen (2001) uses the Zimbabwean word *'hunhu'* interchangeably with the word ubuntu. He defines *'hunhu'* or ubuntu as a world view comprising of the values, beliefs and images of pre-colonial Southern Africa that has survived the test of time. Van Binsbergen (2011) asserts that *'hunhu'* is an inspiring blue-print that is useful for present and future social, economic and political life in modern environments. This means that *'hunhu'* or ubuntu as the ethical benchmark of African societies provides an ethical guide to the African man and woman in any context (Mangena 2007).

The dignity and worth of all people can be seen by how Ubuntu demonstrates that all people can determine right and wrong (Khoza, 2011). This agrees with the definition of ethics as a concept that has to do with what respects the rights of others (Shapiro & Stefkovichs, 2011), what is right or wrong (Fraenkel, Wallen & Hyun, 2012) and appropriate behaviour (Brown et al., 2005). This strengthens Ubuntu as a lens to explore the practices of school leaders in an African context of turbulence and multiple deprivation.

The chief feature of Ubuntu is the assertion that no one can exist as a human being is isolation (Khoza, 2011). The interconnectedness is important for social living and would be a basis of group and individual morality.

3.3 Conclusion

This chapter has presented the theoretical frameworks for this study. This can be summarized as seeing ethical leadership supported by three pillars, The Turbulence Theory, Multiple Ethical Theory and Ubuntu and show in the figure given below.



Figure 3: Pillars supporting ethical leadership (Own)

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

The previous chapter presented and discussed the theoretical frameworks of the study. This chapter presents and discusses the research paradigm, the research design, the methodology of the study, the research population, and data generation methods and data analysis. It further gives details on issues of trustworthiness, ethical issues and concludes with the limitations of the study.

4.2 Research paradigm

According to Guba and Lincoln (2005), research philosophies or paradigms are belief systems or worldviews that guide the researcher to make choices on the methods for the study, and also to understand the ontology (nature of reality) and the epistemology (the theory of knowledge) of the study in fundamental ways. These are discussed in detail below in this section. Niewenhuis (2007) defines research paradigms as organising principles by which reality can be interpreted and as a set of assumptions about fundamental aspects of reality which results in a particular world-view. In this regard, a paradigm becomes a complete framework within which scientists operate, as it guides what evidence is collected, how it is collected, and how it should be analysed and explained. The four research paradigms noted by most researchers are: positivism/post-positivism; interpretivism/social constructivism; emancipatory/critical and pragmatism/post-modernism (Creswell, 2007; Nieuwenhuis, 2007).

This study is located within the interpretivist paradigm because it seeks to understand the subjective world of human experience by retaining the integrity of the phenomenon (Cohen, Manion & Morison, 2011). My study seeks to understand the conceptualisation of ethical leadership in the context of turbulence and multiple deprivation from the point of view of the research participants who are school heads, heads of department and teachers in this study. This will be enhanced by how interpretivism avoids rigid structural framework as do positivism but rather adopt a more personal and flexible research structure (Carson, Gilmore, Perry & Gronhaug, 2001) which captures meanings in human interaction. Interpretivism also makes

sense of what is perceived to be reality (Carson, et al., 2011) making it applicable to understand the perceptions of participants with regards to ethical leadership in the researched schools. The paradigm also relates with the theoretical frameworks that observe that individuals construct their reality within existing social contexts and have a perception of reality through social interactions.

I accept that the views of individuals are intricate and complex because people's experiences and understanding of the same objective reality are different as stated by Cohen, Manion and Marrison (2011). Consequently, in this study, individuals' conceptualisations and experiences of ethical leadership will be sought to understand sometimes different and conflicting conceptualisations of participants. This supports my choice of using interpretivist paradigm as I will be relying on the participants' views and interpretation of a situation (Creswell 2011). In this study, I will rely on the meanings, views, interpretations and assumptions shaped by the experiences and backgrounds of four head of schools, eight head of departments and all the teachers in the four schools pertaining ethical leadership in the context of turbulence and multiple deprivation in Zimbabwe.

4.2.1 Epistemology

Epistemology is the process of thinking which provides the relationship between what we know and what we see (Denzin and Lincoln, 2013). Through epistemological enquiries, the researcher embraces the information, confirmation and motives for considering and justifying the possibility of what should be believed or if there is need for additional information (Fumerton, 2001). In this study I will spend a lot of time in the field to get to know the participants and the nature of knowledge they have regarding the phenomenon of ethical leadership with the context of turbulence and multiple deprivation. Using epistemological enquiry, I will find out if the four schools in my study conceptualise and enact ethical leadership, I will further enquire on how ethical leadership is conceptualised, experienced and enacted.

4.2.2 Ontology

Creswell (2013) states that ontology implies issues relating to the nature of reality and its characteristics. In other words, it denotes the science of existence and the nature of reality.

Realities are shown to "exist in form of multiple mental constructions, socially and experimentally based, local and specific, dependent for their form and content on the persons who hold them (Guba, 1990, p. 27). Ontologically, I will make enquiries from the participants about their observations of the enactment of ethical leadership in their schools. The contributions from the research participants will be presented as multiple quotes based on the actual words of different individuals and presenting different perspectives from individuals. This will reveal the conceptualisations, experiences and enactment of ethical leadership in the schools under study.

4.2.3 Axiology

Axiology connotes the role of the values and ethics in research (Creswell, 2013) which agrees with how Denzin and Lincoln (2013) refers to axiology as parts of philosophy relating to ethics, aesthetics and religion. By way of axiology, this study will present my interpretations as much as those of the participants as well as recognise how ethics are embedded within the paradigms. I believe in the value–laden nature of this study and the information that will be gathered. I also acknowledge the ethical issues that encompass this research therefore at every stage of this research ethical issues will be considered.

4.2.4 Methodology

In the methodology section, the researcher indicates the research design, subjects, instruments, interventions and procedures used in the study (McMillan & Schumacher, 2010) in other words, methodology is the process of how we seek out new knowledge (Schwandt, 2007). These issues are covered extensively in this chapter. According to Leedy and Ormrod (2005), the social interpretive paradigm favours qualitative methodology using methods of data gathering such as interviews, questionnaires and document reviews. Therefore, this study uses the qualitative methodology. In this qualitative research, individuals have consciousness and are not likely reacting to social forces (Cohen et al., 2011).

4.3 Research design

According to Myers (2013), a research design entails deciding upon all the philosophical assumption, research method, data collection techniques and the qualitative data analysis approach. In agreement, Babbie (2014) states that the research design provides a plan of how the

research study will be accomplished. The philosophical perspective for this study is interpretive with case study as the design using questionnaires and interviews as methods of data gathering. For this study, conceptualising ethical leadership in the context of turbulence and multiple deprivation is prioritised, to deconstruct any taken-for-granted discourses and unearth hidden meanings and practices. In the light of what Myers (2013) indicates as the facets of a research design, below, I further outline the research design for this study.

This study will use a case study design as it intends to qualitatively research ethical leadership in order to describe, interpret and critically analyse the ethical leadership practices over time (Creswell, 2012). Creswell (2012) further posits that in a case study, the researcher seeks to develop an in-depth/detailed/intensive understanding by gathering data of a single case or small number of related cases through a variety of methods such as observations, interviews and documentary analysis. This study employs an exploratory case study research design as it will be directed towards understanding the uniqueness and the idiosyncrasy of a particular case in all its complexity (Myers, 2008). Besides understanding the case, case studies also provide the researcher the opportunity to contextualise the findings. In my study the case is the exploration of ethical leadership, how it is conceptualised, experienced and enacted at the four Zimbabwean high schools. This type of case study is meant to explore and critique those situations taken-for-granted in which the intervention being explored has no clear, single set of outcomes (Yin, 2003). This approach becomes valuable for this research study because it will develop interventions by policy makers and school leadership to improve practice of ethical leadership in contexts of turbulence and multiple deprivation. Furthermore, this qualitative design affords the researchers opportunities to explore or describe the phenomenon of ethical leadership in context using a variety of data sources in the form of interviews, questionnaires and document reviews (Yin, 2003). This will ensure that the issue is not explored through one lens, but rather a variety of lenses which allows for multiple facets of the phenomenon to be revealed and understood (Yin, 2003). Besides, case studies explore in depth a profound event, activity, process, individuals and activities bound by time using a variety of data collection methods (Stake, 1995).

For this study, it is important to understand individual's experiences as unique and also complex, due to the influence of socio-historical, cultural and political background that influenced the

nature of ethical practices. Case study pertains to the fact that a limited number of units of analysis (often only one), such as an individual, a group or an institution, are studied intensively in a naturalistic setting (Wolman & Kruger, 2001). Naturalistic setting means that a phenomenon is studied naturally, and not in a researcher-controlled environment and under researcher-controlled conditions (Guba, 1981 and Scott & Morrison, 2005). The study will be conducted with research participants in the schools' premises as natural settings, and where participation and interactions take place.

4.4 Research Methodology

Research methodology is the plan, structure and strategy of investigating and answering research problems or questions (Kumar, 2019). Kumar (2019) considers research methodology to be the same as research design where he differentiates between qualitative and quantitative

Research designs as does Creswell (2009, 2013). According to (Creswell, 2013), there are three major research methodologies and these are quantitative, qualitative and mixed methods approaches. In my study, the qualitative approach is utilized. Qualitative research approach is defined as a research method "designed to help researchers understand people and what they say and do" (Myers, 2013 p. 5). This study interrogates ethical leadership of school heads, head of departments and teachers in the context of turbulence and multiple deprivation in Zimbabwean secondary schools hence a qualitative research approach is used to access the taken-for-granted discourses and practices. This study intends to understand ethical leadership by gathering data on what people say and do with regards to ethical leadership. In studying the research problem, qualitative approach is used to generate data in a natural setting sensitive to the people and the places under study (Denzin & Lincoln, 2011). I selected the qualitative method to get deep understanding of the situation of the participants, as well as of the meaning they derived from their situation (Denzin & Lincoln, 2011). The qualitative method will allow me to act as an observer in the setting to be studied. I will gain an understanding of the social and cultural contexts in which people live in through qualitative research methods as behavior is best explained in context (Myers, 2013).

Qualitative inquiry can be interactive or non-interactive (McMillan & Schumacher, 2001), depending on the focus and nature of the study. While this study will be dominantly interactive to gain insight on participants' experiences and meanings by using appropriate research methods

during data generation process (interviews and questionnaires), it will also use non-interactive approach which involve documents review. McMillan and Schumacher (2001) explain interactive qualitative inquiry as an in-depth study using face-to-face interviews to gather data from people in their natural settings, and the researcher interprets phenomena in terms of the meanings people bring to them. As stated earlier, this study seeks to understand ethical leadership practices of school leaders in contexts of turbulence and multiple deprivation, deconstruct any taken-for-granted discourses and theories as well as find concealed meanings and practices, if any.

4.5 Research Population

Nieuwenhuis (2007) defines research population as a process used to select a portion of the population for the study and in qualitative research, is generally based on non-probability and purposive selection rather than probability or random selection approaches. Choosing research population involves decisions on who should participate in the research (Henning, 2006). There are different ways of choosing participants which include purposive selection, random selection and convenient selection. I will use purposive selection that involves identifying and selecting individuals or groups of individuals that are knowledgeable about or experienced with a phenomenon of interest (Creswell & Plano Clark, 2011) and convenient selection since working with head of schools, head of departments and teachers will provide rich data on the conceptualisations, experiences and enactment of ethical leadership in contexts of turbulence and multiple deprivation. Besides, these participants are easily found in schools and the information I need can be found in schools.

In purposive sampling, participants are selected because of some defining characteristics that make them the holders of the data needed for the study (Nieuwenhuis, 2007). In the context of my study, participants are chosen from four Zimbabwean schools and have direct experience of ethical leadership in their schools within the context of turbulence and multiple deprivation. Purposive sampling will enable me to "select information-rich cases for study in-depth" (Patton, 2002, p. 242), and in this case, the four high schools in Mbare District. High schools in Mbare District are existing in the context of turbulence and multiple deprivation (which was explained and discussed in the initial chapters of this study) therefore they have data required to explore ethical leadership required for this study.

Convenient selection is a nonprobability or non-random sampling where members of the target population that meet certain practical criteria which include among others accessibility, geographical proximity and availability (Dörnyei, 2007). Convenient selection was used for choosing the four heads of school in this study. Two of the heads of school were from the two high schools I taught at before and the other two were from high schools close to each of these schools. The convenient selection assisted in cutting travelling costs as the schools were close to each other and the research participants were easily accessible. All these schools were located in the Mbare District close to Harare Central Business District. Two of the head of schools were males and the other two were female.

As this was a qualitative research that was exploratory and was a case study in its nature, there was no need for a large sample. A case study seeks to understand people's perceptions, perspectives and understandings of a particular situation (Delport & Fouche, 2005). A head of school, two heads of department and all the teachers from each of the four high schools constituted the sample size. While the heads of school were a result of purposive and convenient sampling, the two head of departments and the three teachers to be interviewed were purposively selected from each of the four case study schools the decision for that was biased towards information rich questionnaires.

While I was mindful that the school comprises of a number of stakeholders namely parents, teachers, learners and the school management, due to the limitation of time allocated to this study which had three months of gathering data, I deliberately did not use them all in my data collection sample. I chose to use school heads, head of departments and teachers as participants in the study because I expected them to be ethical in their conduct when dealing with learners. I also expected them to have their ethical awareness, ethics development and ethical reasoning which would assist in providing data on ethical leadership practices in the four schools.

For anonymity and confidentiality, pseudonyms were used as follows:

Head of school of High School 1 (Okukodwa High School): Mr Motsi; Head of school of High School 2 (Mapatya High School): Mrs Phiri; Head of High School 3 (Zinthathu High School): Mr Tatu; Head of school of High School 4 (Ina High School: Mrs Ezine.

Participants to be issued with questionnaires and interviewed individually

Participants from each school participating in the research			
High School 1 Okukodwa High School	High School 2 Mapatya High School	High School 3 Zinthathu High School	High School 4 Ina High School
HOD 1 Mr Sibanda B_1: HOD 2 Mrs Ndoro C_1: Teacher 1 Mr Ngundu D_1: Teacher 2 Mr Murimba E_1: Teacher 3 Mrs Makoni	A_2: HOD 1 Ms Joakinyu B_2: HOD 2 Mr Nyamvura C_2: Teacher 1 Mrs Mashona D_2: Teacher 2 Mrs Mantega E_2: Teacher 3 Mrs Chakanyuka	A_3: HOD 1 Mrs Mambo B_3: HOD 2 Mrs Mudzonga C_3: Teacher 1 Mrs Muzunze D_3: Teacher 2 Mr Gwaze E_3: Teacher 3 Mrs Mpofu	A_4: HOD 1 Mrs Mazaiwana B_4: HOD 2 Mrs Makotore C_4: Teacher 1 Mrs Ngwenya D_4: Teacher 2 Mr Mashoko E_3: Teacher 3 Mr Sabada

4.6 Data generation methods

Data generation methods refer to the approaches used by the/a researcher to produce data from a qualitative study (Myers, 2013). Some of the data generation methods include semi-structured interviews, questionnaires, observations and documents reviews. Semi-structured interviews with heads of school, heads of department and teachers and questionnaires for all teachers as well as documents reviews were used as data gathering techniques for this study. The information rich questionnaires from heads of department (2) and teachers (3) were identified from every school were used as choices for semi-structured interviews. These are suitable techniques for a case study research method (Myers, 2013). In this study, interviews were used with four heads of school, heads of department and teachers to get in-depth information on ethical leadership; questionnaires were used with all teachers which could have been demanding if I use interviews

with all the teachers and document reviews were also used to generate data. These different methods of data generation helped in triangulation (using different methods to collect data in the same study).

4.6.1 Semi-structured interviews

In general interviews, according to Cohen, Manion and Morrison (2007), are research methods that enable participants and the interviewer to gain insight on how people interpret certain situations from their own point of view. My use of interviews suggest that insights were obtained on how ethical leadership is conceptualised and enacted by the research participants in the context of turbulence and multiple deprivation in Zimbabwe. While Maree (2007, p. 34) explains that "we interview people to find out from them things we cannot directly observe…", Cohen, Manion and Morrison (2007) posit that we cannot observe feelings, thoughts and intentions, the way people have organised the world, and the meanings they attach to what goes on in the world. Therefore, using semi-structured interviews through interaction with participants, will assist the study to collect detailed information and understand their experiences and meanings of ethical leadership. I chose semi-structured interviews because they help to give detailed accounts of participants' beliefs or perceptions about a particular topic and are suitable for researching issues that are complex, personal or controversial (Greeff, 2005). The issue of ethical leadership in the context of turbulence and multiple deprivation could be regarded as controversial due to the complexities that surround the values that people hold in a schooling environment.

Creswell (2003) highlights additional advantages of interviews which include how participants can provide historical information and how the researcher is in control of the line of questioning. By having control of the line of questioning, I was able to access information that help answer my research questions and meet the aims of this research. Some of the disadvantages of interviews are that: people are not often equally particulate or perceptive and that indirect information is filtered through the views of the interviewee. To overcome these disadvantages, I will use follow-up questions that help explore the participants' perceptions and will transcribe word by word of the participants' responses in order to analyse the responses effectively. To gain deeper insights rather than superficial comments, I made the interviewee aware that the information they shared with me will be kept confidential and their identity will not be disclosed.

Once the interviews were transcribed, the participants were asked to check them to see if their view were correctly transcribed.

4.6.2 Questionnaires

Questionnaires are the most widely used technique for obtaining information from research participants because they are relatively economical, have same questions for all subjects and can ensure anonymity (McMillan & Schumacher, 2010). I used questionnaires with all the teachers in each school in order to get quick information, because interviews for many people may take too long to complete and focus group interviews have problems of confidentiality and anonymity. I also used open-ended and closed questions in the questionnaire to obtain deep and thick data. Open-ended items helped participants to give details and unstructured answers – allowed creativity (Boynton & Greenhalgh, 2004).

In general, questionnaires were short and to the point (Boynton & Greenhalgh, 2004). I used different formats including statements with tick-box categories, rating scales, open and closed designs. Closed ended design were few because these wereguided by the researcher`s set of possible answers – they call for structured responses. I had a mixture of statements and questions for variety (Boynton & Greenhalgh, 2004). A pre-test and a pilot test for my questionnaire was conducted before the actual exercise.

The questionnaire packet comprised of a cover / introductory letter, where I introduced myself, declared the purpose of the study, put description of anonymity procedures, assured participation anonymity and explained whether or not the respondents were to get s summary of results. In my questions, I avoided technical terms where possible, acronyms, ambiguity and abstract terms.

4.6.3 Documents review

Documents review denotes the systematic collection, documentation, analysis and interpretation, and organization of data as a data generation method in research (Bretschneider, Cirilli, Jones, Lynch & Wilson, 2017). Documents review are a suitable method for gathering data on exploring ethical leadership in schools as it provides insights into the research questions. It

involves a range of special techniques that enhance the analysis, interpretation and handling of data that is not typically used in literature review (Lankshear & Knobel, 2004).

The advantages of document reviews include the aspects that: there is an expansive number of documents available, the documents can be checked and rechecked, documents can easily be categorized and tabled, documents are easy to manipulate, there are few costs involved, documents can be collected when need arises, are a good source of background information and document reviews overcome the difficulties involved in getting participants. (Bretschneider et al., 2017). However, there are a number of challenges with document review and some of them are addressed below.

The disadvantages of document reviews include: potential of misinterpretation of documents which I overcame by; useing documents from the last ten years; document review is time consuming, this was solved by sticking to my deadlines and schedule; data may be incomplete, difficult to understand and analyze, documents of this nature were not be used in the study (Bretschneider et al., 2017). Another disadvantage of document reviews is that document reviews do not give the opportunity to ask follow-up like interviews hence interpretation was done by carefully using codes for analysis.

Document reviews incorporate coding of content into topics and analyzing them (Neuman, 2013). Documents pertaining to ethical leadership in Zimbabwe were requested, coded and analysed including reports, letters, newspapers, records relevant legislations and policies from the Ministry of Education and schools. Approval to use the documents was sought first before they were used in this study.

4.7 Data analysis

Data analysis "involves preparing the data for analysis, conducting different analysis, moving deeper and deeper into understanding the data, representing the data and making an interpretation of the larger meaning of the data" (Creswell, 2009, p. 183). Similarly, data analysis is seen by Ritchie and Spencer (2002) as essentially being about detection, and the tasks of defining, categorizing, theorizing, explaining, exploring and mapping are fundamental to the analyst's role.

My study was qualitative and sought for thick descriptions of how heads of school, heads of department and teachers conceptualise and enact ethical leadership in the context of turbulence and multiple deprivation at four Zimbabwean schools. For this reason, I used an inductive approach to analyse the interviews and questionnaires. According to Creswell (2013) the inductive approach involves the bottom up approach to analysis of data in which I was working back and forth between the themes and the database until I have a comprehensive set of themes. My analysis was inductive because my codes were informed by my three-pronged theoretical framework.

To effectively analyse data gathered from the interviews, I used generic steps of data analysis (Creswell, 2003). The steps involved: (a) organising and preparing the data for analysis, (b) reading through all the data, (c) begin detailed analysis using a coding process, (d) using the coding process to generate a description of the setting, the people and categorise themes for analysis, (e) advancing how the description and themes will be represented in the qualitative narrative and making interpretation of the data to indicate lessons learnt.

The first step as mentioned above, was to prepare data for analysis. According to Creswell (2003), during this step, the data from the interviews is transcribed. The field notes are also typed up at this stage and the data was also arranged. The second step had to do with reading through all the data. In this stage Ihad a general sense of the information and reflected on its general meaning. As Creswell (2003) suggests, I wrote notes in the margins to record my general thoughts. The third step involved coding. Marshall and Rossman (2014) define coding as a process of organising material into “chunks”. These chunks were used to categorise or label sentences. In the fourth steps, I used the coding process to generate descriptions that gave detailed information about people, places and events and in settings. Using coding, a small number of themes were generated and effort was made to show complex theme connection. In the sixth step, figures, tables and models used to present descriptive information about the participants. Finally, the seventh step which involved giving interpretations and findings from the data was done (Creswell, 2003).

Questionnaires were therefore analysed using coding where responses were transcribed for an immersion into the data for initial segmentation of the data into units of meaning (Rabie, 2004). Each questionnaire was transcribed for an immersion into the data for initial segmentation of the data into units of meaning (Rabie, 2004). I followed this up with open coding by reading and re-reading each questionnaire to achieve an inductive selection of codes determined at sentence level (Henning, Van Rensburg & Smit, 2004). After axial coding, selective coding was used so that themes from the labelled categories were extracted to represent the interpreted and rationalized data as research findings (Henning, Van Rensburg & Smit, 2004).

4.8 Issues of trustworthiness

Issues of trustworthiness refer to the yardstick with which to assess and ensure quality of the study (Lincoln 2007). The key features of trustworthiness in qualitative studies are measured in terms of: credibility, comparability, transferability, dependability, conformability and authenticity (Shenton, 2004; Rule & John, 2011). These features are discussed in detail in this section.

4.8.1 Credibility

Credibility is the capacity/ability of the researcher to establish or prove that outcomes from the research conducted are substantial and believable (Lincoln & Guba, 2000, Polit & Beck, 2012). Different data sources generated from semi-structured interviews with head of schools, questionnaires to head of departments and teachers in the four schools, documents review of the schools' policy documents are techniques of gauging that all data generated from the schools are accurate (thus ensuring quality not quantity). However, the research participants were the only ones who can reasonably judge the credibility of the results therefore, credibility was enhanced through description of my experiences as a researcher and verifying the research findings with the participants. The responses of the participants were transcribed verbatim and where needs be, participants were allowed to respond in their mother tongue and this was translated and verified with the participants.

4.8.2 Transferability

Transferability implies that findings in the present research will be same as findings in the same situations. In agreement, Lankshear and Knobel (2006) posit that transferability is accomplished through generating comprehensive and rich portrayals of the contexts. In other

words, transferability denotes the extent to which the research can be transferred to other contexts (Bitsch, 2005). Applying this to the context of my study is very essential, the research process enabled me to acquire the detailed data and thorough report about the conceptualisation and practices and the value that the school leadership places on ethical leadership. If I can compare the specifics, then the original research will be deemed more credible. To ensure transferability, I provided sufficient information on the informants and the research context to enable the reader to assess the findings' capability of being transferable.

4.8.3 Dependability

Yin (2012) states that dependability refers to the amount to which the reader can be persuaded that the findings did actually occur as the researcher says it did. The study is deemed dependable as the findings can replicated with similar participants in similar conditions (Cope, 2014). Dependability ensures the consistency in research findings. This is measured by the standard which the research is conducted, analysed and presented. To ascertain dependability, during the process of generating data, I interacted with different participants who worked in different capacities in the school, and the expectation was that they would behave differently and express different opinions concerning ethical leadership in their schools.

4.8.4 Confirmability

Confirmability questions how the research findings are supported by the data (Cohen, et al, 2011). It makes it possible for an external researcher to judge whether this is the case by studying the data collected during the original inquiry (Cohen, et al., 2011). Lincoln and Guba (2000), state that confirmability denotes the need for researchers to go back to the participants with an understanding to authenticate whether or not original explanations by the academics are precise. To ensure confirmability in this study, this study, my questionnaire and interview questions required the participants to elaborate further on the topic, build knowledge and state their own perspectives on how they support the practice of ethical leadership and teaching in their schools.

Triangulation is when evidence from different data sources of information is examined to build coherent justification for themes (Creswell, 2003). This study gathered data through questionnaires given to teachers, semi-structured interviews with heads of school, observations and document reviews. Triangulation of data from these two methods was used as a strategy to

check accuracy in this study by triangulating data from the semi-interviews with the heads of school, heads of department and teachers with the questionnaires from teachers which included heads of department.

4.9 Ethical issues

The nature of qualitative research makes it personally intrusive than quantitative research (McMillan & Schumacher, 2010) therefore, ethical issues had to be considered. Ethics refer to the questions of right and wrong (Fraenkel, Wallen & Hyun, 2012). Ethical clearance was sought from the Research Committee of the Wits School of Education. Permission was also be sought from the Ministry of Education and the selected schools in Zimbabwe to carry out the research. In the methodology of study, ethical issues were addressed in four categories suggested by Leedy and Ormrod (2014) namely: no harm or risk to participants, communication of results and honesty with professional colleagues, informed participation and right of privacy.

4.9.1 No harm or risk to participants

Harm to research participants may be in the form of physical, psychological, emotional harm or embarrassment (Polonsky & Waller, 2011). According to Polonsky and Waller (2011), the research should have minimal, if any, potential harm to occur to research participants. To avoid harm, participants were informed in advance and counselling was to be provided if needs be after the participation (Leedy & Ormrod, 2014). However, in my study there was no potential harm that required counselling. What happened was that some participant showed signs of uneasiness when answering questions that were of ethical nature. In such cases, participants were assured of confidentiality and anonymity. Further, to avoid harm, participants were informed that their names and those of their schools will not be divulged to anyone. Pseudonyms were used instead of real names (Leedy & Ormrod 2014).

4.9.2 Communicating results and honesty with professional colleagues

It is the fiduciary duty of the researcher to act with utmost honesty as research is guided by the principle of honesty (McMillan & Schumacher, 2010). In the light of this, this study was guided by the principle of honesty which implies that, all parties involved in the research were carried along and informed regularly on the progress of the research. No one was side-lined or

abandoned halfway into the research, and the researcher passed on the information appropriately. All stakeholders were informed regularly on the progress of the research.

4.9.3 Informed participation

Informed consent is when research participants are provided with clear information on the research and the opportunity to choose whether to participate or not (McMillan & Schumacher, 2010). In this research, participants were informed about their rights and participation well beforehand, so that they could make a choice of whether to participate or choose not to (McMillan & Schumacher, 2010). Research participants were also asked to sign consent letters which provided important information about their rights and conditions for participation.

The consent letter informed the research participants that they will not be advantaged or disadvantaged in any way. The participants were reassured that they could withdraw permission at any time during this project without any penalty. In addition, the letter highlighted that, there were no foreseeable risks in participating in this study, the participants were not paid for this study, the names of the research participants and identity of the school were kept confidential and anonymous at all times and in all academic writing about the study. The research participants' individual privacy was maintained in all published and written data resulting from the study

4.9.4 Right to privacy

The settings and participants should not be identified in print (McMillan & Schumacher, 2010). This means that, the names of the schools and the participants of this research were not be divulged. Leedy and Ormrod (2014), suggest various techniques that protect the identity of participants such as the use of pseudonyms. Anonymity was achieved by use of pseudonyms, where the respondents' names were not revealed. The raw data was not posted on the internet to ensure privacy. To also ensure privacy, interviews were conducted in offices such as those of the deputy school head or head of department, behind closed doors where other people could not see the interviews being conducted.

4.10 Limitations of the study

Limitations of the study are matters and occurrences that arise in a study which are out of the researcher`s control (Simon & Goes, 2013) and these limit the extent to which a study can go.

Simon and Goes (2013) add that sometimes limitations affect the result and conclusions that can be drawn. In qualitative studies, a limitation is related to validity and reliability. Concurring with Simon, et al. (2013), Wiersma (2000, p. 211) states, "… because qualitative research occurs in the natural setting, it is extremely difficult to replicate to other studies".

Although it was difficult to identify weaknesses in the study before it begun, I dealt with some limitations such as time for the study and length of reporting. The time allowed for a study is limited (four years). This limitation was overcome by planning for each step effectively and sticking to deadlines. To overcome restrictions of length in reporting advice assistance from the supervisor was sought in this regard. In order to counter the limitation of money, money was saved for travel and incidental costs that I encountered during the research. Participants and resources were confirmed and prepared before the commencing of the research.

Other challenges in the field during data generation stage were: some head of schools, heads of department and teachers had the notion that this study is a form of disguise to hunt them down by trying to find their failures/wrong doings or a test of their abilities as teachers and leaders; a fear among participants that they may be victimized for sharing their views; and language barrier. To allay the fears of participants, the participants were assured of anonymity and confidentiality.

Another foreseen limitation was language barrier. As for the interviews and questionnaires were in English, participants were allowed to answer in Shona (the native language spoken in the research area) so as to overcome the limitation of language barrier. Their answers were then translated to English and meaning was confirmed with the participants.

4.11 Conclusion

This chapter dealt with the research design and methodology of the study. This included why interpretative paradigm was chosen as a lens to conduct this study. It also decribed and justified the choice of qualitative methodology, the use of a case study and the research population. The data generation methods were clearly discussed as well as the data analysis envisaged for this study. Further, the issues of trustworthiness, ethical considerations and limitations of the study were dealt with. The proceeding chapter presents and analyses data descriptively as explained in Chapter Four.

CHAPTER FIVE

CONCEPTUALISATIONS, PRACTICES AND EXPERIENCES OF ETHICAL LEADERSHIP

5.1 Introduction

The previous chapter explored the research design and methodology of this study. In this chapter, I focus on the presentation of the descriptive data and analysis thereof. Due to the voluminous nature of the data that I generated, the next three chapters present, discuss and analyse the data from the field at three levels: descriptive, evaluative and theoretical analysis.

The data were generated from the school heads, heads of department and teachers on their conceptualisations, practices and experiences of ethical leadership are discussed in Chapter Five. Chapter Six is devoted to the discussion of the data on unethical practices as well as their causes in the context of the socio-political and economic factors that are at play in the four researched Zimbabwean schools. To conclude the presentation of data analysis, Chapter Seven deals with the ethical dilemmas the participants faced in relation to the turbulence and multiple deprivation in their contexts and how they dealt with them in the four researched Zimbabwean schools. The data were generated from the field through semi-structured interviews (interviews conducted amongst the four school heads, eight heads of department and twelve teachers), questionnaires for teachers and heads of department as well as documents review. This approach also helped me with the triangulation of data.

Research questions, related literature and the theoretical framework in the first three chapters were infused into the data generated in order to critique the data gathered and to deduce findings. Exact quotations from participants are used so that their sentiments may not be lost in the discussion. To analyse the findings, content analysis in the form of descriptive, evaluative and theoretical analysis was applied as discussed in the previous chapter.

As a reminder to the readers, the following key research questions guided this study:

- What are the conceptualizations, practices and experiences of heads of school, heads of department and teachers about ethical leadership in Zimbabwean schools in the context of turbulence and multiple deprivation?

- What do schoolheads, heads of department and teachers believe are the causes of unethical conduct in the four researched schools in Zimbabwe?
- What is the relationship (if any) between ethical decision-making, the turbulence and multiple deprived contexts at the four selected schools in Zimbabwe?
- How do research participants promote ethical conduct in schools despite the prevailing turbulent and multiple deprivations conditions in at the four selected schools in Zimbabwe?

5.2 Presentation of the findings

The findings that follow are from the school heads, head of departments and the teachers who were participants to this study. Interviews were conducted with each of the four school heads, eight heads of department and twelve teachers after booking appointments. In addition, documents reviews were also conducted at each school. The eight heads of department were interviewed individually after filling in questionnaires. All teachers in the four researched schools answered the questionnaires but only three from each school that gave what I considered deep and rich responses were chosen for individual interviews and these were conducted successfully with twelve teachers. The questionnaires answered by the teachers were submitted to me privately and scanning responses to the open ended questions helped me anonymously pick and ask teachers that I needed to interview. The four schools in the study were: Okukodwa High School, Mapatya High School, Zinthathu High School as well as Ina High Schools. I now delve deeper at the findings from the study concerning ethical leadership conceptualisations, practises and experiences.

5.2.1 Contextual conceptualisations of ethical leadership

The first question in the study required participants to provide information on their conceptualisation of ethical leadership. All heads of school, heads of department and teachers expressed their understandings of ethical leadership within the context of turbulence and multiple deprivation under which they taught and identified certain common ethical leadership practices. They pointed out that ethical leadership had to do with attributes such as doing what is

right, accountability, integrity, honesty, fairness, equality, dignity, cultural and moral values, diversity, respect for individuals and the observance of human rights, some of these are further discussed below using the participants' exact words. Furthermore, the participants highlighted that the context of turbulence and multiple deprivation in which their values were compromised by the bribery, corruption and economic hardships affected their views on ethical leadership.

Firstly, the school head of Okukodwa High School, Mr Motsi, stated that he understood ethical leadership as doing the right thing and acting morally while putting accountability in the fore while the school head of Mapatya High School, Mrs Phiri, espoused ethical leadership as being grounded on integrity and involving rules and boundaries that guide the governing of an institution. She also mentioned fairness, transformation and tough love as important to ethical leadership. Another school Head from Zinthathu High School, Mr Taut, while in agreement with the importance of fairness mentioned by Mrs Phiri, added that financial integrity was vital and that ethical leadership thought of what was best for the learners. This could be seen as having leaners' interests at heart. Lastly, the Head of Ina High School, Mrs Ezine, mentioned the aspects of cultural values, understanding diversity and being moral. In this regard, Mrs Ezine said:

> *It is the leadership that exudes or displays cultural values, that embraces diversity and that also encourages good morals and values among the staff, the learners, and the community members. A leadership that also embraces gender equality.*
> **(**Ina High School Head, Mrs Ezine)

The school heads underscored the value of ethical leadership in their schools (Why do you think they did that? Explain/discuss!) and could clearly state what it was. . Ethical leadership was shown to instil cultural values among learners while embracing diversity and transparency. It was clear in their responses that they saw ethical leadership helping them maintain discipline, effectively and professionally lead their staff members in a manner that was transparent and with accountability. Below is what the head of Okukodwa High School, Mr Motsi, who said:

> *I am more into transparency, whatever I do should be transparent to myself, to those above me and the teachers but at the foremost are terms like accountability and professionalism. This involves sticking to the laid down policy or guidelines.*
> (Okukodwa High School Head, Mr Motsi)

In accord to the above response, Mrs Ezine, in her response to the question on what she understood by ethical leadership said:

> *It involves good and open communication. Being transparent all the time. Lead by example. Trying to walk what we talk.*
>
> **(**Ina High School Head, Mrs Ezine)

The words that emerged from the heads of department in their definition and description of ethical leadership included: right decisions, doing things right, fairness, equity, trust, moral obligations and upholding rules. The heads of department also emphasised on issues relating to transparency and accountability. In the context of turbulence and multiple deprivation, it was clear from the participants that information was communicated poorly. The participants were deprived of information and yearned for transparency and accountability. These are issues that are key to the practise of ethical leadership. (Why do you think these participants had this type of definition? How did this relate/not relate to their context?) One of the heads of department Mrs Nyamvura had a very different conceptualisation of ethical leadership.

Mrs Nyamvura's perceptions were that the concept of ethical leadership to her was a "superficial buzz". When asked to expound on this notion she said:

> *There are "fads" and cycles and words thrown out there that the practitioners themselves can't unpack let alone run with it. And there will also be as many different emphases as there are proponents. The fact that "ethical leadership" becomes topical is in itself telling. We have a world system of rulers not leaders. Now that they are in "leadership" it seems they have to be retaught the very thing which is what should be leading them first before they try to lead others.*
>
> (Mapatya High School Head of Department, Mrs Nyamvura)

While Mrs Nyamvura's response was far from the textbook definition of ethical leadership, it revealed interesting aspects of a qualitative study. Her response presented a personal view to the concepts in a way that shows her initial thoughts when the term ethical leadership was mentioned and a result of processing her initial thoughts as well as establishing a personal standpoint with regards to the issue. It was a response that took into account the turbulence and multiple deprivation in her school that this study established was a result of economic problems and the political instability in the country. Her definition of ethical leadership was influenced by her context that has people in leadership position but not showing the qualities of leadership such as

ethical leadership. Mrs Nyamvura also in this instance admitted to there being "different emphasis as they are proponents'': matters which are part of what motivated this study. These different emphasis have already been and continue to be ventilated in this study.

The context that Mrs Nyamvura found herself in was one of turbulence and multiple deprivation in which the term ethical leadership was hypocritically used. She paints a picture that showed the practitioners in her context unable to clearly breakdown what ethical leadership is and also did not practise it. She demonstrated the lack of practise of ethical leadership because of the context when she highlighted that the leaders themselves required to be retaught on ethical leadership. In the light of this she considers ethical leadership to be *fads* and *cycles*, demonstrating how ethical leadership issues come in cycles of short lived enthusiasms for ethical practices. This influenced Mrs Nyamvura's definition of ethical leadership.

In continuing with the different emphasis in conceptualising ethical leadership, Mr Sibanda, a head of department from Okukodwa High School called my attention to ethics being about right and wrong again. He went further to state that ethical leadership was also about giving guidance to people so that they can make the right decisions. In the light of his response, ethical leadership ceases to be just what and how one does something but also the assisting others by one making the right decisions. Mr Sibanda's actual words were:

> *Ethics has to do with right and wrong. The right type of leadership. Guiding people so that they make the right decisions and they follow them. They do things the right way.*
>
> (Okukodwa High School Head of Department, Mr Sibanda)

In harmony with Mr Sibanda, Mrs Mambo, another head of department, indicated that ethical leadership was what was morally right and echoed the sentiments on making the right decisions when she said:

> *Maybe we are looking at leadership that considers what is morally right, able to distinguish from what is right or wrong, we get that example from God Himself. Within the context of influencing other people, directing them or motivating them to do the right thing.*
>
> (Zinthathu High School Head of Department, Mrs Mambo)

Upholding rules and regulations as well as what policies stipulate were common responses among the heads of department. (Were there any particular reasons why the HoDs responded in this particular way? Explain) the heads of department accentuated the following of rules, regulations and policies in their conceptualisations of ethical leadership. One of the participants, Mrs Makotore, a head of department at Ina High School said:

> *We have policies that we call departmental policies which are guidelines on how we should be operating as a department and those guidelines have to go down to the teachers and the students as well because they are certain standards that are expected of the learners.*
>
> (Ina High School Head of Department, Mrs Makotore)

The teachers that were interviewed generated words like *'hunhu'*, respect, trust, honesty, justice values, professionalism and integrity. A teacher from Okukodwa High School, Mrs Makoni, did not hesitate to introduce a Shona word *'hunhu'* when she expressed how she conceptualised ethical leadership. In further explaining the concept of *'hunhu'*, she portrays *'hunhu'* as part of how one behaves and mentioned that the behaviour must be respectful, tolerant and willing to learn. The exact words from Mrs Makoni were:

> *Ethics, 'hunhu', is the behavior of the learners and teachers. The behavior should be respectful, tolerant and must be open to learning*.
>
> (Okukodwa High School Teacher, Mrs Makoni)

Another teacher from Mapatya High School, Mrs Mantega emphasised on how ethical leadership is related to principles and values. She said the following about ethical leadership:

> *It is leadership that has principles, they have got values. These are the standards that guide our operations and are embodied in the ethics and policies of the institution.*
>
> (Mapatya High School Teacher, Mrs Mantega)

When it came to describing ethical leadership in the light of professionalism and integrity, there were teachers that felt strongly about the value of professionalism. One such teacher, Mrs Chakanyuka emphasises how ethical leaders show professionalism even during exam times and during the enrolment process. Professionalism is discussed later again, stemming from the responses of the heads of department to how they practiced it.

From their questionnaires, teachers from Okukodwa High School produced words such as loving, honest, truthfulness, virtuous, punctual, democratic and accountability. Those from Mapatya High School yielded values, fairness and managerial skills in addition to some of the areas covered by the previous. Zinthathu High School added the following words trustworthiness and being exemplary and Ina High School added words such as respect, justice, transparency, *ubuntu*, empathy, democracy and fairness. The findings from the questionnaires corroborated the findings from the interviews conducted and are also supported by the document reviewed in this study. Most of the words picked up in the conceptualisations are synonymous if not the exact words used by authors such Ciulla (2014) and Branson and Gross (2014) to conceptualise ethical leadership.

The discussion done so far shows that the three categories of participants conceptualisation of ethical leadership. Studies conducted in Zimbabwe on the African philosophy of *'hunhu/ubuntu'* have shown to value family and community needs before personal needs as well as an ethical guide to African leaders and followers (Makuvaza, 2010; Mangena 2011). *'hunhu'* is shown to be all encompassing covering doing what is right, accountability, integrity, honesty, fairness, cultural values and respect which are practices in the findings. This agrees with the ethic of care which deals with knowing and acknowledging the rights of others (Shapiro & Stefkovich, 2016). Although literature presented in the literature review suggest that most school leaders in developing countries have not received training for their leadership positions let alone in ethical leadership, it does not mean they are unaware of ethical leadership issues. I, however, submit that awareness and implementation are two different things. Studies have shown high levels of maleficence even in those countries where ethical leadership training is provided to school leaders (Branson & Gross, 2014). However, awareness of ethical leadership issues does not directly translate to ethical leadership practice. The literature reviewed contradicts the findings in that, the participants though having not received formal ethical leadership training or workshops are not ignorant to ethical leadership, the question is then how are they knowledgeable of it if they have not been taught in their teacher training or leadership training courses. A possible answer can be found in the literature review chapter in which I highlight the increase in interest for issues pertaining to ethical leadership (Northouse, 2018; Yukl, 2013). The other question is

on whether correct conceptualisation of ethical leadership translated to ethical leadership practice in the context of turbulence and multiple deprivation.

In the light of how knowledgeable the heads of school, heads of department and teachers are with regard to ethical leadership, I can surmise that the data on ethical leadership gathered from them is reliable. Their conceptualisations relate with previous findings in Zimbabwe by Makuvaza (2010), Mangena (2011) and Chingwanangwana (2019).

5.2.2 Participants' practices of ethical leadership

The expression of ethical leadership within a school context could be envisaged in two ways. Firstly, in how the ethical leader behaved (practices) and secondly, what others experienced and appropriated it to be ethical leadership. To get an understanding of ethical leadership in the four schools under study, the following critical question was asked: What are the practices and experiences of heads of school, heads of department and teachers about ethical leadership in the four Zimbabwean schools in the context of turbulence and multiple deprivation?

This question was asked to participants to elicit their practices and experiences of ethical leadership in their schools. Their responses varied but showed a deep understanding of ethical leadership but a shallow practise of it. A common thread that ran through the responses on ethical leadership practices and experiences among the different participants indicated how difficult it was to practice ethical leadership in the context of turbulence and multiple deprivation. This explained why the deep conceptualisation of ethical leadership described above was not reflected in practices and experiences. The participants were hindered, *incapacitated* from being ethical as much as they knew how by their context of turbulence and multiple deprivation. Some of the responses in this regard included:

> *Maybe in a nutshell, the temptation for school heads to do something unethical in these difficult times is very high.*
>
> **(**Ina High School Head, Mrs Ezine)

> *I want to make a statement that, I am incapacitated, I do not have money to buy the appropriate dressing for work but I am not going to come to work wearing a torn shirt.*
>
> **(**Zinthathu High School Teacher, Mrs Mudzonga)

The choice by Mrs Mudzongo not to come to work because of a torn shirt due to the fact that she did not have money to buy appropriate clothes for work highlights the context she finds herself in. She paints a picture which agrees with notion of *difficult time* which Mrs Ezine spoke about. The incapacitation indicated in these responses tell of the poverty that teachers are suffering in their context where they even choose to be absent (an unethical practise) because they do not have money to buy clothes. The lack of motivation among the teachers emanates from such issues hence teacher are demoralised. In the light of this, Mr Sabada noted that:

> *As teachers they are demoralised so it will take a lot of effort to convince someone to do the right thing at the right place. Also the economic situation is affecting us as teachers.*
>
> **(**Ina High School Teacher, Mr Sabada)

The economic situation which is characterised by low teacher remuneration, power cuts, and shortages of food, cash, fuel and hyperinflation has affected the dispensing of duties by school personnel. Teachers' professionalism and integrity have been affected as they do not have the economic freedom to avoid temptations that come their way, tempting them to be unethical. An example already given of failure to be ethical due to the economic context is absenteeism. Also closely linked to absenteeism is late-coming. These and other unethical practices that are festered by the prevailing economic situation will be delved into later in this thesis.

What the principals said they practised was not always congruent with what their subordinates experienced. The data that emerged also showed that heads of school, heads of department and teachers did not find it easy to identify the experiences of ethical leadership expressed by another. The shallowness of the examples was in most cases in contrast to the clarity of the understanding of ethical leadership. This can be explained by the fact that the context of turbulence and multiple deprivation deterred the school personnel from effectively practising ethical leadership. Though they were clear on what they ought to do as ethical leaders the difficult circumstances that surrounded them economically and politically discouraged them and demoralised them from being ethical. The conceptualisation of ethical leadership did not translate into implementation due to turbulence and multiple deprivation.

What further emerged from the data was that there were certain traits and practices that might be esteemed to be ethical leadership. The commonly mentioned practices included: being

transparent, leading by example, defining vision and mission, respect, fairness, trust and *'hunhu'*. The Head of Okukodwa High School, Mr Motsi, stressed that transparency was key to his operations as a school head practicing ethical leadership. He cited the need for transparency to the different stakeholders in the school and mentioned that to him transparency was foremost of all the ethical leadership practices that he does. The emphasis of transparency hinted to the lack of it in the context of turbulence and multiple deprivation, to try and highlight the need for transparency Mr Motsi put transparency at the fore. In the context of turbulence and multiple deprivation it is also difficult for a person to be trusted when in possession of public resources. This is another reason why transparency become vital. The importance of transparency was also mentioned by other heads of school but not as strong as how Mr Motsi portrayed it. Mr Motsi ranked transparency first on his hierarchy of ethical practices. In solidarity with other heads of school, the head of Mapatya High School said:

> *I make an effort to be transparent all the time. I clearly define the vision, mission, and values of the said project/work till everyone not only can say it but articulate it.*
> (Mapatya High School Head, Mrs Phiri)

In addition, another head of school echoed the same sentiments when she said:

> *Even if a member of the community may volunteer to do some work it must be mentioned either through letters to the parents' body or through the platform like the Facebook page so that everybody must hear about it and everybody's input in the success of this project.*
> (Zinthathu High School Head, Mr Tatu)

It was clear from the heads of department's responses that they concurred that transparency was an essential part of ethical leadership in the schools. Some of them, in their own ways alluded to its importance by citing the different ways they practiced transparency. Others even went further to make a demand for it from their heads of school hinging on the premises that the heads of school must practice transparency because, they as the heads of department practised it. Financial transparency is shown to be critical in times of economic crisis because people find it difficult to trust anyone with the purse. People are often afraid of the great temptation to embezzle money by one who has access to funds in contexts where there is lack of resources and where everyone is struggling to survive. In line with the practicing of transparency, this is what one of the heads of department said:

We have got a number of issues that need to be informed first as the staff before they are approved anywhere else. We need information to be made clear to us such as the school finances, the budgets and how much is in the school's bank account.

(Mapatya High School, Mr Nyamvura)

From the data gathered, some participants felt strongly about the issue of transparency, hence responses like:

It is about truthfulness, being focused and principled. You have to be principled and disclose the information to the stakeholders in good time and in good faith.

(Ina High School Head of Department, Mrs Mazaiwana)

And:

It all starts with the head. The head is the point person. He is the one who steers the ship, guides the people to say we are following this direction and we are doing things this way and whatever decision that he makes he informs the people and must be in the best interest of the school.

(Okukodwa High School Teacher, Mr Sibanda)

An eye-opening link between transparency and *'hunhu'* was illuminated when one of the participants said,

In Manicaland we have a practice called "kusuma"- in a nutshell its transparency. In a room or circle if there is visitor (even if it's a family member who has been away) they state their business, why they have come, how long for and intentions. This then follows a chain of command at every age level repeating the same/similar message. On acceptance, and it goes back again to the visitor to say "tazvinzwa misha ngeyenyu' which means we have heard and understood then, everyone claps in a coordinated way. You are welcome and have the freedom of the place. For brain storming I adapt the same filter. If your idea loves, serves, blesses people we want to hear it, and pass it around and repeat it /summarise and accept it.

(Mapatya High School Head of Department, Mrs Nyamvura)

Mrs Nyamvura, in her head of department role, amalgamated her knowledge on her upbringing in Manicaland, a province in the east of Zimbabwe, with her leadership role in order to practice ethical leadership effectively. By referring to a practice called '*kusuma*' which is from a Zimbabwean traditional Shona custom, she exposes how transparency is inherent in the Shona tradition and in doing so highlights *'hunhu'* as an integral part her ethical practice. She was not the only one that based her ethical practices on *'hunhu'*. Below are other participants' responses that referred to *'hunhu'*. The first one is how one of the teachers understood *'hunhu'* to represent.

If you are talking of 'hunhu', it starts from the way you talk with elders, your subordinates and to the learners, it is also about the way you talk and behave.
(Ina High School Teacher, Mr Sabada)

The second participant also showed another practical understanding on how *'hunhu'* is achieved and said:

'hunhu' brings amazing results because it touches on relationships, discipline and ethical leadership. When you have 'hunhu', it tells you what you have to do as a child. It is really all encompassing. It embraces all that a person is requires to do.
(Okukodwa High School Teacher, Mr Ngundu)

The disjuncture of conceptualisation and practice of *'hunhu'* can be explained by the lack of application of *'hunhu'* in schools. The general separation of African philosophies and school in Africa highlights the conviction that African philosophies and schools which are generally considered to be institutions designed by the West are incompatible. This is clear from the formalities in greeting that learners at schools are taught to greet in English and not in the African way that shows *'hunhu'* in which they clap their hands while greeting. Another reason was that the practicing of *'hunhu'* was often not well marketed and considered to be backwards and unchristianly (Makuvaza, 2010).

The third participant but in no means the last due to the fear of repetition, was another teacher who said:

Yes, the way things are said and done in our culture, friendship relationships, you name it are underpinned by the philosophy of 'hunhu'.
(Ina High School Teacher, Mrs Ngwenya)

In their practice of ethical leadership, the participants also highlighted the issue of influence on others. There was an agreement among the participants that in their practice of ethical leadership, they influence each other in various ways. This was expressed in examples where school managers and leaders in the form of heads of school, heads of department and teachers influenced each other as well as their learners to behave ethically. The head of Mapatya High School expressed her view on influence by saying:

> *I lead myself first and ask: am I ok in Spirit (my relationship with my God), Soul (does my mind, thinking, will/desires/decisions and emotions align with what is right) and Body is my behaviour and comportment synonymous with a person of value before I try to lead/influence others.*
>
> (Mapatya High School Head, Mrs Phiri)

Another school head was quoted saying:

> *Hob 2:2 says write the vision down, make it plain so that those who see it may run with it. I clearly define the vision, mission, and values of the said project/work till everyone not only can say it but articulate it.*
>
> (Ina High School Head, Mrs Ezine)

She further explained that when people are not aware of the vision, mission and values of the school, they tend to be ill-disciplined because they do not know the purpose of the school. Her deductive reasoning made her point out that such people would be also unaware of their purpose in the school. While Mrs Ezine practiced ethical leadership, she showed here that part of her practise involved influencing her subordinates by instilling the vision, mission and values of the school in them.

Influencing members of the school was also seen in what Mr Tatu expressed when he said:

> *I must show by example, I must be the forerunner. I must also complement those who are demonstrating ethical practices and even the children.*
>
> (Zinthathu High School, Mr Tatu)

By being an example of ethical leadership among the teachers and the students, which he stated as being the forerunner, Mr Tatu showed an important angle of influence. In the above quotation, he highlighted the power of leading by example as well as influencing people's behaviour by rewarding good behaviour which literature speaks of a positive reinforcement. This could also be in form of encouraging learners to follow rules and regulations as practiced by Mrs Ezina, the school head of Ina High School. The presence of positive reinforcement to influence behaviour was also as important as negative reinforcement.

What follows are some responses that demonstrate the practise of ethical leadership that highlighted the existence of punishment within the four Zimbabwean schools.

It is actually a punishable offence when you meet an adult and do not greet them even if you are meeting them for the first time or tenth time because we expect every child to make a good impression to anyone who may decide to visit the school.
(Zinthathu High School Head of Department, Mrs Mambo)

To influence ethical behaviour, Mrs Mambo indicated that punishment is used. This was also echoed by participants from the other schools.

... When your students have confidence in you, they can rely on you to get the best objective opinion whether it is a disciplinary hearing or it is a conflict among themselves...
(Okukodwa High School Head of Department, Mr Motsi)

It is actually a punishable offence when you meet an adult and do not greet them even if you are meeting them for the first time or tenth time because we expect every child to make a good impression to anyone who may decide to visit the school.
(Mapatya High School Head of Department, Mrs Mambo)

You reprimand and punish them and teach them how they should behave.
(Ina High School Head of Department, Mrs Mazaiwana)

Questions on the forms of punishment and the disciplinary procedures flooded my mind but due to this study being on ethical leadership and not on discipline, I had to contend with the shallow responses pertaining this issue. What was clear to me was that in ethical leadership practices within the four Zimbabwean schools, ethical behaviour was influenced by punishment and that the extent and nature of punishment were beyond the scope of this study. It suffices to say that there was an ongoing discussion in Zimbabwean schools on issues pertaining to corporal punishment and other forms of disciplinary actions.

From some of the responses on the practices of ethical leadership, I concluded that respect was a key component in ethical leadership practices in the four Zimbabwean schools. There was something particularly interesting about the responses. The conviction was always that respect is not just that of the young towards the old, the junior officers towards the senior officers or the learners towards their teachers but that respect has to be mutual. The findings showed this and more. The young were required to respect the old as pointed out by Mr Ngundu when he said:

I have applied ethical leadership by teaching learners how to respect their teachers.
(Okukodwa High School, Mr Ngundu)

Another angle of respect had to do with the respect of another's ethical background:

> *I try to promote respect for each other's ethical backgrounds*.
> (Okukodwa High School, Mrs Makoni)

In the same vein, Mr Gwaze said:

> *The most important one (practice of ethical leadership) is the one that we are supposed to respect because it starts from respect. We have students with diverse cultures. We have to make sure that we accommodate student's individual differences as we accommodate them. We emphasize the issue of respect.*
> (Zinthathu High School, Mr Gwaze)

The other response on respect was the respect for the property of others.

> *You should know the expectations of the society, what does the society expect, are you aware of the customs? Do you keep yourself clean, do you respect other people's property and are you serious in whatever you are doing? What are you expecting to give back to the community?*
> (Ina High School, Mr Sabada)

Society is shown to have a huge effect on one's ethical practices. Literature shows the importance of ethics for example Ubuntu emphasises on the community contributing to one's value system (Khoza, 2011), the ethic of the profession is influenced by community standards (Shapiro & Gross, 2013) and how of ethical decisions takes into account cultural needs and local community needs (Branson & Gross 2014). Mr Sabada demonstrate the importance of the community when it comes to ethics and how ethical leaders must consider the community and know what the community stands for when making decisions. It is also important to highlight that decisions made by an ethical leader are for the good of the community (common good).

The head of Ina High School, Mrs Ezine, also raised the aspect of the respect of set out rules and regulations. She referred s to her personal respect for such rules and regulations set out by the Ministry of Education and are commonly known as the code of conduct. She mentioned the policy documents, the Statutory Instrument 1 of 2000, and Circular P38 which he said governed his practices within the school. These policies were not commonly talked about by the other respondents within this study. It was clear that some participants had no knowledge of these policy documents and others did not think they had a bearing on their lives. After the

participants' responses that showed little knowledge of the policies on ethics, I conceded that most of the participants were ignorant of the contents of these documents on ethical policy guidance for Zimbabwean schools. The reader has to note the importance of these documents which deserve much respect as pointed out by Mrs Ezine hence they will be reflected upon in Chapter Seven where I delve deep into how to deal with unethical leadership.

There was consensus among the four school heads on the importance of fairness when leading schools ethically. This was made clear, owing to the fact that schools represent the diversity of the community. There were different religions, cultures, income levels and backgrounds represented in the schools. The heads of department and teachers made reference to the importance of fairness too. Teachers emphasised that the school leaders have to treat teachers equally and this links to fairness.

Mr Motsi, the school head for Okukodwa High School highlighted the importance of fairness when he dealt with disciplinary hearings. He said that when students knew that you were fair, they trusted your judgement even when you are disciplining them during disciplinary hearings. At Mapatya High School, the school head, Mrs Phiri, indicated that her practice of ethical leadership was characterised by tough love, being fair, being transformational and integrity. I asked her to expound on how she practiced fairness, she gave examples of how she treated everyone equally and did not keep grudges. These responses were shallow examples in my opinion and I probed her further to no avail. I noted however, the mention of fairness in her response. The idea of gender equality was mentioned by Mrs Ezine, the head of school of Ina High School, implied fairly treating people of different sexes or sexual orientation. Zinthathu High School Head, Mr Tatu also revealed his practice of fairness when he allowed equal participation even in staff meetings and in his open door policy. Hid exact words were:

> *...everybody takes part even in a staff meeting, I am not always the chairperson, and I should give a chance to even then deputy head to chair the meeting or some of the members of staff.*
>
> (Zinthathu School Head, Mr Tatu)

In expressing the aspect of fairness, six of the eight heads of department talked about fairness. One of them, Mr Sibanda, a head of department at Okukodwa High School said that ethical

leadership was about fairness. He then added equality and equity as other words closely related to fairness and commented that:

> *It should basically be about fairness and equality, promoting even the girl child as well as the boy child that is both female and male staff. Anyone who is capable or qualified must be put in that position and also integrity.*
>
> (Okukodwa School Head, Mr Sibanda)

Similarly, Mrs Ndoro, the Head of Department at Okukodwa School talked about fairness highlighting how she promoted it and said:

> *Why I usually communicate this to my students is fairness… Fairness is the first thing that one can use to gain trust. I also practice it on my students. I try to be as fair as possible and as impartial as possible in the manner in which I treat my kids and in the manner in which I interact with them.*
>
> (Okukodwa Head of Department, Mrs Ndoro)

Mrs Ndoro went further to stress her point on fairness by referring to the distribution of resources. She made it clear that resources had to be distributed fairly and that it was her responsibility as a Head of Department to police the distribution of resources and make sure it was fair. This was a very crucial practice especially in a context that was marred by turbulences and multiple deprivation. The scarcity of resources brought about a huge temptation of corruption and favouritism. I submit that it takes one with an inclination towards fairness to ensure that resources are distributed fairly. Ethical leadership is in this case about advocacy for fairness.

The views expressed by Mrs Ndoro above agreed with the sentiments shared by Mr Murimba, a teacher at Mapatya High School who said:

> *We need to say the truth as it is and we need to share those resources fairly and impartially. Making everyone understand that truly we have nothing but if we try and share us will all have something.*
>
> (Mapatya High School Teacher, Mr Murimba)

Still on fairness, Mrs Mambo, a Head of the Department at Mapatya High School, indicated that in her school, all students were given the same "code of conduct" by their register teachers. She proceeded to explain that this made learners have the same understanding of what is expected of

them and the consequences of their behaviour. The code of conduct in her school covered issues such as general behaviour and dress code. On her part, she oversaw a group of register teachers and their classes dealing with behavioural issues and handling the discipline of the students under her register teachers. She handled an average of two disciplinary hearings per month and pointed out that these were made easy to conduct by referring to the code of conduct. As the code of conduct given to the learners was the same, she commented that meting a punishment in the light of the code of conduct becomes a fair practice.

Similarly, being fair in practicing ethical leadership for Mrs Mudzonga involved the school members being aware of the ethical values of the school. She stated that, "we all know what is expected of us". There was an element of fairness when the members of staff were all aware of the same things. She then went on to highlight her departmental policy that was made known to all of her department members and the standards that were expected from every learner. In her concluding remarks on this, she said:

> *So, what I am simply saying is that ethics that we have assist us to run departments are departmental policies which are guidelines of how we should be using as a department and guidelines that have to go down to the teachers and the students.*
> (Zinthathu High School Head of Department, Mrs Mudzonga)

Another angle that the issue of fairness came to the light from was with regards to promotion. Mr Makotore, the Head of Department at Ina High School, revealed that ethical leadership practice has to come in the form of promoting people because of their merits as this promotes hard work. However, in his view, this was not the case in her space and therefore it was unfair. This study will reveal some of the causes of such unfair promotions. His observations concurred with some of the teachers' observations with regards to fairness as an attribute of ethical leadership practice.

One such teacher said:

> *I try to promote respect for each other's ethical backgrounds as wells as* ***fairness*** *in whatever is being done to teachers and learners as well.*
> (Mapatya High School Teacher, Mrs Mantega)

Another response:

In my capacity as a leaders I have tried to adhere to all the rules and treated others equally.

(Mapatya High School Teacher, Mrs Chakanyuka)

Mrs Chakanyuka highlighted the value of equality. Equality and issues surrounding it were in the limelight especially when it came to racial, sexual and economic biases. Similar to the quotes just referred to, Mr Makoni, a teacher from Okukodwa High School, indicated the following about his ethical practices:

I try to promote respect for each other's ethical backgrounds as wells as fairness in whatever is being done to teachers and learners as well. Ethics equates everyone. It brings some form of equity within the school.

(Okukodwa High School Teacher, Mr Makoni)

This too covered fairness. The idea that was portrayed by Mr Makoni and Mrs Chakanyuka suggested that fairness was good for all. It was good for the person who was practising it and for the person that was directly affected by the decision. In addition, those indirectly involved find the decision made with fairness to be good because they consider it fair, satisfying and can have faith in the system. In addition, in his practice of ethical leadership Mr Makoni emphasised that he just did not only practice fairness but also promoted respect of other people's ethical backgrounds and fairness. He did not only practice fairness but also promoted its practise in other words he influences others to be fair. I submit that this study further interrogates how to promote the practice of fairness.

Another word that went together with being fair was equality. When someone was fair, he or she treated people equally. Equality had to do with distributing resources equally as mentioned before without favour or partiality. As mentioned before, treating people equally looks not at their gender, race or background. The following teacher covers this notion in the quotation that follows:

Everyone feels that their subject is equally important. If the school starts to treat everyone equally, this removes some of the ethical issues mentioned. At the end of the day the teacher feels like the employer does not care about me.

(Zinthathu High School Teacher, Mrs Mpofu)

Mrs Mpofu revealed that when teachers were not treated fairly, they behaved unethically. She related the concept of fairness to caring, noting that if treated unfairly, and the teachers would feel like the employer does not care about them. Other participants that also referred to caring as being part of ethical leadership practice included Mr Gwaze and Mrs Muzunze, teachers at Zinthatu High School.

Another participant that highlighted equality was Mr Sibanda, the Head of Department at Okukodwa High School, who was cited earlier in this chapter. He was noted to have said that fairness, equity and equality went hand in hand with ethical leadership. This concurred with the view of treating people equally as described by Mr Makoni and being trustworthy as indicated by the participants that follow.

Mr Sibanda, a head of department at Okukodwa High School, related trust to fairness in a very subtle way. His view was that trust was based on fairness. So, he submitted that when he was practising ethical leadership, he emphasised being fair and when he was fair his students trusted him. They would trust his judgement and his decisions pertaining to their progress, behaviour and performance. From this view, one was convinced that being fair built trust. From being fair, Mr Sibanda reported that he got trusted by his learners because he was fair. I also put forward that being fair involved following the set rules, policies and guidelines in coming up with a decision or a judgement pertaining to someone's behaviour.

All the categories of participants hinted to the following and adhering to rules, code of conduct, regulations and policies. Some of the responses in the same vein were:

> *In my view the only way to overcome the various temptations (of unethical practices) is to respect the rules and regulations of the ministry that is the codes of conduct.*
> (Ina High School Head, Mr Ezine)

> *As a school we have a clear cut mission statement, we also have a booklet which annunciate all the school rules. When a child gets into the school or when a new member of staff joins the school they are given a booklet which is called the Code of Conduct.*
> (Zinthathu High School Head of department, Mrs Mambo)

> *In my capacity as a leaders I have tried to adhere to all the rules…*
> (Mapatya High School Teacher, Mrs Mantega)

In describing their adherence to rules, regulations and policies, the participants used words like respect, annunciate and adhere. These words showed commitment and devotion to the rules, regulations and policies. One of the teachers, Mrs Mudzonga of Zinthathu High School, saw this as professionalism and mentioned that she urged her fellow teachers to act professionally especially when dealing with students affairs. I submit that professionalism is key when dealing with all school affairs.

Mr Sabada, a teacher at Ina High School, also reflected on how teaching a profession was. In a response loaded with passion relating on how he practiced ethical leadership in his school, he said:

> *Our profession has certain standards, which are set… seen in the way you dress, the way you talk, the way you give your tests, the way you impart knowledge, the way we are in conduct with each other, it should show high levels of integrity … So, teaching is a profession.*
>
> (Ina High School Teacher, Mr Sabada)

By being professional, Mr Sabada made us see that he was following certain standards when it came to professionalism and these standards are set. This highlights the presence of some form of organisation in the scheme of things that sets out these professional standards. Mr Sabada added that while teachers were the largest number of civil servants in Zimbabwe, they did not have a professional body. This study found that the professional standards were not from the teacher unions which were confessed to be in existence and were highly politicised but came directly from the employer, the Ministry of Education.

From the questionnaires filled in by the teachers and heads of department at Okukodwa High School on ethical practices, there were a number of issues that came up that were also found in the interviews carried out. The common issues include honesty and integrity which involve the presentation of the financial report and in the procuring of items to use. Another common issue was communicating ethical standard by having workshops, educating the staff and students of ethical standards. This also covered staff development on professionalism. The aspect of togetherness (teacher unity) was the new thing from questionnaires where one of the respondents said there is generally a good sense of unity among the staff at her school. Compassion in the sense of how the school management team understands the problem that teachers are going

through and respect of human dignity despite their gender were also points raised from the questionnaires. I had to also consider the practices in the light of the documents reviewed.

The documents reviewed included: The Constitution of Zimbabwe which provides that education is a basic human right and the foundation of social, cultural and economic development; the Education Amendment Act (2006) which advocates for equal education for all; the Teacher Professional Standard (TPS) which helps in the monitoring and supporting of teachers; school Codes of Conduct which stipulated rule and regulations regarding behaviour and dress code for the schools. The contents of these documents advocated for ethical behaviour among the members of the school community.

From the interviews, the questionnaires as well as the document reviews there is concurrence of the evidence of ethical practices in the school. Just like in Chapter Three of this research where the multiple paradigm theory by Shapiro and Stefkovich (2011) highlight the ethics of care, justice, critique and the profession, the responses of the participants reflected these ethics to. For the ethics of care participants practiced *'hunhu'*, communicated and were fair. Being exemplary, fair and transparency also indicated the ethics of critique and the ethics of justice. As for the ethic of the profession, the participants demonstrated it by saying they trust, communicate and follow the rules and regulations. Besides, the documents like the Teacher Professional standards govern their profession.

The practices of ethical leadership yielded a number of issues among participants. It is clear that the practice of ethical leadership involves being transparent, leading by example, respecting others, fairness, adherence to rules, regulations, standards and policies, trust and professionalism. The practices are made more effective by urging others to do the same and communicating them. In all fairness the responses provided were evident to the presence of ethical leadership practices within the four Zimbabwean schools. However in the light of the turbulence in the economy and the multiple deprivation that the schools found themselves in, this was not sufficient to return their schools to their former glory.

5.2.3 Ethical leadership experiences in the schools

This part of the study discusses and analyses the ethical leadership experiences the participants had from one another. The questions asked the school heads, heads of department and teachers in

the four schools during the interviews were governed by the research question which asked: **What are the experiences of heads of school, heads of department and teachers about ethical leadership in Zimbabwean schools in the context of turbulence and multiple deprivation?**

All the participants interviewed in this study admitted that they had experienced ethical leadership from another. This led to the interrogation of the nature and form of the ethical leadership experiences that emanated from the participants responses. It was clear from most examples that the performance of ethical leadership was often in the upward direction. It was rarely in the horizontal direction (people at the same level), or downwards from the people below. Hence teachers cited examples of how their heads of department and heads of school were ethical and the heads of department gave examples of how they had experienced ethical leadership from their heads of school. The heads of school cited examples of their superiors.

The experiences that were mentioned by the participants included having their superiors appreciate them and even being reprimanded. Some mentioned that their superiors practised ethical standards set by the Ministry of Education while one of the participants commented that their leader was exemplary. Practising democratic principles, fairness, communication skills, being firm and goal oriented as well as *'hunhu'* can out as some of the ethical leadership practices the participants experienced. The specific quotations follow and are discussed.

A teacher from Okukodwa High School, Mr Ngundu, said:

> *Yes I have experienced it from leadership and it came as a form of being appreciated in what I had done and being reprimanded.*
>
> (Okukodwa High School, Mr Ngundu)

Relating how he experienced ethical leadership from his superiors, Mr Ngundu, made an interesting contribution. To him he saw the appreciation of his work as being an ethical action. In the Zimbabwean Shona culture there was a word '*tsika*' which meant how people related including appreciating the work done by someone. Mr Ngundu confirmed that this important concept enshrined in *'hunhu'* was demonstrated by his superior. By mentioning being reprimanded, he underscored once again an expression of *'hunhu'* where when has *'hunhu'* he or

she will not let any wrong go without being corrected. This was also confirmed in the follow up questions.

The practice of ethical standards stipulated by the Ministry of Education was a clear indication of the practice of ethical leadership. To have a participant comment on experiencing this from another confirmed an experience of ethical leadership. Mr Murimba, a teacher at Mapatya High School, reflected on how his superiors followed ethical standards, were elevated because of their impeccable ethics and how he learnt a lot from them. So, being ethical brought about professional progression and sent a message to subordinates. Mr Murimba said:

> Yes, they practiced ethical standards, there are so many of them (examples of experiences) and so because of those ethical standards they (people that practiced ethical leadership) rose to higher levels even up to national level. I have been a subordinate to them and I learnt a lot. They rose through the ranks and now are at higher positions.
>
> (Mapatya High School Teacher, Mr Murimba)

The idea that one's actions regarding ethical leadership had an influence on others was clear in Mr Murimba's utterances. There was an element of the leaders being looked at as an example for acceptable conduct by their subordinates. In relation to this the Head of Department at Mapatya High School, Mrs Nyamvura, cited her superior's dress code which she called being 'formally dressed… in a jacket and tie' as inspiring to the younger teachers to follow suit. When I asked her about the source of the dress code she referred me to the statutory instrument. This reveals the experience of an exemplary superior. Mrs Nyamvura also brought to light how an ethical leader sought the input and agreement from others when making decisions. She highlighted the democratic procedure in her school when she made reference to how she experienced ethical leadership from others. She said:

> *Others have managed to lead well by applying democratic principles where they seek consensus.*
>
> (Mapatya High School, Mrs Nyamvura)

According to Mr Mashona's experience of ethical leadership from his superiors at Ezinthathu High School, there was evidence of fairness being practiced by his superiors. In a statement, Mr Mashona showed how his superiors understood that he sometimes also had his personal issues to attend to and they gave him time to do so just as they would take time off to attend to their own personal issues. His exact sentiments were:

Sometimes my bosses are also absent attending to their personal issues so, they understand why I have to also attend to my personal issues.

(Ezinthathu High School, Mr Mashona)

The communication between the leaders and the led was also brought to the light. Mr Ndoro's response to the question on his experiences of ethical leadership from others indicated the aspect of communication. He opened our eyes to how communication was two-way, involving speaking and being listened to and listening and being spoken to. His response was:

I can communicate anything that disturbs my work and get a helpful response from my superiors. Even my plans, my personal plans I can tell them whatever I am doing that is likely to affect my performance. I inform them well ahead before I have absented myself then arrangements for my classes are made. It also shows that my supervisors trust me.

(Okukodwa High School, Mr Ndoro)

What quickly comes to mind was the response from Mrs Makoni, a teacher from Okukodwa high School, regarding *'hunhu'* which related to the issue of communication. Mrs Makoni contended that you could tell whether a person has *'hunhu'* or not by the way they talk. There was a manner of communication that demonstrates *'hunhu'* and yet another that does not. Hence, the idea that Mr Ndoro puts forward of his experience that demonstrate communication as an ethical leadership quality holds.

The other issue raised with regards to experience of ethical leadership from others was from Mrs Mazaiwana when she talked about how firm her superiors were. This gave them an air or authority and an emphasis on principles from which they are not easily shaken. She mentioned the aspect of the school leaders having a business-like attitude towards their work. This can be relate to what Mrs Joakinyu referred to as being goal-oriented. In this regard, the picture painted was that of individuals that have set goals, mission and vision that they firmly hold onto.

One of the heads of school, Mrs Ezine, the head of Ina High School commended her staff for resisting bribes. It was the only response that I received that looked down to point at ethical practices from subordinates. Her exact words were:

Yes, I have come upon those incidences quite several times among my staff. I have received complaints from my staff about people coming forward to them trying to offer them bribed so that they may influence my decisions. So they came and informed me that so and so has come to me offering me this so that we can offer them

a place at our school. I am actually very proud of most of my members of staff for standing against such unethical practices in this way.

(Ezine High School, Ina High School)

From the questionnaire from the four schools, it was clear that the participants experienced ethical leadership from others. The participants' responses yielded the following results: the school leadership was seen promoting professionalism and integrity as well as bringing about a spirit of unity and a spirit of teamwork. The participants also pointed out that their superiors acted in an exemplary manner and instilled the spirit of togetherness. Some of these responses could have been interrogated further if they were interviews but with questionnaires I can only be contented with the information that was there. In my study, the information-rich questionnaires led to interviews with the participants that had answered them. This helped me in probing some of the issues in the questionnaires further.

The experience of ethical leadership from another as discussed in this section demonstrates the presence of ethical leadership within the four Zimbabwean Schools in this study. I have just cited in this section the ethical leadership experiences only and have left out unethical leadership experiences for a section in the next chapter that deals with unethical leadership issues in the four Zimbabwean schools. During the interviews that were conducted, participants often mixed ethical and unethical leadership issues but in order to give order to my study and analyse the data effectively and efficiently I have separated the two. This also assists in discussing the importance of ethical leadership and the disadvantages of unethical leadership practices.

In the face of the dire socio-econo-politico context that the four schools found themselves in, there were notable practices and experiences of ethical leadership. In these turbulent and multiple deprivations contexts, the participants' responses unearthed various ways in which people practiced and experienced ethical leadership. The question that then needs to be addressed is how these compared to the unethical practices in the similar context?

5.3 Conclusion

This chapter presented and discussed the conceptualisations, practices and experiences of the participants in relation to the research questions of this study. It identified the different facets that make up the participants' conceptualisation, what they do and what they observe others doing in relation to ethical leadership. Thus there is evidence of knowledge and application of ethical

leadership within the schools under study. The chapter that follows looks at unethical practices and their causes as well as their effects in the four Zimbabwean schools in context of turbulence and multiple deprivation.

CHAPTER SIX

UNETHICAL LEADERSHIP PRACTICES IN THE SCHOOLS AND THEIR CAUSES

6.1 Introduction

In the previous chapter, I presented the conceptualisations, practices and experiences of the school heads, heads of department and teachers of ethical leadership practices in their schools. This chapter now presents and descriptively analyses data on the unethical leadership practices and their causes in the four Zimbabwean Schools under study. Since not all unethical leadership practices occurring in the schools should be attributed to the turbulent environment prevailing in Zimbabwe, this chapter seeks to explore only those that were perceived to have been directly triggered by the current turbulence and multiple deprivation in the country. A critique of the findings will be done based on the research questions and the literature review, together with the theoretical frameworks covered in Chapter Two and Three. The content analysis process described in chapter four is used as a guide.

6.2 Discussion of findings

This part of the study addressed the second critical question which is 'What do school heads, head of departments and teachers believe are the causes of unethical conduct in the four Zimbabwean schools?' The questions that the participants were asked were: 'Can you give examples of unethical conducts that you have observed in your school?' and 'What do you attribute those unethical practices to?' Responses to these questions mainly highlighted the following unethical practices: embezzlement of school funds; bribery and corruption; physical, verbal and sexual abuse; nepotism. The other unethical practices that were noted both not as vehement as the ones already listed were: late coming, inflating of school marks and absenteeism. The responses from the school heads, heads of department and the teachers that pertain to the questions are presented and discussed below.

6.2.1 Embezzlement of school funds

There was an agreement amongst most of the participants in this study that there was explicit abuse of funds and lack of financial integrity in schools as well as other sectors of the economy due to the turbulence and multiple deprivation in Zimbabwe. The embezzlement of fund in schools occurred mainly in the higher offices of the school and sometimes with help from the

School Development Assosiation members. The issues of embezzlement by SDA member in collusion with school Heads, as well as irregular tender processes for projects to benefit Heads and SDC/SDA members are recorded by Mafa and Nyati (2013) and Mupindu (2012). In schools unethical undertaking involving school funds were also reported in which the School Development Committee chairman of Milton High School admitted to having used the school funds for his own business (News Day of February 18, 2012).

The government of Zimbabwe directed audits in 2015 that revealed scandals of millions of United States dollars by heads of school in collusion with the SDA from fees and levies. One of the participants, Mr Motsi, the School Head for Okukodwa High School had this to say on embezzlement of school funds:

> *At some point it was discovered there were two receipt books, where fees paid by parents was not recorded into the correct book. In one case the money paid in is receipted into one book and in the other in a different. Normally, unethical conduct or practices done by school heads is to do with school monies. What you see is that unethical conduct mostly is to do with school monies, they would like to take short cuts.*
>
> (Okukodwa High School Head, Mr Motsi)

Another head of school Mrs Phiri of Mapatya High school reported an incidence whereby money way siphoned from the school accounts by saying:

> *We have instances also where funds are siphoned out of school accounts. We have Mr so and so who has been suspended because of misappropriation of school funds.*
>
> (Mapatya High School Head, Mrs Phiri)

Even though there was an element of multiple deprivation in the context under study, these two participants made it clear that there was misappropriation of funds. In the midst of meagre resources there were some payment of funds into the schools which was shown in the above responses to be sometimes misappropriated. Mr Phiri reported of how one of the top staff members in the school was suspended due to issues of abuse of school funds.

The burning issue for me was to also interrogate the causes of such unethical behaviour. In this regard, Mr Motsi attributed the embezzlement of funds to greed, poor salaries and the environment. He painted a picture that illustrated that the embezzling of funds was mainly as a result of the financial woes that the teachers, heads of department and heads of school were facing. While I did not cast a shadow on the aspect of greed pushing the school personnel to

embezzle funds, I relied heavily on the participants' responses. Mr Motsi's exact words on causes of embezzlement of funds were:

> *I think on the school heads it is greediness in leadership though in the earlier years of our democracy, school heads were highly paid. The amount that they were paid was highly satisfactory you would run your school errands knowing that I am going to get so much money. But now the economic conditions are so dire, they are forcing people to do unethical things, teachers to be unscrupulous, because the money they are being paid is little.*
>
> (Okukodwa High School Head, Mr Motsi)

On the same issue regarding causes of embezzlement of funds, Mr Phiri also fingered the monetary constraints that the school staff members were experiencing. He said:

> *I think you are aware of the amount of money that teachers are being paid as civil servants. They are tempted to do things which will give them a little extra whether they are ethical or not. These days they talk of "hustling to survive", and that even involves embezzling school funds. Where maybe the deputy, the school head and some teachers close to them can connive. I think the environment is not conducive to promote ethical leadership in Zimbabwe as it is.*
>
> (Mapatya High School Head, Mr Phiri)

Among the heads of department, the issue of embezzlement of funds was also mentioned. They associated unethical practices with how certain decisions on money taken by the heads of school left them questioning the integrity of the school leaders. One such expression of dissatisfaction on how funds were managed at Okukodwa High School was by Mr Sibanda who said,

> *What you see is that unethical conduct mostly is to do with school monies, they (the school heads) would like to take short cuts. The school head would want to do things by him/herself without a committee like a fund-raising committee.*
>
> (Okukodwa High School Head of Department, Mr Sibanda)

While short cuts mentioned by Mr Sibanda may be attributed to lack of financial control by school leaders as alluded to by Zhuwau and Shumba (2018), the findings show a clear lack of ethical leadership. The selfishness demonstrated by a school leader who embezzled school fund does not characterise an ethical leader. According to Branson and Gross (2014) an ethical leader will not embezzle funds because an ethical leader is diligently committed to act ethically.

When money has been collected through school fundraising initiatives, the lack of transparency and accountability leaves the money prone to abuse. This is what another head of department

from Ina High School, Mrs Mazaiwana, highlighted when she weighed in on the embezzlement of school fund. Her actual words were:

> *If let's say you have those that they say you come with your own clothes and pay money, and this money is collected through the class teacher and then the money is brought to the offices but if they are no receipts involved where you say you go write on a piece of paper that the students have paid, the money is very vulnerable for abuse.*
>
> (Ina High School, Mrs Mazaiwana)

Elaborating on the causes of the embezzlement of funds in the four schools under study, the heads of department raised some interesting points. They attributed this unethical practice to greediness, selfishness, lack of transparency, no accountability, the absence of care for the less fortunate and poverty. The general impoverishment in the society was indicated to be a driving force for embezzlement of school funds by Mrs Nyamvura and Mrs Makotore when they respectively said:

> *Poverty has driven many into the temptation of taking what does not belong to them. For example, in the absence of clear monitoring of the funds that come into the school, a head of school and those with access to the money are often tempted to take for their own personal use*.
>
> (Mapatya High School Head of Department, Mrs Nyamvura)

> *The inability to make ends-meet among teachers brings about selfish motives that may involve taking from the school funds. The widespread poverty and financial challenges in the nation are a cause for some of the financial misconducts.*
>
> (Ezine High School Head of Department, Mrs Makotore)

Selfishness, greediness and lack of care for others mentioned above are given as causes of unethical practices in schools though in themselves are unethical practices. It must be taken into account that unethical practices, in the light of this, can be regarded as causes and also a result of other unethical practices. I therefore put it forward that unethical practices are cyclic in their nature, a result of one unethical practice is a cause for other unethical practices. For example, the greediness, selfishness and lack of care for others of the participants has been shown to cause embezzlement of funds in the four schools under study.

Some of the participants were aware of the repercussion of embezzling of school funds. Though the consequences of embezzling funds are dire as they can lead to serious charges,

which the school staff were quite aware of, they do not seem to deter some of the school employees from embezzling money. One of the participants said:

> *A person can actually be charged through the courts of law to say you embezzled public funds, they are not just school funds, but they are public funds, therefore you are supposed to appear before a magistrate, and you can be charged for that.*
> (Okukodwa High School Head of Department, Mr Sibanda)

The teachers likewise shared their experiences with regards to the embezzlement of school funds. In their responses, just like the heads of school and heads of department they pointed out to how funds were stolen in schools by those who are meant to make good decisions that benefit the school with them. They also agreed with the embezzlement of funds in school being caused by greed, lack of accountability and lack of care.

On greed, Mrs Chakanyuka, a teacher at Mapatya High School demonstrated how some high-ranking officers in her school who actually get paid more than her were suspected to be benefiting illegally from the school coffers. In her response she showed that if she was given the chance she would do likewise as she felt she needed money more than her superiors who earn more than her. She seemed to justify such unethical thoughts with the reason that if the superiors do it, why can she not. Her actual words were:

> *I am often wondering why people that earn more than me in the school still get money illegally from the school coffers, I just think some people are just greedy. They get paid more and steal again, we who have less should be the ones to get it. If I ever get the opportunity, I will do the same…I am more in need than them and besides what is good for the goose is good for the gander.*
> (Mapatya High School Teacher, Mrs Chakanyuka)

On lack of accountability, Mrs Ngwenya of Ina High School indicated that she could not remember the last time the school had given financial statements to the stakeholders. She confessed that these might have been discussed within the School Development Association meetings that she was not part of, but she worried about the secrecy around the school finances. Mrs Ngwenya added that:

> *Disclosing the financial status of the school shows accountability. I believe that financial statements have to be disclosed especially if you are leading in public institution because that is what will bring people to contribute and understand how the system works and eliminate any suspicion of abuse of funds.*

(Ezine High School Teacher, Mrs Ngwenya)

Sentiments such as the ones that came from Mrs Ngwenya indicated a sense of respect of the value of accountability. From her response it becomes apparent how ethical practices are linked to accountability and unethical practices are linked to the lack of accountability. The lack of accountability can also be linked to lack of communication. Communication was shown to be a key component of ethical leadership in the literature in chapter two. It is also important to point out that while all the information in the schools may not be open to all people in the school at all times, a general sense of openness is thought to iron out doubt about the administrations conduct especially when it comes to finances. Besides, the use of public funds must be made public. This was the general feeling among the teachers interviewed in the four Zimbabwean Schools.

Related to the issue of accountability is care. The lack of care talked about by the heads of department mainly referred how the leaders do not care about the ones they lead so they selfishly enrich themselves with resources meant to help the led. This lack of care is what some heads of department thought caused embezzlement of funds. On the other hand, teachers felt their employer (who happens to be an employer in common with heads of school and heads of department employer) had no regard for their well-being hence showed a lack of care for their impoverishment. In this case again the lack of care is leading to embezzlement of funds. What this shows in that the embezzling of funds occurs because there is no care about the effects of the embezzlement and also there is lack of care sensed by the employee that makes him/her embezzle funds. Explaining the causes of embezzling of funds and lack of care in schools, Mrs Mpofu from Zinthathu High School said:

> *At the end of the day the teacher feels like the employer does not care about me. This is what then caused people to indulge in unethical practices.*
>
> (Zinthathu High School Teacher, Mrs Mpofu)

It was also clear from the questionnaires filled in by the teachers that being sneaky with school funds was a common occurrence in schools. The teachers at Okukodwa High School linked honesty and trustworthiness to transparency when they talked about sharing of financial reports as being able to deter the embezzlement of school funds.

As for the causes of embezzlement of funds, the questionnaires produced responses that were much like the interviews. Some of the causes highlighted were the lack of incentives to boost morale; general economic hardships due to rated earnings; and dishonesty. These causes relate to lack of care which explains the poor morale and the financial problem that are because of the prevailing economic conditions.

All the three groups in the study, that is, the school heads, the heads of department and the teachers agreed that the poor remuneration motivate the embezzlement of school fund. They highlighted that the absence of care, greed, lack of accountability, lack of transparency fanned the flame of financial dishonesty. The late payment of salaries and bonuses embellished the issue as they felt that they had to be paid one way or the other.

Embezzling school funds go against the values of *Ubuntu* and the ethical paradigms. Values given by Khoza (2012) such as integrity, honesty and considering others before oneself were compromised heavily. The ethic of care that covers caring for others becomes important too in this instance because the economic situation pushed some of the employees to a point where they did not care anymore.

At this part of the study, it is established that the economic environment had a negative effect on ethical leadership in the four Zimbabwean schools under study. The responses from participants supported this assertion.

6.2.2 Bribery and corruption

The participants drew my attention to another dimension of lack of financial integrity that is equally surreptitious and dishonest as embezzling school funds: taking of bribes and corruption. The enigmatic act of bribery and corruption is made clear by the way the participant rarely mentioned the act of bribery and corruption by name. They often beat about the bush on issues on of bribery and corruption and demonstrated the richness of their vocabulary in talking about bribery. This demonstrated the privacy that surrounds bribery and corruption as well as its widespread in the schools under study. The words and phrases that came up included: bribe; corruption; kick-back; something; gifts; these words are used interchangeable by participants to indicate illegal financial benefiting involving being illegally paid for a service or to look away.

Bribery was mentioned by Mrs Ezine, the head of Ina High School as something she was not proud of to have mentioned among her staff. She related on how her staff members had influenced the results of a particular sporting activity. When she spoke about the incidence, she sounded disappointed and embarrassed by the behavior of her staff members. In the light of her disappointment and embarrassment, I assert that the unethical practice of subordinates has an effect on the superiors. As much as we have seen unethical practices as weighing heavily on those below in the organogram of the organisation, we must not be blinded to its effects to those above. Mrs Ezine was affected by the acts of bribery of her subordinates. She said:

> *There are areas that am not proud of where members of the coaching staff have been tempted into influencing the results especially in the sporting activities so that results can also come out in our favour by accepting bribes.*
>
> (Ezine High School Head, Mrs Ina)

A head of department at Okukodwa High School, Mrs Ndoro also showed how bribery has had its tenterhooks on student enrolment. She showed how some people in the schooling community make a business out of student recruitment by illegally taking money from parents and guardian with the promise of getting their children places in the school. As economic standards have declined in most schools in Zimbabwe, very few schools are well equipped to provide quality education to children. The schools that are able to provide acceptable standards of education with sufficient resources are on high demand. Parents are shown to sometimes pay bribes to get their children into the well-resourced schools. The illegal selling of schooling places is shown here as a common thing. Mrs Ndoro is quoted as saying:

> *Student recruitment... maybe someone wants to bring their child for Form 1 or Form 5, there are individuals in schools who would ask for a bribe to secure a place …the prices are ridiculous.*
>
> (Okukodwa High School Head of department, Mrs Ndoro)

Teachers also spoke of how bribery was used in staffing, passing learners and waving punishments. The school under study are all in the capital city of Zimbabwe where transport, electricity and water are easily accessible. Most teachers therefore prefer teaching in these areas. There were some teachers who expressed their concern that getting a teaching position in urban areas required paying of bribes to officials. People bribe to get a share of the limited item and demand bribe to supply a limited resource. It is a vicious circle of unethical behaviour. Bribes

were also reported to be in effect when a struggling learner's parents pay the teachers to make their child pass. In addition, some of the decision makers in the school were reported to flout the disciplinary procedure by waving off expulsions of certain learners who had been implicated in offenses that warranted their expulsion. These issues came mainly from the teacher and were not corroborated by the heads of school nor heads of department. This emphasized the importance of gathering data from the different levels of the teaching staff.

Mr Motsi the head of Okukodwa High School also reported acts of corruption with regards to placement of learners in schools. He said:

> *A person will say give me so much money so that I can get a place for you. That is corruption as well. Even we see it at the passport office if you…*
>
> (Okukodwa High School Head, Mr Motsi)

In his report of corrupt activities in his school, Mr Motsi likens the corruption in schools to that at the passport office where people pay to get services that should be given free of charge by civil servants. When asked about the reasons why such corrupt activities occur, he explained that the shortage of resources, high demand for the few resources and the personal financial needs of the school officials. Mr Motsi noted that though corruption can be reported to the Zimbabwean Anti-corruption Watch, from his experience the investigation takes too long, and the Zimbabwe Anti-corruption Watch was under-resourced too.

It is clear that when resources are few, people would be happy to pay in order to get it. One of the heads of department, Mrs Mazaiwana related how a parent informed her that she was taken aside by one of the teachers in her school and told that she could be 'assisted' in getting a place for her child for about US$100. As certain schools are on high demand due to their academic excellence, location and culture the demand for such schools is high. In her narration of events, she said:

> *I will give an example, getting a place for Grade 1 and Form 1 is very difficult especially in a school of choice. Those two particular grades, Grade 1 and Form 1 people want certain schools, and they will try by all means to influence so that they can get into those schools.*
>
> (Ina High School Head of department, Mrs Mazaiwana)

While it is generally agreed that corruption is very bad to the school and the society, Mrs Mazaiwana gave an interesting view about its cultivation in the context of turbulence and

multiple deprivation. She called corruption a temptation in that it gives you an opportunity to meet your needs at the expense of your integrity.

Mrs Ezine the head of Ina High School added the word kickback to the words that describe corruption and bribery. Describing what kickbacks are without really saying the word kickback, Mrs Mazaiwana describes an incidence where a project was supposed to be done at her school that involved the rebuilding of a burnt down building. A number of contractors were alleged to have approached certain members of the school management to offer them 'something' if they were awarded the contract. Some of the participants who reported similar occurrence said the following:

> *Sometimes members of staff received gifts from parents this can lead to favouritism.*
> (Zinthathu High School Head of Department, Mrs Mambo)

One of the school heads Mrs Ezine of Ina High School used three words to show this unethical practice when she was highlighting that there were other ethical challenges in her school. The variety of words used by Mrs Ezine to refer to bribe and corruption indicated the different forms in which school employees fleece off money from desperate parents, guardians and businesses that they may be dealing with. Literature has also indicated this unethical practice is a nationwide problem. Mrs Ezine's actual words were:

> *There are other challenges outside bribes, corruption and kickbacks.*
> (Ina High School Head, Mrs Ezine)

The idea of getting a kick back has to do with using one's resources to influence a decision illegally. The kickback can be elicited by the service provider or offered by a person who needs services. Transactions of such nature do not have receipts and are done in secrecy and prejudice the decision maker. The absence of fairness in the decision-making process once one has been promised or given a kickback compromises ethical leadership as fairness is one of the tenets of ethical leadership. One such example is what the head of Mapatya High School, Mrs Phiri, said. She said:

> *They (contractors/parents/service providers) have to pay someone at the top, they need to benefit somehow, hence those at the top influence in appointing the contractors so sometimes the school is impaired or not given the chance to act independently.*

(Mapatya High School Head, Mrs Phiri)

Mr Gwaze a teacher at Zinthathu High School also related a similar situation which demonstrates the interference of high-ranking officials in decision making. The decision-making processes and procedures that ought to be followed for procurement are flouted and as Mr Mapatya pointed out, money would have exchanged hands. Mr Gwaze had this to say:

> *You might need to procure ICT machines for the school, you can do your quotations or the sourcing of the contractor, a phone call may just come from the region, delegating or directing you to appoint a certain supplier or directing you to appoint a certain service provider without you being much involved in the final selection of the service provider in the school.*
>
> (Zinthathu High School Teacher, Mr Gwaze)

When asked about the causes of bribery, corruption and taking kickbacks the participants agreed to causes similar to the ones given for embezzlement of funds. They reiterated aspects such as greed, selfishness and lack of care. In addition, the participants made it clear that bribery, corruption and kickbacks are money orientated hence the participants reasons were in line with financial woes faced by the school staff. So, they highlighted poverty as a result of poor remuneration, economic conditions, and poor financial monitoring which affected accountability

The taking of bribes and corruption were attributed to poverty. This was put across by Mrs Nyamvura the head of department at Mapatya High school when she said:

> *Poverty has driven many into the temptation of taking money to facilitate the closing of deals, getting school places for children and soliciting bribes.*
>
> (Mapatya High School Head of Department, Mrs Nyamvura)

Also highlighting and lamenting about the low remuneration as a cause for unethical behaviour among school employees, Mrs Ezine the head of Ina High School and Mrs Mambo, a head of department at Zinthathu High School said:

> *There is a lot of temptation, there is a lot of inbalance, mismatch between remuneration of the people working in the education sector and work that they do. They are not being paid very well so there is a temptation to be unethical is very high.*
>
> (Ina High School Head, Mrs Ezine)

You may also look at remunerations in this economy it is very difficult to up with the inflation and it can be very demotivating when the salaries are outmatching the expenses that people are having. It becomes very difficult when one is not able to meet his or her daily needs.

(Zinthathu High School Head of Department, Mrs Phiri)

Mrs Makoni, a teacher at Okukodwa High School underscored the aspect of poor salaries saying she was now calling a spade a spade. Her sentiments were:

Calling a spade by its name now, we as teachers are ailing to survive on the salary from the government… So, most of the teachers are hustlers now. They have to do some things that are out of their job description in order just to survive.

(Okukodwa High School Teacher, Mrs Makoni)

The aspect of poor salaries was a common response across the different levels of participants and in different schools. It was clear from the interviews that the participants considered their salaries to be low, sometimes late and unsatisfactory. From the questionnaires and the interview there was an agreement that in addition to the salaries being low, they were eroded by the high inflation in the country. Some participants even went as far as stating that their bonuses were staggered and rated unfairly. While the employer was not part of the participants interviewed, the participants equivocal mentioning of poor remuneration holds water in this study.

Poor salaries are also reported in other sectors of the Zimbabwean economy which led to an overall economic problem. Some economic issues already raise by participants in this research include hyper-inflation, shortage of resources and services as well as late or deferred payments of salaries and bonuses. While the shortage of resources and services have already been looked at as causes of embezzlement of funds, it is also directly linked to bribery and corruption. The other causes are covered below.

On hyperinflation, Mrs Mudzonga spoke of how planning becomes difficult when the economy is not stable. Most of the decisions are considering her comment made abruptly with =out much planning especially financial planning. This can result in misappropriation of funds as well irregular expenditure. She highlights hyperinflation in this manner:

With this economy which is characterized by hyperinflation it may be difficult to plan a budget for strategic planning sessions against the background of all that might still need to be financed.

(Zinthathu High School Head of Department, Mrs Mudzonga)

A clear blame of the economic situation that is a result of low salaries was also mentioned by Mrs Ndoro. She called the economic conditions dire and indicated that the teachers were being forced to be immoral to augment their low salaries. Literature covered in this study gives the history of the economy of Zimbabwe and the difficulties that Zimbabwe faced at the time this study was conducted. Mrs Ndoro said:

> *... the economic conditions are so dire, they are forcing people to do unethical things, teachers to be unscrupulous, because the money they are being paid is little.*
> (Okukodwa High School Head of Department, Mrs Ndoro)

Adding his voice to the economic struggles in the four Zimbabwean High Schools and their effects on schooling culture Mr Sabada mentioned conditions that typically identify the context of multiple deprivation. The teacher at Ina High School said:

> *The economic situation is not affecting us as teachers only even the school children sometimes come to school hungry or without enough bus fare. Sometimes we go for days without water and electricity both in the school and in our homes.*
> (Ina High School Teacher, Mr Sabada)

The heads of school and the heads of department did not say much about lack of financial monitoring and accountability, it was the teachers who were clearly opinionated about these aspects. Two of the teachers Mrs Mantega from Phiri High School and Mrs Mpofu of Zinthathu High School reported that ever since they had been at their schools they have never been presented with the financial statement of the school. It was clear that most teachers wanted to know and also be involved in the financial decisions in the school as they felt they were being left out and that made them suspicious of the financial decisions made by their superior.

The questionnaires from the teachers and the heads of department corroborated the existence of bribery and corruption within the school. It emerged from the questionnaires which were given coincidentally during the time of learner enrolments for the year 2020 that certain teachers had been approached with the promise to get ‘something’ if they could assist with getting a place for a child. Funny enough while collecting data at one of the schools I had someone asking me if I knew anyone in the school who could influence the enrolment process. When I probed this issue with some of the teachers, I heard that offers of close to US$100 could be paid for assistance.

The literature reviewed in chapter two documents the issues of bribery and corruption mentioned by the participants. Cheteni and Shindika (2017) report that most African countries have suffered corruption as a results of ethical leadership decadence in public entities. In the Zimbabwean situation, after 2000, deeply compromised rule of law led to economic decline, growing corruption and partisan distribution of resources became the norm (Alexander, McGregor & Tendi 2013). In schools unethical undertaking involving school funds were reported in which the School Development Committee chairman of Milton High School admitted to having used the school funds for his own business (News Day of February 18, 2012). This resonates with the reports of bribery and corruption by the participants and the causes of these issues.

The once respected teaching profession and schooling environment had the marred with bribery and corruption that has left one of the most respected profession deeply tarnished. Corruption in and bribes have been reported to be for school placements of learners and teachers, examination credits and to cover up for wrong (Chikoko, 2006; Kanyongo, 2005). This confirms the findings of this study. One of the ways to eradicate corruption is to have all schools returning to the teaching of moral education to empower children with the spirit of stewardship (Bonga et al., 2015). The corrupt acts are sometimes in full view of the children hence the children have affected them for life, and in future, they may perpetuate the same practices.

The acts of bribery and corruption negate the values and the essence of Ubuntu in the school and in the community as well. Teachers, heads of department and heads of school are supposed provide ethical leadership in schools while being guided by Ubuntu as an ethical philosophy. The philosophy of *ubuntu* embraces values such as transparency, consultation, respect, sharing, selflessness, caring and respect for others (Ngidi & Dorasamy, 2014; Mwambazambi & Banza, 2014; Msila, 2014; Littrell, 2011). Given the perceived challenges educators were facing in the Zimbabwean context, issues of transparency in form of accountability, selflessness and care for others seemed to be highly compromised as bribery and corruption were reported by the participants. This study envisages serious occurrences of bribery and corruption in the Zimbabwean context. On one hand there is the knowledge of the philosophy of Ubuntu from childhood among the school staff, but on the other, they had to survive therefore they try to meet their needs by all means possible. In the bribery and corruption cases cited among the school

employees it was clear that due to the economic factors that Zimbabwe is suffering people bribe and act corruptly for survival.

6.2.3 Physical, verbal and sexual abuse

The issues of physical, verbal and sexual abuse were raised as some of the unethical practices in the four Zimbabwean schools in this study. Physical abuse was reported to be mainly perpetrated against learners, verbal abuse and the sexual abuse was reported to occur between learners and teachers as well as among the teaching staff. While the reports of sexual abuse between teachers and learners were rarely mentioned in the data gathered, the sexual abuse among staff members were common ranging from catcalling to inappropriate touching of members of the opposite sex and extra-marital affairs among staff members.

According to the participants, the corporal punishment of learners by certain members of stuff was still acceptable at their schools. Corporal punishment is still an issue of much debate and discussion within schools and it is a hard call for me to classify such acts as physical abuse. Where does one draw the line? In countries such as the UK, New Zealand and South Africa, corporal punishment is against the law and is considered as physical abuse therefore it has been abolished. In the Zimbabwean context however, this is not the case. One of the participants actually blamed the lack of corporal punishment for the unethical practices among learners. The participant was Mrs Mudzonga a head of department at Zinthathu High School said:

> *In as much as we have children's rights and all that, there is a big but, even the Bible says that spare the rod and spoil the child. So, you will find that like now we have the scraping off of corporal punishment hence children behave badly.*
>
> (Zinthathu High School Head of Department, Mrs Mudzonga)

Speaking against the practice of corporal punishment and highlighting its abusive nature, another head of department related a sad story. Mrs Joakinyu told me about a boy who had been punished at some point in her school, Mapatya High School. The punishment was so bad that the boy could not sit properly. This to me tantamount to physical abuse. She said:

> *I remember that some time ago one of the learners got lashed and spent the whole week sitting on one side. I felt it was not right to punish a learner in such a way. Each time he saw the senior master he would run straight into class because you knew that …*
>
> *(*Mapatya High School Head of Department, Mrs Joakinyu)

The two heads of department's difference in opinion pertaining to corporal punishment indicate the debate that exists among the different levels of the school employees. Some participants felt corporal punishment was unethical while others felt that the absence of corporal punishment in schools led to unruly and disobedience among learners. As mentioned earlier this is an ongoing debate and seems to be far from being over in the Zimbabwean context. It suffices at this point to surmise that there are ethical forms of disciplining learners and that anything that denotes physical abuse is unethical.

One cannot miss the link between the frustrations among the members of staff in the four schools under study with the acts of abuse. There is an element of taking out frustrations that the employees have due to the socio-economic factors that surround them on learners. Some teachers mentioned name-calling and outright vulgar utterances against learners by other teachers. Some learners due to their home background come late, are untidy and may not afford certain things required at school. As a result, they find themselves at the receiving end of insults from teachers which often come out as being insensitive and abusive. On this issue a teacher from Ina high school mentioned verbal abuse when he said,

> *There are cases where the staff have been reported to scold learners in class as a way of trying to discipline them. With the banning of corporal punishment by teacher, teachers sometimes use harsh words to reprimand learners.*
>
> (Ina High School Teacher, Mr Mashoko)

As Mr Mashoko put it, banning of corporal punishment by teachers in Zimbabwean had given rise to another form of abuse: verbal abuse. The insulting of learners by teachers speaks volumes of social decadence and the culture that is in the four schools under study. While this research is not focused on the conduct of learners, it can be deduced that the conduct of teachers has an influence on the ethical conduct of learners. Therefore, insults that are directed at learners do find themselves in imbedded in the ethical culture of the school. Mr Mashoko went on further to note the psychological impact that results from the verbal abuse of learners which at well beyond the scope of this study.

Issues of verbal abuse were rarely reported to occur among staff members. This may be attributed to the tenets of Ubuntu that staff members might be demonstrating towards each other. It could be heard from how the members of staff related; they did not call each other on first

name basis. They referred to each other in a professional manner as they regarded each other as Mr, Sir, Mrs, Miss and Madam. Although I had introduced myself by my first name, some of the participants went on to ask for my surname and referred to me as Mr Chibaya. When it came to issues of sexual abuse or misconducts it was a different story. However, one participant, Mrs Ndoro a head of department at Okukodwa High School was the only one that hinted on the verbal abuse that subtly hangs around in the formal setup of her school. Here is what she said:

> *It is expected that sexual overtones are in the marketplace. The language can and is manipulated to be is super sexist.*
>
> (Okukodwa High School Head of Department, Mrs Ndoro)

Sexual abuse was made mention of by some of the participants from the four Zimbabwean schools' studies. Mr Motsi the head of Okukodwa High School cited the sexual abuse of a learners by a teacher. He told me of a sexual relationship that rocked his school years ago between a teacher and a learner in Form 5. The teacher was an expatriate teacher and had kept the relationship concealed. There was a lot of talk in the school about the affair as the boy was only sixteen years old and the teacher was 25 years old. By the time the school had come to the bottom of the issue the teacher was at the end of her contract and the boy was finishing his final year of school. These inappropriate relationship between teachers and learners are said to be common in Zimbabwe due to the economic conditions that are prevailing.

The impact of the economic conditions on young girls have left them open to sexual abuse from male teachers who take advantage of their deprivations. Mrs Mashona of Mapatya High School gave an example of a girl from her school who was taken advantage of by a male teacher who used to give her transport to school. The girl's parents did not have a car and public transport was a problem, so they arranged transport with the teacher who stayed close to them and taught at the same school that the girl attended. Mrs Mashona said,

> *The girl divulged being groped by the teacher in the car one afternoon on their way back from school… She reported the issue to the mother and the mother and father took it up with the police. The teacher denied doing it and it is suspected he paid the police. The case ended just like that.*
>
> (Mapatya High School, Mrs Mashona)

Among most adults in Zimbabwe, the issue of sex is a taboo. In the light of this, I do understand why some participants were not keen to talk about or give examples of occurrences of sexual abuse within their schools. When I asked participants to give details on unethical practices in their schools, they rarely pointed out sexual abuse. The few that did talked about it despite of the issue being a taboo in their context, highlighted its presence and gave sufficient and credible information of its presence.

As for sexual abuse among adults, it was mainly the man sexually abusing woman. Once again, I think this was a matter of perception and bias. It seemed from the findings that sexual abuse was only men abusing women, I do however am aware that this can also come the form of women sexually abusing women, women abusing men and men sexually abusing other man. The responses of the participants with regards to sexual abuse were highlighting the former. For example, Mr Tatu the head of school at Zinthathu High School described how some senior members had demanded sexual favours from student teachers. His actual words were:

> *We also have cases like sexual harassment, someone in the school admin would ask for sexual favours. You also have established staff abusing female student teachers. All these things are not ethical.*
>
> (Zinthathu High School Head, Mr Tatu)

A teacher from Ina High School, Mrs Ngwenya consolidated what Mr Tatu said when he stated that:

> *On the sexual side it is quite disturbing for a senior person having a sexual relationship with a junior person. I have also seen the junior teacher not doing what they are supposed to do like marking scripts, but no marks are submitted, and no reprimanding was done.*
>
> (Ina High School Teacher, Mrs Ngwenya)

The scarcity of resources and the desire to please people in high positions leaves the poor, low level and deprived people prone to sexual abuse. Mr Tatu painted the following picture:

> *Let us also say a girl child coming from a home where there is no food, there are no supporting structures and an educator who gets somewhat attracted, unethical conduct is inevitable. Because this kid obviously seeing this teacher supposedly*

interested in her, or she may present herself because she wants to get out of the situation she is in back home and the unfortunate teacher might fall victim.
(Zinthathu High School Head, Mr Tatu)

Carefully looking at the sentiments from Mrs Ngwenya and Mr Tatu it became clear that they were aware of sexual misconduct and though concerned about this unethical conduct they felt they could not do much to help. By highlighting the weaknesses that surround the abused party in the abusive relationships in form of a junior member of staff in the Mrs Ngwenya's response and a girl in Mr Tau's response, we see how the victims are rendered powerless. The absence of possible solutions into the problem in their responses show that they have surrendered to the factors that cause these unethical practices. They seem to have resigned to forces that fan sexual abuse.

Sexual abuse is a violation of ethical standards (Kaptein, Huberts, Avelino & Lasthuizen, 2005). While ethical standards are generally agreed upon world over, the responses from the participants classify sexual abuse as an unethical practice also. Violation of ethical standards in the form of sexual abuse or sexual harassment indicates a lack of respect of others. This goes against the tenets of Ubuntu as well as the ethic of care. Literature from Zimbabwe on sexual abuse highlights that girls in high school are often sexually abused by their teachers (Chiroro, Viki, Frodi, Muromo, & Tsigah, 2006).

It was clear that the issues of physical, verbal and sexual abuse are related to frustration among teachers, poverty and lack of respect of other's dignity. These issues were also traced back to the socio-political and economic turbulence in the country. The resignation to these issues by school employees needs attention and intervention before the abuses become the order of the day. In the light of this all-community stakeholders need to unite to deal with the ethical leadership problems faced by the schools.

6.2.4 Nepotism

The study findings suggested that nepotism plays a huge role in many schools in Zimbabwe. Thus, there was a severe outcry of favouritism. This part of the thesis deals with the unethical practice of nepotism in learner enrolment and staffing due to the shortage of space in the so-called good schools.

While planning my interview schedule for Zinthathu High School, I realized that the head of school's surname, Tatu, was the same with one of the female teachers on the staff list. I then asked one of the teachers whether the female teacher was related to the head of school. I was informed that the Miss Tatu on the list who had recently become Mrs Mpofu was the head of school's brother's daughter. Her employment to the school was a bone of contention among her fellow staff members. According to the Zimbabwean government, new teachers have to first serve in teaching posts in the rural areas before getting a place in the urban areas therefore it is rare to find a newly graduated teacher permanently placed at a school in the urban areas. The employment of Mrs Mpofu was felt to be a result of nepotism. Expressing his disgust at the act of nepotism at Zinthathu High School, one of the teachers Mr Gwaze said:

> *I suffered for six years kumapfanya (in the rural areas) before I finally got a teaching vacancy in town. Now, someone in because she is related to somebody parachutes into this school without smelling a rural school. It is unfair…*
>
> (Zinthathu High School Teacher, Mr Gwaze)

Still on nepotism, Mr Nyamvura highlighted an interesting concept in the Zimbabwean culture. He explained that family relations among native Zimbabweans go beyond sharing the same surname or bloodline. It is far much more complicated: someone can be called family because they come from the same village or they share the same totem. He explained that this complicates the aspect of nepotism and though it may not be seen by the system in form of similar surnames it can be salient in one favouring people with the same totem or from a particular region. Mr Nyamvura also highlighted another complication that nepotism that follows totem system has when he said:

> *Kinship lines: The extended family system. The totem system makes it hard for young leaders to effectively correct rebuke admonishes people they are tied to not necessarily by blood but by totem.*
>
> (Zinthathu High School Head of Department, Mr Nyamvura)

A teacher at Ina High School, Mrs informed me that the heads of school in most of the surrounding schools were from Manicaland. He said it was no coincident that the majority of the teaching staff from their school were from Manicaland though the schools are in the city of Harare were there are a fair share of people from all provinces. He also pointed to nepotism to have created such unbalanced teaching staff representation.

The questionnaires hinted on issues of nepotism though the word nepotism itself was not mentioned. Words that can be linked to nepotism from the questionnaires include favouritism; employing family member; self-uplifting. When one favours a certain tribe because they belong to it or employs a family member or only promote people from his rural home, it makes one suspect nepotism. The responses in the questionnaires aligned with the accusations of nepotism that came from the interviews.

Ethical practices that are hinged on justice, fairness, and honesty (Trevino, Brown & Hartman, 2003). The act of nepotism is unjust as it segregates one and favours another. In this case it is not fair and when done in secrecy it lacks honesty. In their writing, Mufanechiya and Mufanechiya (2018) point out the existence of nepotism and mention that it is a common unethical practice in Zimbabwe.

Viewing nepotism under the lenses of Ubuntu, it lacks the aspect of considering the common good. The philosophy of Ubuntu values the needs of the family as well as the needs of the community (Makuvaza, 2020). One of the challenges that the Zimbabwean school leaders face is how to care and meet the needs of their families without being accused of nepotism? The outcries of nepotism in Zimbabwe have been recorded by Chikoko (2018). Nepotism is a difficult issue to get around as the Ubuntu philosophy requires them to consider the needs of their families. This brings me to conflicted conclusion to the issued of nepotism that says in some cases and to some people nepotism is unethical.

6.2.5 Other unethical practices

The data generated from the school heads, heads of department and teachers in this study indicated that there are also other unethical practices in addition to the ones already discussed in this chapter. Other unethical practices mentioned were: late coming, inflating of school marks and absenteeism. These practices seemed to be downplayed by the participants as few participants made reference to them and those that did not strongly put them across. However, I noted these practices from the responses and bundled them up for fair discussion and analysis discussion of the findings as this is a qualitative research.

None of the heads of school reported on late coming of staff members which was quite concerning because the books that the teachers signed in in all schools indicated late coming. At each of the school at least five teachers were late every week. The negligence to mention late coming as an unethical practice by heads of school seems to be an acceptance of the inevitable, tolerance of the unethical practice of late coming. It is reported by the participants that late coming is because the teachers experience transport problems to get to work as there is a shortage of fuel in the country. The issue of transport problems which affects both learners and teachers is highlighted by Mr Sibanda, a head of department at Okukodwa High school who said:

> *We have come to understand that these days there are transport problems and children come late… An example is students coming late to school, right now we will not be tough. You just look and say, "Okay we understand there is transport problems."*
>
> (Okukodwa High School Head of Department, Mr Sibanda)

In the same vein and in a way that shows tolerance of late coming behaviour:

> *The thing is that things can be right in one context and wrong in another. For example, one area we have been accommodating is late coming. We have come to understand that these days there are transport problems and children come late.*
>
> (Ina High School Teacher, Mr Mashoko)

Still on late coming, Mrs Mudzonga, a head of department at Zinthathu High School referred me to the school's code of conduct which said that the learners should be punctual. She expressed her disappointment at how the school expects the learners to be punctual while some of its teaching staff were never punctual. Trevino, Brown and Hartman (2003) give descriptors of an ethical leader and one of these descriptors is role modelling which covers being a good example. By being late to school, the teachers are not being good role models. Corroborating the unethical nature of late coming Ms. Joakinyu ascribes that:

> *If a teacher is going to come to class late it is a sign of disrespect of the learners and the school rules.*
>
> (Mapatya High School Teacher, M Joakinyu)

In this short utterance made by Ms. Joakinyu, she too unveils the unethical nature of late coming, Khoza (2011) when writing on the philosophy of Ubuntu highlighted the importance of respect. While it is required by schools for learners to respect teachers and the young should respect the

old, the teachers and the old have a huge responsibility of leading by example as well as respect the learners and the young. No wonder Mahsud, Yukl and Prussia (2010) consider respects as one of the two common terms used in discussing ethical leadership. I then put forward unethical practices are inherent in situations where there is no respect.

Besides the issue of transport problems already discussed in this section, there are other factors that cause late coming among school staff. The other factors that the participant highlighted were demotivation, peer pressure, social problems and other personal affairs such as running their own businesses. These factors and some of the exact words from the participants on these factors now follow.

The poor financial benefits of being a school employee has left most of the teachers demotivated. Due to the teachers being dispirited about their employment they come late for work and even attend classes late. Giving a reason that illustrates the lack motivation Mrs Ngwenya from Ina High school explained how teachers allocate their time and effort in the school when she said:

> *If the government is paying you what is worth teaching only for one hour, then you teach for one hour and the rest of the time you will be doing something else.*
> (Ina High School Teacher, Mrs Ngwenya)

Echoing Mrs Ngwenya's sentiments of poor salaries, Mr Ngundu, after stating that late coming is unethical hinted on what some teachers might be doing before attending school. He points out that they may be doing extra chores or even running their own businesses. But should they be blamed if they do not earn enough to survive? His actual words were:

> *This may be a result of them not having money for transport and they might not have electricity at their homes to do their work and besides they might have extra chores and business initiatives to run at home and even during school time.*
> (Okukodwa High School Teacher, Mr Ngundu)

Late coming is highlighted to be one of the common unethical practices in Zimbabwe (Manwa, Mukeredzi & Manwa, 2016) though it seems not to have been mentioned as a misdemeanour by my participants. However, the mere mention of its existence as an unethical practice by some of

my participants with clear reasons for its existence made it worthwhile for discussion and analysis. This is the same for the inflating of marks by teachers.

Linked to late coming discussed above but with more sever effects is absenteeism. From the attendance registered from the four schools that I reviewed from the four schools they showed erratic attendance of teachers. At Ina High School there was a teacher who was absent the whole first week of the third term, at Okukodwa High School there was an average of 6 out of the 46 teachers absent per week in the third term of 2020 and at Mapatya High School two teachers had a pattern of being absent on Mondays and Fridays during the third term of 2020. The attendance register for Zinthathu High School was not up to date for term 3 as they had migrated to digital logging in and it had software problems.

As mentioned already, the reasons for absenteeism are similar to those of late coming. Some of the reasons are:

Attending to personal issues or businesses:

> *Sometimes teachers are also absent attending to their personal issues. So, it means as an individual also I also have a life where I have to also attend to my personal issues.*
>
> (Okukodwa High School Teacher, Mr Ngundu)

Transport and money problems:

> *I remember I have been discussing with my peers when they were beginning to be absent from school due to incapacitation.*
>
> (Okukodwa High School Teacher, Mr Murimba)

And:

> *You hear a teacher telling students, "I am not paid well enough or I do not have money for transport".*
>
> (Okukodwa High School Head of Department, Mr Sibanda)

Mr Sabada claims that issue of absenteeism demonstrates that teachers are demoralized about their careers. He explains that the teachers are dispirited because of the low remuneration they get from their employer. In light the light of this and the sentiments from Mr Ngundu, teachers

use the time they are supposed to be at school to do their personal businesses. The issue of absenteeism is also more complicated when Mrs Mashona mentioned that though she might be present at school her mind is somewhere else.

Another complication with the recorded attendance of teachers puts doubt on the credibility of the registers signed by teachers. Mrs Mpofu a teacher at Zinthathu High School cast spanners in the works when she said:

> *In some schools teachers are marked present when they are not because of their connection to the head of school. This is because the teacher goes out and gets a piece job and then comes back and gives some of the proceeds to the head of school.*
> (Zinthatu High School Teacher, Mrs Mpofu)

The point made by Mrs Mpofu indicated the collusion between the leaders in the school and their staff members with regards to absenteeism. It is amazing how the school leaders were so welcoming to the absenteeism of teachers that suspicion to their involvement became a concern. This is shown by how Mrs Ndoro the head of department at Okukodwa High School easily got off the hook when she asked for time of work. In her own words she said:

> *Even my plans, my personal plans I can tell them that whatever I am doing is likely to affect my performance. So, can I be excused from my work for a day or two and they appreciate it.*
> (Okukodwa High School Head of department, Mrs Ndoro)

When teachers are absent from school, not much teaching happens as those that are present are burdened with the learners that would have been for the absent teachers and their own learners. Truancy is unethical and has been recorded as being present in Zimbabwean schools by Manwa, Mukeredzi and Manwa (2016). It has also been proven by Mayer, Kuenzi and Greenbaum (2010) and Piccolo, Greenbaum, Hartog and Folger (2010) that ethical leadership reduces employee absenteeism. Also, in the spirit of Ubuntu, only begin when the elders arrived therefore absence of teachers creates an education nightmare where reports of misbehaviour among learners increase. In other words, in schools, learning starts with the presence of a teacher,

In a manner that discredits the integrity tests, assessments and examinations, some of the participants brought to the fore the issue of inflating or changing marks unethically. This practise

involves giving learners extra marks which they do not deserve or have not earned. Mrs Mazaiwana, the head of department at Ina High School referred to this when she said:

> *Marks were inflated and did not reflect the work done.*
> (Ina High School Head of Department, Mrs Mazaiwana)

The inflation of marks also and was not limited to the situation where teachers have not marked the learners' work and cook up marks. One of the reasons given as to why teachers neglect marking learners 'work is that they do have other thing to do that they consider more profitable than marking learners' work. Mr Mambo, a head of department at Zinthathu High School discussed this issue with me and said:

> *There are some ethical practices in assessment like for instance, the students write an exam, and the teacher does not mark the exam but instead of giving back scripts, students are just told, you got 50%, you got 60%.*
> (Zinthathu High School Head of Department, Mr Mambo)

In her comment on not marking work and awarding marks, Mrs Makoni of Okukodwa High School expressed her abhorrence of this practice when she said:

> *The work has not been marked yet one is allocating marks. That is just unethical and just because someone is just lazy.*
> (Okukodwa High School Teacher, Mrs Makoni)

Here Mrs Makoni pointed a finger to laziness as a cause of the unethical practice. A bit of background on Mrs Makoni will shed a bit of light on why she comments in this manner. She was an elderly lady of 59 years and had been teaching for the past 34years and told of how hard she worked to become a teacher and how passionate she was about her occupation. Mrs Makoni taught for 22 years in the rural areas where resources were scarce, and she explained that she considered herself lucky to have secured a place at an urban school where conditions are much better than in the rural areas. She said she was hard working, and she loathed the laid back and unprofessional manner in which some of the young teachers do their jobs. Mrs Makoni's view of laziness being a cause of most of the unethical practices in schools was noted.

Mrs Mudzonga also an elderly teacher echoed Mrs Makoni's views on the younger teachers not pulling their weight when she said:

I have also seen the junior teachers not doing what they are supposed to do like marking scripts, but marks are submitted, and no reprimanding was done.
(Zinthathu High School Head of Department, Mrs Mudzonga)

It also emerged peer influence had a lot to do with some of these unethical practices. Teachers in schools often worked in groups be it departmental groups or teams of duties or committees and subcommittees. Besides the common meeting place for teachers was the staffroom. In all the schools under study, I observed that teachers sat in groups during breaks, lunch time and the times before and after school. As a result, the ability for them to influence each other ethically or unethically was high. In her contribution pertaining to the inflating of marks, Mrs Mazaiwana also added the important aspect of teachers influencing each other in doing so when she said,

People are susceptible to unprecedented temptation. And capitulate and collude. "Everybody's doing it" becomes the acceptable mantra.
(Ina High School Head of Department, Mrs Mazaiwana)

The culture of emphasizing on pass rates appeared in the questionnaires as one of the reasons why the school teachers were sometimes tempted to inflate marks. It appeared to me that the quality of a good teacher has long moved from one who is ethical and avoids unethical practices to one who has the highest pass rate regardless of the way they get there. In the questionnaire the teachers indicated how meetings are set to discuss learners' marks and present them in way that looks appealing to the community. The general feeling, I got was that parents like schools with high pass rates and do not care much about the moral issues in the schools they send their schools to. The inflating of marks goes against ethical practices that focus on justice, fairness and honesty as describes by Trevino, Brown and Hartman (2003).

It becomes clear that though scantly mentioned by the participants, the issues pertaining to late coming, absenteeism and inflating of marks are unethical practices that are worth studying further. The have a direct effect to the purpose of schools and should not be neglected and just be thought as other unethical practices but as unethical practices of which they really are

6.3 Conclusion

In conclusion, this chapter focused on identifying, explaining and analysing the unethical practices observed and experience by participants in the four high schools in Zimbabwe

and their causes. Some of these unethical practices were embezzlement of school funds, bribery and corruption, abuse in different forms, nepotism, late coming, absenteeism and inflating of marks. The causes of these unethical practices were linked to the turbulence and multiple deprivation faced by the members of the school. The next chapter looks at the dilemmas that the educators are facing in the four Zimbabwean schools due to the turbulence and multiple deprivation.

CHAPTER SEVEN
ETHICAL DILEMMAS EMANATING FROM TURBULENCE AND MULIPLE DEPRIVATION

7.1 Introduction

Chapter Six discussed the data on unethical practices as well as the causes of the unethical practices in the light of the turbulences and multiple deprivation factors that are at play in the four Zimbabwean schools. In this chapter, I deal with the dilemmas that the participants faced in relation to the turbulence and multiple deprivation, more specifically the ethical dilemmas. The findings are discussed below.

7.2 Discussion of findings

The critical research question answered in this chapter is: **What is the relationship between ethical decision-making, the turbulent and multiple deprived contexts in Zimbabwean schools?** To answer this question**,** this section discussed the dilemmas induced by the turbulences and the multiple deprivations. All participants experienced these dilemmas and their effects. The quandaries expounded in this section came from the attempt to balance ethical leadership and turbulence and multiple deprivation.

Among the dilemmas that came out from the research were four distinct dilemmas that were worth focusing on. These were: non-payment of school fees and government funds; incapacitation; struggle for survival and political meddling.

7.2.1 Non-payment of school fees and government funding

Reviewed data from the three groups of participants indicated clearly that the schools were poorly funded. The funds in schools mainly come from parents and the government has to make some contribution to each school through government education funding. The different funding structures at the disposal of the schools were all not contributing as they were supposed to. The parents were not paying school fees as they are supposed to and the government was not contributing its share to the schools

Mrs Tatu, head of Zinthathu high school made references to her school with regards to parents failing to pay school fees. She pointed out that some learners go for about four years without

paying a single cent to the school. In such cases she explains that the school has some procedures in place to try and get the school fees paid in. She said:

> *Some children go from Form 1 to 4 without paying school fees and in these cases we engage debt collectors. It is illegal to send the children home because they have not paid fees. Some of the cases end in the courts of law. Some parents can no longer afford to pay.*
>
> (Zinthathu High School Head, Mrs Tatu)

By making references to the economic situation in Zimbabwe, Mrs Ndoro a head of department at Okukodwa high school, showed how schools charge their school fees. She mentioned that with the foresight of inflation that is running rampart, the schools peg their schools fees higher than the current inflation figures. The school fees then seemed to be beyond the reach of most parents therefore some parents opted not to pay. Here, Mrs Ndoro showed another reason for non-payment of school fees. Her actual words were:

> *The economic situation has affected payment of fees as some of the fee hikes are ridiculous and do not match the inflation. Parents end up not paying school fees*
>
> (Okukodwa High School Head of Department, Mrs Ndoro)

A teacher at Ina High School, Mr Mashoko also made the observation of prolonged periods that learners can go without paying school fees. He laid blame on the economic problems which lead to poor financial conditions which I may call poverty. Mr Mashoko said:

> *The economy has affected financial issues even when it comes to issues of fees. Students can go through out the whole year without paying fees.*
>
> (Ina High School Teacher, Mr Mashoko)

It is possible for children to go for years without paying school fees and yet be attending school in Zimbabwe. This is because the educational policy in Zimbabwe prohibits the sending away of children from school due to non-payment of school fees. This puts the school leadership in a dilemma. The school needs payment of school fees to operate and sending children away is against the educational policy. Schools end up being under resourced while burdened by learners who continue to attend school without paying school fees.

Mr Tatu and Mrs Phiri, the heads at Zinthathu high school and Mapatya high school respectively, informed me that the government had not provided them with funding since 2016. Mr Motsi, the head of Okukodwa high school received his last funding in 2018 and Mrs Ezine the head of Ina

High School said she last got funding in 2018, twice, but it was a small amount in total which could not even repair the broken-down tractor.

The unavailability of funds from the government for non-wage expenses and the non-payment of school fees leave the school dilapidating and under-resourced. Covering issues on school decline in Zimbabwe Mthiyane and Chiororo (2019) point to lack of financial support from parents and the government as a cause for school decline. The decline of schools comes with dilapidated buildings and shortage of resources as these are linked with turbulence and multiple deprivation.

On government funding, literature indicates that in Zimbabwe, since 1980 school funding has been declining. Mrs Ina had this to say about government funding:

> *There were promises for increased funding for non-wage spending in education by government in 2018. This is yet to materialize.*
>
> (Ezine High School Head, Mrs Ina)

Still on government funding, the promised increase in educational funding never came about and from the information the heads of school gave, there was no funding for any of the four schools from the government in the year 2019. At the time of collecting data, there was still no money from the government. The last payment made was reported by Ina high school head and was indicated to be far too little. Corraborating the lack of funding from the government, Mrs Nyamvura expounded on the lack of money in the government coffers and hinted on how her school, Mapatya high school has manage to keep the school going. She said:

> *It is common knowledge that the government's pockets are empty. Our school rely on the parents and our supportive ex-learners to keep it the way it is. We hold dinners and other fundraising activities to keep the ship afloat.*
>
> (Mapatya High School Head of Department, Mrs Nyamvura)

The absence of non-wage funding from the government and the poor payment of school fees has already been indicated to have negative effects on the school. Here is what some of the participants mentioned in this regard. Mrs Joakinyu, a head of department at Mapatya high school talked about the lack of resources and the efforts the school was making to try and ease the burden:

We operate on minimal teaching and learning material. We have tried to engage local businesses for funding and equipment.

(Mapatya High School Head of Department, Mrs Joakinyu)

The thoughtful initiative of approaching businesses to donate to the school is often dangerous in that it leaves the school open to a number of ethical issues. Firstly, businesses are there for profit and often when they donate, do a favour for the school or support the school, the expectation is that at some point in time the school must pay back with profit. Secondly, Zimbabwe is a nation that has a high rate of corruption as gathered in the last chapter and supported by literature therefore there is a huge temptation of corruption and abuse of funds in the event that there is no transparency and accountability. Thirdly, donations do not get a receipt, once again signaling a situation that can be taken advantage of.

Similarly, Mrs Makoni, a teacher at Okukodwa high school raised the same sentiments and added that Zimbabwean parents value the education of their children. She expounded on the effects of non-payment of fees as she discussed how schools are ill-equipped to facilitate education. Mrs Makoni indicates that Zimbabwean parents try by all means to pay for the educational costs for their children. I then put forward that the non-payment of school fees is not in the nature of Zimbabwean parents. The reasons for non-payment of school fees are being unveiled in the study. Poverty has already been highlighted as a possible reason. Mrs Makoni said:

The availability of teaching and learning resources is also a problem. Teachers are ill-equipped to carry out their duties and learners are equally ill-equipped. Stationary is scarce and when available, the prices may not be in the reach of some parents and besides priorities could be somewhere. I must however state that Zimbabwean parents put premium value on education and they try to provide the educational needs of their children against all odds.

(Okukodwa High School Teacher, Mrs Makoni

In an effort to augment the school funds, schools had to find ways to make money. One way already discussed involve asking financial support from business. Another way came from Mrs Nyamvura, a head of department at Mapatya high school who let out that her school used fund raising dinners to raise money to keep the school afloat. Another participant, Mrs Mudzonga, thankfully mentioned the ex-leaners from his school for chipping in to help fund and renovate

the school. Mrs Mudzonga, a head of department at Zinthathu high school talked about an association of ex-learners that supported her school.

> *The association made up of previous years' learners (name provide) has helped maintain the educational standards of the school by their kind donations. Recently they donated towards the building of a new wall around the school and renovations*.
> (Zinthathu High School Head of Department, Mrs Mudzonga)

The ethical dilemma that confronts the schools is that they know the right thing is that the government and the parents pay for the children's education but the government and the parents are faced with the context of turbulence and multiple deprivation. The government is faced with the challenge of a failing or failed economy, the parents are underpaid, some unemployed and most are poor. The school leaders are now forced to find unconventional ways of raising money for the school.

From questionnaire given to teachers, the responses agreed with most of what the interviews had indicated with regards to funding of school. The teachers agreed that school fees was not being paid well by parents and that the funding from the government was sporadic even when it came to their salaries and bonuses. The reasons listed for non-payment of school fees by parents were: low earnings which are eroded by inflation and economic hardship. The questionnaires also echoed the shortage of teaching and learning resources.

Turbulence Theory provides a way of working with and describe the different degrees of challenges facing schools as it gives measured ways to reflect on an issue (Shapiro & Gross, 2013; Gross, 2014). With the turbulence theory, calibrate the turbulence experienced by four Zimbabwean high schools in this study to be extreme turbulence. In these schools there is a threat of serious damage to the institution due to lack of funds. There was no funds coming in from the government, not all school fees is paid, teachers' salaries and bonuses were not coming in time and teaching and learning resources were not enough. These schools were suffering extreme turbulence as they had structural damages that affect the institutional operations. Without the necessary funding and resources, there were serious deviation from the teaching and learning goals of the school. The damage of several structures of the schools due to lack of funds such as teacher absenteeism and unavailability of teaching resources, rendered the turbulence to be severe.

7.2.2 Incapacitation

The participants in all four researched schools specified the presence of disenabling conditions that they termed incapacitation. This incapacitation was shown to be triggered by several issue and caused ethical dilemmas within the school. Some of the causes of the incapacitation were: economic challenges, low salaries and a lack of teaching resources. The incapacitation caused absenteeism, late coming and teacher migration.

From the interviews conducted, Mr Motsi, Okukodwa High School Head, raised the dilemma of the school leadership having to try and plan for their schools in an economy that is unpredictable. The uncertainty that the school leadership is faced with presents a dilemma in which according to policy and their job description they have to plan for the school but the economic turbulence in the country makes this a difficult mission. In his own words, Mr Motsi said:

> *The greatest challenge that we face now is economic challenge because today what we plan may suffice for this week may not suffice for the next three weeks. It presents us with a planning nightmare where budgets are now difficult to draft.*
>
> (Okukodwa High School Head, Mr Motsi)

The heads of department and teachers through the semi-structured interviews and the questionnaires agreed to the effects of the economy on their decisions within the workplace. They confirmed that the prevailing economic challenges made it difficult for them to conduct their duties effectively and presented real ethical dilemmas. From the findings, it emerged the economic conditions were crippling the schools. The heads of department and teachers showed awareness of the ethical values that are prescribed by policy and knew what was the right thing to do but they strongly felt that the economic conditions pushed them to compromise on some of the values. One head of department from Ina High School, Mrs Makotore, did not mince her words on the economic conditions when she said:

> *But now the economic conditions are so dire, they are forcing people to do unethical things, teachers to be unscrupulous, because the money they are being paid is little. I think you are aware of the amount of money that teachers are being paid as civil servants. It is ridiculous!*
>
> (Ina High School Head of Department, Mrs Makotore)

The low remuneration of teachers (though already covered in the previous chapter) was at the heart of most responses from the participants. It was clear the teachers felt disrespected,

disappointed and mostly outraged by the way the government treated them in this regard. When the participants commented on issued pertaining their salaries in the questionnaires, they used words like low, meagre, unsatisfactory, rated, delayed and unfair. These negative words showed the unhappiness of teachers and yet they were still required to conduct their duties ethically. An ethical dilemma.

Still on the economy and how through it the education staff find themselves incapacitated Mr Ngundu, a teacher at Okukodwa High School, explained to me what it meant to be incapacitated. He was the motivation behind me titling this section in this manner as his utterances gave a well-rounded explanation of what I had heard continuously from the semi-structured interviews conducted. According to Mr Ngundu incapacitation is,

> *... Let us take for example that I want to do something and I am incapacitated, I need to do what is right, I cannot do it because of the finances. So, it really affects this ethical leadership that I really want to pursue.*
>
> (Okukodwa High School Teacher, Mr Ngundu)

It is clear from such a comment that Mr Ngundu and people in his context, know what is ethical and not ethical. The challenge they are faced with was that they were incapacitated from doing the right thing. One of the things that was incapacitating them was the dire economic conditions as indicated by Mrs Makotore. I therefore put forward that these findings are indicative of the effects of economic conditions on ethics in other words, people find it difficult to be ethical when they are in difficult economic conditions. This is also made clear in the response that Mr Ngundu made when he said that the ethical leadership he wants to pursue is affected by finances.

The participants also specified the lack of teaching resources as a cause of incapacitation. Owing to the fact that some parents are not and cannot pay their school fees and the government has reduced drastically the funding of schools due to the economic woes of the nation, schools were under-resourced. Teachers at Zinthathu high school informed me of a time when the school had no chalk and they had to buy their own chalk. Mrs Mambo one of the heads of department mentioned shortages of water, poor roads, power cuts and dilapidated infrastructures as things that the school has accepted as a norm. The head of Ina high school also described how the scarcity of fuel and the difficulty in getting foreign currency made the school fail to participate in

some local and international events and sporting activities. So, incapacitation is shown to affect the school as a whole and individuals in their personal capacity.

Describing a personal experience of incapacitation, Mr Sibanda, a head of department at Okukodwa high school, spoke about his failure to follow the dress code. The code of conduct for teachers in Zimbabwe prescribes how teachers as professionals in civil service are supposed to dress. The incapacitation of teachers due to lack of finances finds them in an ethical dilemma because they do not have the financial muscle to sustain the dress code required of them. This was made clear by Mr Sibanda when he made the following utterances:

> *I am incapacitated, I do not have money to buy the appropriate dressing for work. I am not going to come to work wearing a torn shirt.*
>
> (Okukodwa High School Head of Department, Mr Sibanda)

The instability of the Zimbabwean economy has had devastating effects on the day to day livelihood of Zimbabweans. To add to Mr Sibanda's picture of poverty and misery among teachers, Mrs Makoni a teacher at Zinthathu high school highlights some of the daily struggles that ordinary Zimbabweans including teachers have to suffer due to the economic impasse. In her own words, Mrs Makoni told me of,

> *Errands like collecting money in the long queues in banks, supermarket, and money changers and sometimes on wild goose chases like going to look for scarce products. This impacts greatly on how performance and attendance.*
>
> (Zinthatu High School Teacher, Mrs Makoni)

Accordingly, the performance and attendance of teachers is compromised by the incapacitation. Late coming, absenteeism and even migration of teachers in this environment become common. Late coming and absenteeism have already been touched on in the section on unethical practices by teachers and are mentioned here to emphasize that the incapacitation of teachers also promoted late coming and absenteeism. In the light of this, a case can be started that teachers are late and absent because they are harmed, undermined and or weakened by the economic hardships they are facing. As for teacher migration, what is evident from the participants is that some teachers have left the profession for greener pastures abroad and others to start their own private initiatives. The mass migration of teachers had left the schools with large classes, poorly staffed and with less qualified teachers. This issue was ventilated by Mrs Gwaze who said due to teachers leaving

> *We ended up with less qualified Maths and Science teachers from the year 2002, when there was mass movement of maths and science teachers and got worse around 2004 when South Africa officially opened its floodgates.*
>
> (Mapatya High School Teacher, Mrs Gwaze)

This is supported by literature that states that the active migration of teachers to South Africa was encouraged by the demand for Zimbabwean mathematics and science teachers in South Africa. South Africa as well as surrounding countries have a shortage of Maths and Science teachers. SACE (2011) states that teacher migration was promoted by a demand for quality teachers in the receiving countries and the push-and-pull factors that motivate individuals to leave their home countries. As for Zimbabwe the pushing social, political and economic factors were huge push factors. The attractive salary packages and better working conditions that other countries offered were the pull factors.

Mrs Gwaze also went on to add that:

> *The schools struggles and up to now it is still the same scenario. We still do not have enough Maths and Science teachers*
>
> (Mapatya High School Teacher, Mrs Gwaze)

From the questionnaires, the responses indicated late coming and the appalling attendance in their schools as some of the effects of the economic conditions. The participants mentioned punctuality as an ethical value and absenteeism as being unethical especially when one is absent in order to carry out one's private business. With a clear understanding of the economic conditions that the teachers are in, the heads are in a dilemma of how to deal with the late coming and absenteeism. They too have private affairs to handle and are also affected by the same economic conditions. This concurs with what Mrs Ndoro, a head of department at Mapatya high school mentioned when she said:

> *Sometimes my bosses are also absent attending to their personal issues. So, it means as an individual also I also have a life where I have to also attend to my personal issues.*
>
> (Mapatya High School Head of Department, Mrs Ndoro)

The dilemma faced by the school heads here was also incapacitation. They were incapacitated in meting on late coming and absenteeism because they are equally guilty and besides, they

understand why their staff sometimes come late. Cracking the whip on late coming and absenteeism becomes a huge challenge for the heads of school which is an ethical dilemma. In other words, if the heads of school are running their private business during school time and coming late because they were in a queue at the bank or are not in school because their car ran out of fuel, they can accept such excuses from teachers and more.

In their study, Tsvangirai and Bango (2011) highlight the incapacitation of state institutions due to the increase in economic crisis (2007-2008). The incapacitated included and was not limited to schools as state institutions and their employees. Studies in Zimbabwe also indicate the occurrence of late coming ((Manwa, Mukeredzi & Manwa, 2016), absenteeism (Shizha & Kariwo 2011) and teacher migration (Winzel & Tlabela, 2006; Weda, 2012). Studies conducted in Zimbabwe (Shizha & Kariwo 2011; Kusereka 2003; Mawadza 2009).

Viewed from Ubuntu Khoza (2011), the incapacitation dilemma can be analysed by considering a whole person, being compassionate and with caring while serving others with a sense of integrity and accountability. Heads of school, heads of department and teachers need to be considered and consider themselves as a whole person. In this way they will owe their existence to others and check how their behavior affects others. This goes hand in hand with being compassionate towards others, being kind and open about what they which count for accountability.

The inability of heads of school, heads of department and teachers to effectively carry out their duties due to incapacitation highlights the schooling system at the verge of collapsing. Looking at the responses of the participants highlighting incapacitation under the lens of The Turbulence Theory (Shapiro & Gross (2013) places the schools at the level of severe turbulence. Severe turbulence is shown by Shapiro and Gross (2013) to threaten the existence of the institution, bring a feeling of crisis and there is a possibility of loss of control of the school. There is a possibility of collapse of the schools if step by step plans are not made to remedy the situation, it cannot be business as usual.

7.2.3 Struggle for survival

The dilemma of choosing to do certain unethical things and make ends meet and not doing them then suffer poverty, lack and deprivation goes beyond mere incapacitation. It is the struggle for

survival. In the struggle for survival dilemma, heads of school, heads of department and teachers had to choose or not to choose to run private affairs during school time and at the expense of their work in the schools. It was clear from their responses that what they got paid was not enough. They had to struggle to survive.

Teachers' salaries in Zimbabwe are low and money from the bank is not easily accessible (Pollock 2010). The high inflation rate in Zimbabwe renders the salary useless after a few days if not collected early. Highlighting the struggles pertaining to teachers' salaries, Mrs Chakanyuka, a teacher at Zinthathu high school said:

> *Look at the remuneration itself, make a comparison with other countries. It is too low. As a teacher before you get to the bank, the salary will not be able to buy you anything.*
>
> (Zinthathu High School, Mrs Chakanyuka)

In the same vein Mrs Makoni, a teacher at Okukodwa High School said:

> *Calling a spade by its name now, we as teachers are ailing to survive on the salary from the government. People are now working just as they please or just to get the attendance register filled in.*
>
> (Okukodwa High School Teacher, Mrs Makoni,)

Mrs Makoni made it clear that the attendance at work though well recorded in the attendance registers that I reviewed does not in itself mean that the teacher is working. Present does not mean practicing. The teachers may be present on the register but not carrying out their teaching duties or may leave soon after signing into the school register. For this sentiment to be shared in the same paragraph describing the sentiment of struggling to survive suggests that the reason for half-hearted attendance has to do with the survival issue. Faced with a dilemma of attending work or not, some chose to attend and choose the manner in which they work which is a dilemma too. This is shown also in the words of Mr Sabada when he said:

> *If the government is paying you what is worth teaching only for one hour then you teach for one hour and the rest of the time you will be doing something else.*
>
> (Ina High School Teacher, Mr Sabada)

What is this *doing something else*? On analysis of the data collected it was clear that for the school staff and their families to survive they had to do other things before, during and after school time. These extra money generating activities were done in the school and outside the

school. Mrs Makoni said that it was about survival and her opinion and wording inspired the heading of this part of this chapter. She said verbatim,

> *I have to do some things that are out of my job description in order just to survive. It is a survival issue.*
>
> (Okukodwa High School Teacher, Mrs Makoni)

The other things that teachers did to survive included the running of private lessons or what was generally known as extra classes. The heads of school, heads of department and teachers all testified to the running of extra classes in their schools. On the issue of extra lessons Mr Motsi, the head of Okukodwa high school said:

> *Teachers ask students to attend privately but unfortunately only those students who can afford extra lessons can come and benefit.*
>
> (Okukodwa High School Head, Mr Motsi)

Also referring to the running of extra classes, Mrs Mpofu, a teacher at Zinthathu High School, defended the running of extra lessons when she said:

> *...you as the teacher know this (low salaries) demotivation and you try to find other ways that can help you to make a living.*
>
> (Zinthathu High School Teacher, Mrs Mpofu)

I read the *help you make a living* part as referring to trying to survive. It should be one's salary that I had always thought helps one make a living out of. The situation shown by Mrs Mpofu and her fellow participants shows that they have to do other things to eke a living and not just wait for their salaries which will not be enough for them to survive. There was a clear ethical dilemma here. The dilemma was encapsulated in Mrs Phiri's opinion that:

> *It is not easy to be ethical when remuneration is not good and tummies are empty and services are unaffordable.*
>
> (Mapatya High School Head, Mrs Phiri)

Blame was shifted to the government for the struggles that the teachers were facing. Mrs Nyamvura, a head of department at Mapatya high school had this to say on this issue,

> *When the government is not doing its job looking after its people things fall apart. It becomes a survival of the fittest.*
>
> (Mapatya High School Head of Department, Mrs Nyamvura)

Survival mode demonstrated by Mrs Phiri has no regard for ethics. The impression that I got from her utterance was that ethics take a lower level of importance to good salaries, filled tummies and affordable services. What she said demonstrate that when people are unsatisfied they compromise their ethics. The struggle for survival was in this case the wrestle between ethics and the instinct to survive. I therefore put forward that in a struggle to survive there is no consideration of ethics. The humanness is thrown out of the way.

On humanness, Khoza (2011) also highlights that humanness is key to the spirit of Ubuntu and the importance of respect of one to another. The disregard for humanness in times of turbulence and multiple deprivation is in conflict with the philosophy of Ubuntu. The findings from the participants indicates how ethical leadership is in quandary when teachers are not remunerated accordingly. The absence of humanness is demonstrate by Khoza (2011) as being the absence of attributes differentiate humans from animals. The participants used the word *hustle* to describe their activities to get extra money which may depict a discomforting practice. In this regard Mrs Maziwana said:

> *These days they talk of you must be a hustler to survive, you do what you have to do to put food on the table. You buy and sell whatever you can for a profit, you run extra lessons and rent out cars, premises and even books.*
>
> (Okukodwa High School Head of Department, Mrs Mazaiwana)

Mr Gwaze of Zinthathu High School expresses thoughts along the same lines as Mrs Mazaiwana when he said the following about hustling,

> *So, most of the teachers are hustlers now. They have to do some things that are out of their job description in order just to survive.*
>
> (Zinthathu High School Teacher, Mr Gwaze)

One of the participants, Mrs Chakanyuka, a teacher at Mapatya high school took pains to explain how inflation affected her operations. She told me of a time when it was fine to keep money in a bank account and get interest on it. She went on to say that around 2008 things got so bad that when she got paid and left her money in the bank for a day, its value can be depleted by almost fifty percent. I understood this as the pointing to how inflation affected her earnings. It was for this reason that teachers would absent themselves from work to go queue up in the long queues in the bank to get their earnings before they lost their value. This might also come late or be

absent because they were in long queues trying to purchase scarce basic food stuffs before their prices increase or before they are sold out. Clearly this was as survival issue.

For the school heads, inflation brought a financial nightmare on how charge the school fees. Mrs Ina explained that inflation was not only affecting food stuff, it was also affecting the prices of teaching material. She said that most of the teaching material they used was imported from other countries as the local products were inferior, too expensive or unavailable. She went on to say that the economy behind the imported teaching material was that they were bought in foreign currency. Foreign currency was difficult to get and the rates were always increasing. This caused prices of teaching material to be high which had a direct effect on the school fees. Mrs Ina also said:

> *There is always a big fight at the beginning of every term between parents and the school on the amount to be charged for school fees. At the beginning of 2020 there was a stalemate between parents and the school on issues to do with school fees. The parents felt the proposed fees were too high. We had to accept what they could afford.*
>
> (Ina High School Head of Department, Mrs Mazaiwana)

So, even the schools are struggling to survive. They are working with depleting financial support from parents and rampart inflation. It seems to me that the schools have settled for what they get and were evening willing to lower their standards as long as they are still existing. Besides, financial support from the government has not been forthcoming hence the schools understudy are on their own financially.

Literature is crammed with reports and discussions of the economic woes of Zimbabwe. The economic meltdown in Zimbabwe 2006 up to 2010 was reported by Tendi (2009). These economic troubles suffered by Zimbabwe are shown by the participants to have continued then unabated. Mthiyane and Chiororo (2019) note how the collapse of the Zimbabwean economy has affected the running and management of the schools in Zimbabwe Even though changes have been made at made inn some areas of the economy, the financial situation in Zimbabwe said to be worsening. This means the turbulence and multiple deprivation have worsened from the Tendi (2009) did his report. A worsening economic situation underscores severe turbulence that may

even be calibrated as extreme at some schools (Shapiro & Gross, 2013) because the schools studied show extreme turbulence have structural damage to the institutional operations.

Shapiro and Stefkovich (2011) suggest that Multiple Ethical Paradigms can be used to analyse complex ethical dilemmas. The struggle to survive is a complex ethical dilemma. When people struggle to survive, they lose their ethic of critique, care and the ethic of profession because of selfishness and the loss of humanness. For example, the teachers chose to get paid during extra lessons for the doing the job they should have done with their learners during school times. This is not just, and professional as they are cheating the system.

It is clear that linked to the dilemma of the struggle to survive is the prevailing economic situation in Zimbabwe. The economic situation has been illustrated to push teachers to the edge of their ethical boundaries where there is little to no care to the ethical implications of their behaviour as long as they are getting money to add to their low salaries. Unless the economic issues of the country are addressed, it will be difficult to address the dilemma of the struggle to survive.

7.2.4 Political meddling

The heads of school, heads of department as well as the teachers, were caught up in the dilemma where their political involvement and the political influence of others affected school life. The findings of this study indicate the following: some teaching posts are political appointments; decisions in the school are affected by politics; politically inclined perpetrators are let off scotch free; ethics are breached by politics; politics disturb the smooth running of schools and the school community is burdened by political issues. The dilemma of political meddling puts the schools in a dangerous position where if the school employees do not play to the tune of the politician they may lose their jobs and if they do they are often breaching the ethical conduct of theirs schools and end up being unethical. Besides, the attack on teachers in politically related incidences in the past (Tsvangirai & Bango, 2011; Faul, 2009; Cole, 2010) seem to have left teachers leaving in fear of retribution by political forces in Zimbabwe.

The issue on political meddling was one of the main issues that came from the participants as a cause of the difficulty they faced in their schools. The heads of school, heads of department and teachers alike, agreed that if the political situation in the country had improved, it would reduce

the turbulence and multiple deprivation resulting in more ethically run schools. This however was not the case. Politics is shown to play a huge role in the affairs of the schools especially government schools. This was clear from the sentiments of the participants.

With regards to political appointments, the head of Zinthathu high school, Mr Tatu shared on how sometimes filling of vacancies may be done along political lines. In a situation like that the employment of such an individual is facilitated by the political party he or she represents and acts as the eyes and ears of the political party in the school. Some of Mrs Tatu's words were:

> *Sometimes you can or some teachers can be deployed into your school because they are related to certain political parties. These become deployees.*
> (Zinthathu High School Head, Mrs Tatu)

Mrs Ndoro, the head of department at Okukodwa high school also showed knowledge of the political appointments when she said that these political appointments cause so much discord within the school. She and Mrs Mazaiwana, another head of department from Ina High school, highlighted how the political forces further influence decisions made within schools. Mrs Mazaiwana described how in her experience the influence of a Minister affected the promotion of her friend. She reckoned that politics affected the final decision and said:

> *I can give you an example that there was one friend of mine who was promoted to be a school head of a very powerful school but the minister did not like him though he had passed the interviews conducted by the public service commission and was the best candidate the minister had his own guy.*
> (Ina High School Head of Department, Mrs Mazaiwana)

This brought to the fore that, the political influence a not limited to the filling in of teaching posts but also influence decisions on promotional posts and flexing political muscles to get favours. The challenge with politically influenced promotions were that the appointees may not have the qualifications nor the qualities for the promotional post. In addition, once appointed to the post one wonders to whose best interests the appointees operate. It was clear from Mrs Mazaiwana's example that political leaders often used their positions so that they could get favors from the school head and in this way affected the decisions made in and for schools.

Now that these political appointees have taken their positions in schools, there are ethical problems that they bring with them. As they would have been appointed by influence of higher

offices, they would be difficult to discipline at school level because they are linked to political powers. Mr Ngundu, a teacher at Okukodwa high school, explained this conundrum by citing an example on how perpetrators in the school that are linked to the political parties are pardoned even when they are proven guilty. He said:

> *In some situations the perpetrator is politically inclined. After there is compelling evidence that the school head or the teacher was on the wrong side, if the school head or the school teacher happens to be politically inclined and does something wrong then politics is brought into that they will find that things do go the way they should because you will now find out that those above you will tell you to ignore it.*
> (Okukodwa High School Teacher, Mr Ngundu)

Political involvement in schools was shown by participants to exaggerate and exacerbating existing unethical conduct. Ethics were in this way breached by politics. Mrs Ngwenya, a teacher at Ina High School, noted that politically correct and inclusive adjustments are made to accommodate abominations. This demonstrated how politics was used to cover up unethical practice. Echoing these sentiments, Mrs Sabada who was also a teacher at Ina high school highlighted how school facilities are often used to advance certain political parties' agenda. She pointed out how at times school buses are used to ferry party supporters and school children and teachers are forced to attend party functions.

The use of school facilities for political gain is linked to the disturbance of schools by politics. Political disturbances were demonstrated in different forms. As mentioned already, one of these disturbances is when facilities are demanded from school on short notice. Second was the inability of schools to make independent decisions and thirdly the political appointments which I have already discussed which may not be according to merit. Highlighting one of these disturbances Ms Joakinyu, a head of department at Mapatya high school said:

> *Once, the school had a sporting fixture but a directive came from the ministry to provide all the school vehicle to ferry members of the community to a specific political rally of a certain political party. We had to cancel sporting trip*.
> (Mapatya High School Head of Department, Ms Joakinyu)

There was so much fear of the political powers among the participants and taking a look at the short history of Zimbabwe one can understand why the participants pulled back a bit when questioned further in political issues. To get a clearer understanding of this, I will refer to Mrs Phiri, the head of Mapatya high school's sentiments. In one of her sentiments, Mrs Phiri expressed fear of losing her job in the event of her opposing the wishes of the politicians. Here exact words were:

> *Ethics come second to politics. If you oppose the powers that be you might end up losing the job.*
>
> (Mapatya High School Head, Mrs Phiri)

When compared to politics, ethics, in the light of Mrs Phiri's view, were relegated to the second place. The political issues were therefore related to the ethical problems in Zimbabwe. All participants agreed that politics affected ethics. Other participants went on to show that they were burdened by political problems. Mrs Mashona, a teacher at Mapatya high school shared this exact view when he said:

> *In our current situation, both learners and teachers find themselves burdened with the financial and political problems.*
>
> (Mapatya High School Teacher, Mrs Mashona)

Apparently, according to Mrs Chakanyuka, another teacher from Mapatya High School, it was sometimes when an agenda was introduced in the staff meetings, the teachers became political in their responses. The head of school often stopped the meeting and said that they were not politicians and should leave politics to politicians. The dilemma laid in that the teachers are affected by political issues and if they try to be involved it is against the code of conduct of their profession and when they do not get involved they seem to neglect their democratic right. When I probed further about how teachers are burdened by politics and its implications on ethical leadership, Mrs Muzunze a teacher at Zinthathu high school said:

> *I think the political environment is not conducive to promote ethical leadership in Zimbabwe as it is.*
>
> (Zinthathu High School Teacher, Mrs Muzunze)

The literature covered in chapter two highlights political violence (Faul, 2009; Cole 2010) as a political disturbances. The findings of this study highlight other forms of political meddling.

Chiororo and Mthiyane (2019) hint on how political instability influenced the migration of teachers and brought with it huge economic challenges. It is these political issues that gave rise to the dilemma of political meddling in a now economically compromised context of the four Zimbabwean schools. Bonga, Chiminya and Mudzingiri (2015) indicate the political context in Zimbabwe is responsible for unethical practices such as corruption. Kasungu (2009) revealed in his studies carried out in Zimbabwe that ethical leadership in the schools has become increasingly difficult since the rising political violence which began 2008.

The UNESCO (2012) reports that the political disturbances in Zimbabwe affected the ethical compass of the country. The vulnerability of teachers in a politically volatile context of Zimbabwe is highlighted. The conclusion of The UNESCO (2012) agrees with my findings in this study that show that it is hard to expect teachers to be ethical in the Zimbabwean context. Ethical leadership issues are in this case ranked inferior to the struggle for survival. Therefore issues such as planning, punctuality, dress code and absenteeism are secondary to the effort to survive the political disturbance.

The tenets of Ubuntu support the idea of democracy (Khoza, 2012). With the onslaught of political disturbances Ubuntu or ethical leadership are abandoned. This means that even professionalism is compromised as behaving ethically is at the heart of what it entails to be a professional (Mahere, 2014). In an environment where decisions made by a legal institution such as a school, the integrity of its leaders is compromised when the political heavy weights come in and influence decisions made in the schools through democratic processes. Political meddling has been shown here to cause discord in the operation of schools.

7.3 Conclusion

The findings indicated that the participants struggled with the dilemmas of non-payment of school fees and government funds, incapacitation, struggle to survive and political meddling. A common string that ran through the findings was the economic context which is defined by turbulence and multiple deprivation. The chapter that follows covers what the participants suggest as ways of dealing with unethical practices in the four Zimbabwean schools.

CHAPTER EIGHT

DISCUSSION OF THE KEY THEMES EMERGING FROM THE FINDINGS

8.1 Introduction

The previous chapters (Chapters Five, Six and Seven) presented, analysed and discussed the findings of this study. In this chapter I now present and discuss the major themes emanating from this study. While this chapter does not exhaust all the themes from the findings in the last three chapters, it zooms in onto the main themes and sub-themes while infusing literature and theoretical frameworks pertinent to the study.

8.2 Emerging key themes

The themes that emerged from this study were: low and irregular salaries; poor school funding by government and parents; teacher migration; late coming and absenteeism; ethical dilemmas faced by school personnel; political influence and economic influence on schools.

8.2.1 Low and irregular salaries

The theme of low and irregular payment of salaries for school personnel was one of the most recurring themes in this study. These problems pertaining to remuneration were attributed to the current turbulence and multiple deprivation in Zimbabwe. The collapse of the Zimbabwean economy and the political impasse between the two biggest political parties in Zimbabwe had effects on the remuneration of Zimbabwean teachers (Mthiyane & Chiororo, 2019; Hartnack, 2009; Chimhenga & Mpofu, 2016). The low and irregular salaries for teacher teachers were shown to have effects on ethical leadership in the four Zimbabwean schools. Some of the effects included: the incapacitation of teacher; absenteeism and late coming; bribery and corruption; and embezzlement of school funds.

The overall meltdown of the economy due to factors that may not be in the scope of this study led to the low and irregular payment of teachers' salaries. Literature records that the Zimbabwean per capita gross domestic product was estimated at $200 by 2007, compared to $900 in 1990 (Tendi, 2009; Mlambo & Raftopoulos, 2010) resulting in about 80% of Zimbabweans leaving on less than $2 per day (Tsvangirai and Bango 2011). It is clear that strategies to help restore ethical leadership in schools in Zimbabwe must include a focus on

economic and political issues in Zimbabwe. This would help improve the teachers' salaries and how they are paid out.

This study noted that most of the unethical practices in the four Zimbabwean schools were linked to the low and irregular payment of teachers' salaries. A revival of the economy would necessitate the regular and market related salaries for teachers. The incapacitation mentioned by participants in the form of their salaries not enabling them to behave ethically would in this way be done away with. I put forward that the low and irregular payment of teachers' salaries has been shown to reduce teachers' morale and exacerbate unethical practices. All the issues related to teacher morale, high teacher turnover, teacher absenteeism and absconding as well as embezzlement of funds have links to poor remuneration and the cash crisis. As it were, the teachers' poor remuneration could not get fixed unless the economy was revived.

This study indicated that the issue of low and irregular payment of salaries was made worse by the eroding effect of inflation on the salaries. Faced with these debilitating circumstances, the teachers reported that they were left with no option but to find other ways to supplement their income which some called "hustling", which affected their attendance and punctuality. Besides, the participants also lamented that once paid the low, irregular and inflation eroded salaries they had difficulties in accessing cash from their banks due to the cash crisis. This would also result in absenteeism and late coming.

It is clear that the participants' unethical decisions were based on personal interest. However, literature in chapter two highlights that ethical leaders do not make decisions based on personal interests neither do they focus on short-term, myopic views and self-enrichment as bases for their decisions (Caldwell & Anderson, 2017). Ethical leaders make their decisions with focus on the common good. The decisions must be ethical, characterised by considering and caring for others, long term in nature and benefit the organisation and the community. The decisions to be absent, late and run private affairs during school times are not ethical because ethical decisions take into account the learning environment, cultural needs, family needs, local community needs and political initiatives (Branson & Gross 2014).

When viewed from the philosophy of Ubuntu, the low and irregular salaries for teachers do not promote the common good that Tutu (2005) advocates for. Common good is right and necessary

for human coexistence because humans share a lot more in common besides life itself. Khoza (2011) notes that as humans, we are all moral, sentient beings that possess an innate sense of morality and a spiritual desire to find meaning and love. When faced with poverty and lack as a result of low and irregular salary, this thesis highlights a deterioration in the sense of morality and practice of ethical leadership.

Still on common good, the ethic of care from the ethical leadership paradigm (Shapiro & Stefkovich, 2014) is linked to utilitarianism. Utilitarianism looks at the happiness of the greatest number of people therefore has a bearing on the ethic of care (Blackburn, 2006). From the findings of this thesis, it is clear that the teachers are not happy about the manner in which they are remunerated hence their families and communities are not happy. Therefore, there is lack of happiness among a great number of people. This in no doubt affects the learners too.

At the end of the month, the heads of school at the schools in this study allowed teachers to take turns to go to the bank to get money and kept record of who was out so that the monitor the rotation. In this way, learners had someone watching over them throughout the without the school day being disrupted. This seemed to help ease the burden on some teachers with regards to going to the bank without permission from the head of school however the queues at the bank were too long and the rotation did not accommodate all teachers.

8.2.2 Poor school funding from the government and parents

Poor funding from both the government and parents emerged from the findings as a theme that caused decline in the functioning of the school. Chapters five, six and, seven indicated the poor and lack of funding from the various sources of funds that usually supported the school financially. Normally, schools get financial support from government in form of school government funding, school fees and levies paid in by parents as well as donations from the business community, but the prevailing economic conditions have affected the funding of schools. The economic meltdown that Zimbabwe has gone through has left the country in severe distress (Tsvangirai & Bango 2011) this distress has also influenced the funding of schools negatively.

From the government side, literature has reported a decline in government's financial support to schools since 1980. The heads of school attested to the sporadic and poor funding of schools by

the government. One of the participants, Mrs Nyamvura, Mapatya high school head of department, mentioned that the government's pockets are empty. The lack of funding in the four Zimbabwean schools in this study was evident in the dilapidating infrastructure (walls cracking, fading paint and furniture in a poor state), crowded classes and lack of teaching resources. It was clear that the economic conditions had a crippling effect on the schools' infrastructure and functioning.

The conditions that are surrounding the four Zimbabwean schools are typical of turbulence and multiple deprivation as one of the main sources of school funds, the parents, are not paying school fees. Literature records that at the lack of funding in schools has led to dilapidated and under-resourced schools (Mthiyane & Chiororo, 2019). The unavailability of funds from the government for non-wage expenses leaves the parents as the soul bearers of the school funding burden.

What emerged from this study was that there is poor payment of school fees and levies by parents. The participants indicated that due to the economic hardships that parents were faced with, some of them had not paid school fees for about five years. The economic turmoil faced by parents were revealed to be similar to those that teachers faced which included hyperinflation, shortage of cash and incapacitation. In addition to these common issues, some parents had lost their jobs and were part of the statistics of high levels of unemployment in the country as a result of closure of factories and informalisation of the economy (Hammer, McGregor & Landau, 2010).

The situation was made worse by the fact that the schools' hands were tied. Schools could not demand money from the government, neither could they send children back home for non-payment of fees. The schools could not demand money from the department because it was not their place to do so. According to the government policy, it is the responsibility of the law makers to decide how much is given to schools. The schools could not send learners back home for non-payment of school fees because it is against the government policy to do so. The school leaders had to try to coerce the parents that were able to pay to pay, find ways of fund raising to get resources for the school and try to engage debt collectors to assist in debt collection. In this regard, Mrs Ezine said:

> *Money from the government is not forthcoming and the parents are finding it difficult to pay school fees because some have lost their jobs. Policy does not allow us to send the kids back home for not paying fees and yet the school needs the money to function.*
>
> (Ina High School Head, Mrs Ezine)

The lack of funding of schools highlights the incapacitation of teachers in schools. The lack of teaching resources for teachers as a result of low funding limited the functionality of teachers. An example of teachers going without chalk at Zinthathu high school because the school had no money is a clear indication of a great travesty to the learning process. The teachers indicated that shortages were also common with other teaching resources such as: textbooks, apparatus for science, stationary, desks and chairs. Consequently, incapacitating and frustrating teachers and decreasing the quality of learning (Winzel &Tlabela, 2006; Weda, 2012).

Applying the theoretical framework, the lack of funding in the schools is a turbulence that is caused are caused by external factors. Of the four levels of turbulence given by Shapiro and Gross (2013) in the Turbulence Theory, external factors fall under turbulences. Severe turbulence is shown by Shapiro and Gross (2013) as a turbulence that threaten the institution, unleashing a feeling of crisis. The participants' responses corroborated the feeling of crisis. They used the word "crisis" in expressing their responses to questions on ethical leadership and relating to the socio-politico-economic environment. One of the teachers Mr Ngundu of Okukodwa high school said:

> *It affects the ethics because if you want to try and apply those ethics, they might not be working because of the crisis which is in Zimbabwe. For example, if you want leaners to listen to you and you say sit down, if they have got a negative attitude because of this crisis then they might react otherwise.*
>
> (Okukodwa High School Teacher, Mr Ngundu)

Also referring to the economic environment Mrs Ezine said,

> *The environment that we are currently living in is very difficult.*
>
> (Ina High School Head, Mrs Ezine)

The existence of schools is threatened by the severe turbulence as control of the schools can be lost due to unavailability of resources to keep the schools afloat. With the lack of funding, the normal administrative solutions such as requesting for more funding from government and just sending school fees statements do not apply. What might work are well thought out step by step

strategies of trying to get funding in for the schools lest they collapse. Shapiro and Gross (2013) give a conflict on community values as an example of severe turbulence and I submit that poor funding from government and parents is another as these are external factors too.

By trying to involve local businesses in supporting the schools financially, the school heads in this study hoped to augment the poor funds they receive from parents as school feels. The school heads also shared some cost cutting measures which included increasing the number of learners per class and cancellation of sporting and cultural event out of the country. They also stream-lined expenses to focus and spending only on issues that benefited education directly, cutting off things like end of year staff functions, birthday gifts from the school and farewell parties. Workshops that had no direct effect on curriculum issues were also side-stepped as a result of lack of funds. This could be the reason why most of the participants had never been to a workshop on ethical leadership.

While money is important for the operation of any organisation, in a context such as the Zimbabwean one where very little money is going around, there is still some good going around. I was able to see all heads of school and the other participants in the school hence there were still people carrying out their duties under such crisis. To understand why they kept going I reflect on their thoughts on Ubuntu which emphasized on the gain of others (community and nation) before personal gain. It is such spirited selflessness that can take schools forward in the midst of poor funding. It would be also good to see the economy of Zimbabwe being restored so that the normal systems of school funding may be re-established and the loss of teachers to other countries may cease.

8.2.3 Teacher migration

There has been a massive movement of teachers from Zimbabwe to other countries over the past twenty years. Some of the reasons for migration of teachers to South Africa were identified as violent land distribution, political instability, active recruitment of professionals, desire for a higher income, and general economic collapse within the country Zimbabwe (Mthiyane & Chiororo, 2019; Hartnack 2009). Furthermore, SACE (2011) upholds that Zimbabwean teacher migration was also driven by a demand for quality teachers in the receiving countries.

This study found that, while teachers emphasized on the economic factors as the reasons for teacher migration, they avoided talking about the political factors. Avoiding political issues did not mean the absence of the effects of political factors on teachers but rather a sense of surrendering to the political factors and fear of being victimized for speaking out on political issues. Mr Sabada, a teacher at Ina high school, talked about leaving politics to the politicians and Mrs Ezine, the head of Ina high school said:

> *Ethics come second to politics. If you oppose the powers that be you might end up losing the job*.
>
> (Ina High School Head, Mrs Ezine)

It is also important to note that, teacher migration had an important aspect of pulling out the best from the schools in Zimbabwe depositing them into other countries. Some of the teachers that were left in the school were those that could not be competitive in the diaspora. This could have been due to the fact that they were not well qualified, were not experts in the areas they taught or taught subjects that were only available in Zimbabwe like Shona Language. This left the schools in a state of decline in terms of performance as the master teachers and experts in certain subject areas migrated.

This study ascertained that the migration of teachers especially those teaching Mathematics and Science left Zimbabwe with a shortage of teachers in schools. This led to the government reducing the qualification levels for teachers which in turn had an effect on the quality of teachers in schools . The shortage of teachers however still prevails. Mr Motsi, the head of Okukodwa high school had this to say,

> *We ended up with less qualified Maths and Science teachers from the year 2002 when there was mass movement of maths and science teachers and got worse around 2004 when South Africa officially opened its floodgates. The schools struggled and up to now it is still the same scenario. We still do not have enough Maths and Science teachers.*
>
> (Okukodwa High School Head, Mr Motsi)

The continuous brain-drain in schools as a result of low morale, frustration, and incapacitation among teachers as well as other economic and political push factors have in no doubt made some teachers to leave their stations. The economic downturns severely affected the schools which

had to resort to engaging untrained temporary teachers some of them too young to be in classes teaching. One can imagine the devastating ethical leadership implications brought about by inexperienced young people wielding the power and authority of a teacher in schools. What I observed in the staffrooms of the schools under study was a shortage of teachers in their middle ages, the teachers who were there were either elderly, close to their retirement or too young, just starting their teaching careers. The documents reviewed in the school on staffing also confirmed this.

Ethical issues such as inappropriate relationships between the young educators and the learners popped up as well among the young teachers themselves. As a sizeable amount of teaching staff was young, in their early twenties and interacted with learners whose ages ranged from thirteen years to nineteen years, relationships within, across and among the teachers and students were reported. Teachers are expected to be role models and as ethical leaders must set an ethical tone in their schools through ethical behaviour (Manning, 2003). The inappropriate relationships compromise ethical leadership. On this issue, Mrs Ndoro, the head of department at Okukodwa high school shared that:

> *We also have cases like sexual harassment, someone in the school would ask for sexual favors. We have also reported of senior staff sexually abusing young female teachers. All these things are not ethical.*
>
> (Okukodwa High School Head of Department, Mrs Ndoro)

There is need for some form of intervention to help mentor the young teachers that are entering the teaching field in this time of crisis. I put forward that the with the absence of influential and experienced ethical mentorship, institutional ethical leadership memory and ethical leadership role models, the schools become a breeding ground of catastrophic unethical practices. It is impossible to bring back the teachers that have migrated to greener pastures, but it is not too late to make an effort to instill ethical leadership values to the teaching profession.

The Nziramasanga Commission was heading in the right direction by referring the education system back to Ubuntu. The initiative was poorly implemented and not well thought out and packaged in a way that would attract the teachers in Zimbabwe. The ideas Makuvaza (2010) share on Ubuntu suggests that by being less reactional, more analytical and maintaining the involvement of the community, some progress can be made by focusing on Ubuntu as the new

aim of Zimbabwean education. In the light of this, teachers may consider the community and national needs before their own as a tenet of Ubuntu.

In addition, a more stable economy and favourable political environment would help the retention of teacher and ease the migration of teachers. Such an environment would also curb teacher absenteeism and late-coming.

8.2.4 Irregular teacher attendance

Teachers who are still at schools and have not migrated are reported to suffer at the hands of a brutal economy which makes their performance of duties difficult. Teachers then resort to absenteeism and late coming in order to get time to carry out their personal business as they struggle to survive. In their defense, the teachers point to their low and irregular salaries as some of the reasons for their regular attendance o school.

When faced with moments of crisis, the findings of this research demonstrated that most participants highlighted the abandoning of ethical values. While it was unethical for Mrs Ezine to cancel the school trip so that the school bus could be used to go for a political rally, she had to obey the command from the ruling party otherwise she would lose her job. Another example is how teachers ran their private businesses during school times and came to school late or were absent so as to make extra cash because their salaries are too low. The economic crisis made them compromise on their values.

How then can the leaders in moments of crisis be encouraged to attend school regularly and on time? McCabe (2013) and Palestini (2012) state that in order to make ethical decisions, one needs courage and risk-taking in the face of opposition. In the face of a crisis, courage helps create ethical practice appropriate for all parties involved and is shown in form of willpower, tact and street-smartness. The idea of risk taking goes beyond selflessness as one now does things that are in the best interest of others even if it means to their detriment. There would be some teachers that still attend class on time and are always present even if it means they have to make extra sacrifices to be there for their learners. Unfortunately, none of my participants shared this selfless view.

Clarke (2016) categorizes late coming and absenteeism as technical problems. Technical problems are regarded as simple, straightforward and can be resolved by traditional, linear

approaches and available knowledge. Available knowledge for the school attendance policy can be used to attend to late-coming and absenteeism however the school leaders should also take into account the ethic of care, ethic of justice and the ethic of critique in discussing the issues of late-coming and absenteeism. Clarke (2016) go on to advise that if the technical problems are not addressed accordingly, they may lead to deeper ethical problems.

The context in which Clark (2016) makes his assertions in different from the context that this study was carried out. In the context of turbulence and multiple deprivation, merely pulling out the policy document and referring the teachers to what the policy states about late coming and absenteeism did not seem to solve the problem for the schools under study. The data generated indicated that the heads of school themselves were sometimes late and even absent attending to their private businesses during school time. What seemed to work in this context was compromising on the attendance policy and coming up with rotational arrangements of attendance managed by the school heads. This was done in confidence among the school staff without approval from the employer, the government. Mrs Ngwenya, a teacher Ina high school defended her absence from school by saying:

> *If the government is paying you what is worth teaching only for one hour, then you teach for one hour and the rest of the time you will be doing something else.*
> (Ina High School Teacher, Mrs Ngwenya)

The clear indication from the heads of school, heads of department and teachers was that their late coming and absenteeism was not because they were unethical, but they had no option. To them it was a matter of survival. If they came to school early, attended every day and left at the end of the school day, they reckoned they would not be able to put food on their families' tables. They had to hustle!

8.2.5 Ethical dilemmas faced in schools

It emerged from this study that there were several ethical dilemmas that the school staff faced in the context of turbulence and multiple deprivation. The ethical dilemmas were non-payment of school fees and government funds; incapacitation; struggle for survival and political meddling. Non-payment of school fees and government have been discussed as an emerging theme deserving a separate section of discussion but it also deserves mention as an ethical dilemma that

school leaders had to deal with. Political influence will also be discussed further again as a separate theme however it must be kept in mind as an ethical dilemma.

This study revealed that the poor funding of schools by both the government and the parents put the school leaders in a difficult position. The dilemma that the school leaders were presented with was firstly that they could not successfully collect funds from the government and parents due to the prevailing economic problems and yet they had the responsibility of planning for, running of and managing schools effectively and successfully without sending children away for school fees or due to lack of resources. The educational policy did not support them in sending children away and yet demanded of them to create a conducive educational environment.

Faced with the same context as their teachers, the heads of school met with another dilemma of incapacitation. They were incapacitated to crack the whip on educators' conduct due to incapacitation because the heads of school were also incapacitated. Issues like dress code and punctuality became difficult to address as the school leaders also had to contend with the shortage of resources and the cash crisis. They would have put themselves in the spotlight if they called out staff members on issues to do with incapacitation but on the other hand it was their responsibility to discipline their subordinate and communicate ethical leadership.

In the struggle for survival, the school personnel had to leave their posts to attend to personal businesses or even conduct their personal businesses while at work. Some of the businesses would also entail activities that had conflict of interest with the school business like running extra classes. The dilemma lay in that the school personnel understood that the private businesses had to be done for survival, without which, families would go hungry and some of the teachers would not even have had money to get to school. The struggle for survival also presents itself in the form of unethical practices such as bribery and corruption, embezzlement of school funds and running extra classes in exchange for cash.

The dilemmas discussed so far all linked to the economic context that the participants in this study worked under. The increase in the economic crisis since 2007 (Tsvangirai & Bango, 2011) explains the poor salaries and as the source of some of most of the ethical dilemmas. The economic crisis also presented itself with other problems such as unemployment, inflation, shortages of food and cash as well as poverty.

As for political meddling which I will expound on later, the participants expressed fear of the political forces and submitted to their demands without questioning. The ruling party was synonymous with the government. As the four schools under study were government schools, the government meant the employer. This made sense when one of the participants highlighted that if they failed to follow instructions from the ruling party they would lose their job. The term 'ruling party' used by participants highlights the presence of "rulers'' in authority as compared to "leaders", a point that was raised by Mrs Nyamvura. Therefore, political meddling presented a severe ethical dilemma in the schools under study.

Literature records incidences where politics had caused so much violence in schools and against teachers. Faul (2009) reports of two teachers who were allegedly beaten to death just after the highly contested elections in 2008. Furthermore, Cole (2010) also reports of the torturing of teachers in Zimbabwe in politically related incidences. The political victimisation of teachers may be the reason why most participants did not want to say much on the effects of politics on ethical leadership. However, in their effort to be apolitical, the teachers are being political.

Addressing economic and political issues in Zimbabwe may help ease the dilemmas that the schools face. Without the turbulences and multiple deprivation caused by the economic and political environment in Zimbabwe, schools already have lots of ethical dilemmas to deal with. The presence of the turbulence and multiple deprivations exaggerate and increase the dilemmas.

8.2.6 Political influence on schools

There was no record of political harassment towards teacher as shown in literature however there was evidence of political powers meddling with the affairs of schools. This political influence came in the form of politicians influencing the decisions made in the schools, the school personnel living in fear of what the political powers could do to them and

The political influence was evident in the filling in of vacancies in schools as well as the filling of promotional posts. Some teachers were reported to have been appointed to certain schools by the ruling party (the government) as their political deployees. These deployees were said to then act as eyes and ears for the government and spy on the school members in order to snitch on anyone who may be involved in opposition party activities. It was common knowledge among the participants that the ruling party planted people in schools to keep watch for them. This

explains the fear and reluctance that the participants had when it came to issues with regards to politics. It was after restating the confidentiality and anonymity that governed this study that some of them relaxed and shed a bit of light on political meddling, others however avoided talking about politics.

One can understand the fear that participants had because history of the torturing and murdering of teachers who got involved in politics is well known in Zimbabwe. Cole (2010) records the persecution of teachers that were known to participate in politics before, during and after the 2008 presidential elections. Though the violation of the right to participate in and be a member of a political party is enshrined in the Constitution of Zimbabwe, the volatile political environment in Zimbabwe did not allow teachers that privilege. Teachers were thought to be supporting the opposition party Movement for Democratic Change hence became enemies of the ruling party (Tsvangirai & Bango, 2011).

It also emerged from this study that political influence is not only in employment of new personnel but also in promotion. The reference to how a minister turned the decision on the promotion of one of the heads on school indicates sever political involvement. The flexing of political muscles does not seem to see boundaries as the minister in question is reported to have overturned the decision made by a panel that interviewed candidates in order to put his preferred candidate into office. This goes against the ethical leadership values of integrity and fairness but highlights the activities in an environment of extreme turbulence and multiple deprivations. The turbulence is seen in the prescribed processes not being followed and the deprivation is in the person who was supposed to get the post not getting it. He was deprived of his post and what comes with it.

It is recorded that, some teachers, disenchanted by the political influences in their school decided to leave their posts either to other countries or to do something else besides teaching (Weda, 2012). This related to the issue of teacher migration already discussed and highlights the multiple issues that the Zimbabwean teachers were faced with in their schools. Mrs Phiri, the head of Mapatya high school described this situation when she shared that in her context the morale of teachers was low, and it is hard to separate the politics of the country to the day to day running of

the school. However, she confessed that when teachers became political, she sidestepped the issues and would inform them to leave politics for politicians as she feared she may be quoted in the wrong way.

The turbulence theory (Gross 2012) covers aspects on positionality. The theoretical framework regarding positionality explains how people at different position judge the turbulences. While the politicians have a different perspective of a particular turbulence from the teachers, parents and learners likewise may have a different perspective from teachers and politicians and from each other too. The difference in perspectives can be used to explain why the effects of certain turbulences are perceived differently by the different stakeholders in the school. It is therefore imperative that communication lines are opened between the different stakeholders so that people can see things from each other's perspective.

Turbulence Theory (Gross, 2014) can be used as way of working with the continuing political influence within the schools as organisations. With the turbulence theory, I calibrate the turbulence experienced by school leaders in the four Zimbabwean high schools due to political influence as moderate turbulence. According to Shapiro and Gross (2013) moderate turbulence require focused attention. There is widespread awareness of political influence in the four Zimbabwean schools under study and is shown to be not part of normal operations. The four Zimbabwean schools under moderate turbulence due to political influence require sensitivity and creativity when planning action to assist them.

In conclusion, Ubuntu shows ethical leaders as people that have a servant attitude and do not impose themselves on others (Khoza, 2011). If political leaders practiced Ubuntu, they would owe their position, status and power to the people and would not seek to impose their will but use democratic and consultative processes to get consensus. People will always affiliate to different political parties and must not be forced to support a particular party. When making decisions in schools it is important that deliberations are done to accommodate the differences between groups which avoids conflict (Khoza, 2011). This study found that some of the decisions made in the four Zimbabwean schools are influenced by politicians including important decisions such as staffing and promotion.

8.2.7 Economic influence on schools

Studies carried out in Zimbabwe feature problems that are prevalent in schools as a result of the economic meltdown which include are: overcrowding in classrooms (Ncube & Tshabalala, 2016); shortage of textbooks (Ezron, Mangwaya & Johnson, 2018); lack of basic resources like water, toilets and electricity (Campbell, Andersen, Mutsikiwa, Pufall, Skovdal, Madanhire, Charakupa & Gregson, 2015). While some of these issues were not expressed in the participants' responses, I observed all of them during my visits to the schools. The participants seemed to have come to consider some of the deprivation as normal and had come up with alternatives to some of the deficiencies. For example, with textbooks, learners shared and used photocopies of the textbooks and the school had drilled boreholes and used generators for water and electricity. One cannot rule out the effects of the economic factors on both learners and teachers.

The participants attributed the overcrowding of classes to the shortage of teachers, low morale among teachers, absenteeism and late coming of teachers as well as the government schools being cheaper than private schools and so were on high demand. Some of the reasons of overcrowded classes have already been discussed and their link to the economic challenges that Zimbabwean schools operate under. As for the lower school fees in government schools, it is due to the government pegging the school fees charged in government schools making them cheaper than private schools. Most parents therefore opt for the cheaper government schools hence the overcrowding in the government schools that were used in this study.

Though parents opted for cheaper government schools, this research found that, due to the harsh economic conditions some still could not afford to pay the school fees. This has resulted in the schools also feeling the brunt of low funding bringing schools to observed shortage of textbooks, water, well-functioning toilets and electricity. This study records shortages in teaching material such as chalk in one of the schools because the school had no money. In addition, there were cancellations of sport tours due to financial constraints in the schools.

The economic woes in Zimbabwe have also had their effects on learner discipline. The participants highlighted some of the behavioral traits that learners displayed that were directly linked to the economic environment. It was clear that the poor economic environment caused a deterioration in the behavior of learners. Mr Tatu, the head of Zinthathu high school painted a

scenario where a child decides to have an inappropriate relationship with a teacher because she needed food. He said:

> *Let us also say a girl child coming from a home where there is no food, there are no supporting structures and an educator who gets somewhat attracted, unethical conduct is inevitable. Because this kid obviously seeing this supervisor supposedly interested in her, or she may present herself because she wants to get out of the situation she is in back home and the unfortunate teacher might fall victim.*
>
> (Zinthathu High School Head, Mr Tatu)

Furthermore, Mr Sabada, a teacher at Ina high school, shows that the behavior of learners in his school have deteriorated in a way that the practices that were once unacceptable are now acceptable. He said,

> *Things that were once a taboo in our culture, now we have started to accept them slowly because people are under so much economic pressure. This economic situation is not affecting us as teachers only, a learner can be hungry and knows that I should have respect for other people's food. It becomes very difficult.*
>
> (Ina High School Teacher, Mr Sabada)

The erosion of cultural values in schools makes one also look back at what is happening in the community. According to Ubuntu, the assertion that no one can exist as a human being in isolation, therefore a person shares, belongs and participates in collective affairs (Khoza, 2011). Economic instability in Zimbabwe disorganised the cultural and community structures that support the establishment of cultural and community values hence distorting the passing on of Ubuntu. Economic statuses have separated people and made others feel like they do not belong and therefore cannot share in the communal value system. Khoza (2012) asserts that Ubuntu embraces the spirit of caring, communalism, harmony, hospitality, respect and responsiveness based on the culture and society of the African people. The argument here is that if Ubuntu is based on interconnectedness found in social living and becomes a basis of group and individual ethics, the absence of the interconnectedness due to economic barriers erodes Ubuntu.

More specifically, participants in this study highlighted the impact of the economic factors on social life in Zimbabwe. They indicated that some families were child-headed due to migration of parents in search of better economic conditions, the scourge of HIV/AIDS pandemic and

death of parents by other causes. This agrees with the findings by Magwa (2014) on brain drain in Zimbabwe. The absence of parental guidance is to be the common factor here. Things that were once a taboo such as drinking alcohol, taking drugs, promiscuity and smoking at a young age seem to be permissible. This demonstrates out a deterioration of the moral fibre of the community and the effects find their way into the school. Mrs Ngwenya, a teacher, spoke of a learner in her school who had been expelled from three other schools for smoking dagga and found a place in her school because the child's father allegedly paid a bribe to get a place at Ina high school.

In response to the decadence of morals and values within schools, this study found out that learners are punished in schools. It was revealed by some participants that some of the teachers applied corporal punishment to discipline learners although this practice has been abolished in other countries. Some of the reasons for punishing learners are linked to the economic factors and these include frustration among teachers due to low remuneration; low morale among teachers; late coming among learners due to transport problems; uncovered books, incorrect uniform; substance abuse and incomplete work.

The application of corporal punishment is still legal to date, according to Statutory instrument 65 of the Constitution of Zimbabwe, 1992; and Circular P.35, 1993, of the Secretary for Education authorizes the heads of school to hit boys with a cane on the backside and girls in the palms of their hands. There is still a lot of debate in Zimbabwean literature on whether or not corporal punishment should be applied however the participants in this research supported the use of corporal punishment. Mrs Mudzonga, a head of department at Zinthathu high school was one of the advocates of corporal punishment stating that it was what made her the good person she is now.

Conclusively, stemming from the economic situation is Zimbabwe are notable turbulences and multiple deprivation that led to a variety of ethical problems. The findings of this research demonstrate that the economy influences ethical behavior in the four Zimbabwean schools under study and resolving economic issues in Zimbabwe will help promote ethical leadership practices.

8.2.8 Policy issues

Important documents pointed out by participants that I had to review included the Statutory Instrument 1 of 2000, Regional Director's Circular P38, Zimbabwe Education Act as Amended in 1987 and the SDC and SDA Acts that govern school boards on various operational and policy matters. Of great interest to me was The Zimbabwe Public Service Commission, Chapter 16.4/Act 21 of 1995 and 16 of 2001(PSC) which deals with all the legal and ethical issues, functions and provisions for members of the public service including teachers. In addition, The Zimbabwe Education Act (1987, as amended on 1st October 2006) which gives the legal provisions for the creation of statutory instruments for the running of finances in schools. The School Development Association Act (SDA) govern the use of funds government schools and applies to the Zimbabwean schools in this study as they are all government schools. Guidance on teacher misconducts is covered in the Policy circulars such as the P 38. These policy documents were easily accessible in the four schools through the school secretaries with instructions from the deputy heads. The objective of this thesis includes studying the application of these policies which were known by some of the participants.

As shown above, legislation on ethical leadership is clear and readily available and was referred to by some participants. The presence of reports of unethical practices highlights the lack implimentation of the legislation. The research question on policy and legislation only covered the aspect of the participants knowledge of the legislations and what they said but fell short of asking the participants why they do not follow through with them. Even though the reasons for not implementing the policies were out of the scope of this study, a few thoughts on this slipped out of the participants. Some participants pointed to the gap between the policy makers and the people the policies are made for. The participants noted that the ones that design policy for teachers are not in the classroom as teachers. Another reason was the economic and political challenges that the teachers are facing. The extent and challenges of policy implementation in the context of turbulence and multiple deprivation can be picked up as possible area to study.

It was clear that the teachers wanted to be part of the policy development process in order to contribute to the policy framework. The desire to be part of the decision making process was underscored by the desire for democratic systems to be put in place. Mrs Nyamvura, a head of department at Mapatya high school maintained that the superiors were not operating as *leaders*

but as *rulers*. She was highlighting how teachers had no say in the policy that governs them. She and other participants took a swipe at the top-down approach which led to copies of documents that can barely be implemented. In the literature review, I gave an example of the Nziramasanga Commissions failure to implement the new vision for Zimbabwean education due to the top-down approach. This section presents and discusses data related to the participants' knowledge and application of policies.

When asked about his knowledge and application of policy on ethical leadership, Mr Motsi the head of Okukodwa High School referred me to his deputy and informed me that I could ask for copies of the policy documents from him. Mr Motsi hinted what he called the Statutory Instrument mentioning that it was one of his most important points of references when dealing with ethical issues. He also added that the school had its own code of conduct for learners as mandated by the Zimbabwean Education Act.

Agreeing with, Mrs Mudzonga the head of department at Zinthathu high school noted the supremacy of the Statutory Instrument and the top-down approach surrounding it. She sees the guidelines in the policies as being of use against the teachers. This gives a negative view of the policies. Mrs Mudzonga's exact words were,

> *Policies have been put down. That is exactly it, policy says, you cannot go against policy. You can see that even when you try to contest that your superiors will simply ask you to refer to policy and tell you that this is what the policy says. We have got what is called the statutory instrument and that gives a set of guidelines which is used against teachers.*
>
> (Zinthathu High School Head of Department, Mrs Mudzonga's

The questionnaires referred to the desire for democratic processes to be put in place when decisions are being made by those in the higher offices. I understood this to also imply the involvement of teachers in the formulation of policies. When I interrogated this issue during interviews with some of the teachers, they were agreed that they wanted to be involved in the formulation of policies. Mr Gwaze, one of the teacher participants, recommended that:

> *It is important for us as the teachers to be consulted during the different phases of policy development as we are aware already of what works and what does not. We will also a have a sense of ownership.*
>
> (Zinthathu High School Teacher, Mr Gwaze)

During the discussion of policy and the involvement of teachers, all participants agreed that teaching is a profession. In these discussions it was made clear that there was no professional body representing teachers. Although there are a number of teacher unions in Zimbabwe, there is no teaching professional body like SACE in South Africa. One participant who went to length with this issue was Mr Sabada, a teacher at Ina high school. He bemoaned that the absence of a professional body downplays teaching as a profession and that while there have been plans to establish a professional body for teachers, there have been several challenges. His sentiments were:

> *I think we need the professional body for teachers, we have got unions that do completely different things from what professional bodies. However, there are mixed feelings about this, some feel like people are just taking their money and yet the money is used to… it may be a lot of work to be done before some people just come in and say now there is a professional body.*
>
> (Ina High School Teacher, Mr Sababa)

The issues of involvement of the teachers in policy formulation and the development of a professional body though they did not come from all participants, were strongly and forcefully expressed by those who did. It surmises to say that the democratic principles on policy development are not being heeded and the top-bottom approach is therefore the order of the day. Another possibility is that the teachers themselves are unaware of how to have their input in the policy making process. The data shows that there is a huge gap between the top, policy makers and the bottom, the policy implementers. The policy makers are in this way shown to create and enforce rules and regulations while themselves are not affected by the laws and regulations while the punish and discipline perpetrators that are not party to the creation of the rules and regulation. To this effect Mr Mashona expressed a wish when he said,

> *My wish is that the powers that be would call us and involve us as teachers like what we do with our learners at the beginning of the year. For each new class I get, I discuss and design the rules of the class and the disciplinary measures if the rules are flouted. I involve them in the process.*
>
> (Mapatya High School Teacher, Mr Mashona)

People must be treated with honour and respect and have to have their input heard. This is what the philosophy of Ubuntu advocates (Khoza 2011). The very idea of the men of the village

sitting around a fire and deliberating issues to come up with a common decision is a picture of democracy. This is what the participants wanted, involvement. Besides, the very existence of teacher unions is motivated by the desire for the workers to be heard by their employers.

8.3 Conclusion

In this chapter, I presented the major themes that emerged from the study findings. The major themes were ventilated using the critical questions that guided this thesis, the literature reviewed in chapter two and the theoretical frameworks in chapter three. In the next chapter, I cover the reflective summary of the study, epiphanies, findings, conclusions from the study, recommendations related to the study, implications for further study, contributions to knowledge and the limitations of the study.

CHAPTER NINE

REFLECTIVE SUMMARY OF THE THESIS, EPIPHANIES, CONCLUSIONS, RECOMMENDATIONS, CONTRIBUTIONS TO KNOWLEDGE, IMPLICATIONS FOR FURTHER RESEARCH AND STUDY LIMITATIONS

9.1 Introduction

The aim of this study was to explore the conceptualisations, experiences and practices of ethical leadership in Zimbabwean high schools in the context of turbulence and multiple deprivation. In order to achieve this aim, a qualitative case study design was used to generate data from school heads, heads of department and teachers using semi-structured interviews, document reviews and questionnaires for triangulation. The previous chapter was an evaluative analysis and discussion of the major themes that emanated from the study findings. In this chapter, I deal with the reflective summary, epiphanies, conclusions, recommendations, contributions to knowledge, implications for future research and the limitations of the study.

9.2 Reflective summary of the thesis

A reflection entails the exploration of the relationship between the viewpoints of participants and the experiences obtained while generating data. The reflective process allows the researcher to interrogate what happened and what needs to be changed as well as the reasons for the experiences (Schwandt, 2014). By reflecting critically, the researcher gains new ideas and understanding about the areas that can further be pursued. The findings provide deductions that can be used to solve and identify problems (Schwandt, 2014).

This thesis comprises of nine chapters which form the research report for this study. Chapter One was the introductory chapter that highlighted the significance of research in ethical school leadership in the context of turbulence and multiple deprivation in Zimbabwe. Chapter One also outlined the purpose and rationale of the study, significance of the study, research objectives, key research questions, discussion of key terms used in the study, delimitations and organisation of the thesis.

Chapter Two discussed the literature review on ethical leadership in different contexts. The structure of the literature review elaborated on what international, continental and Zimbabwean literature revealed on the phenomenon of ethical leadership in the contexts of turbulence and

multiple deprivation. In addition, Chapter Two discussed school leadership and management in times of turbulence and multiple deprivation as well as professionalism and the policy landscape that promotes ethical school leadership in Zimbabwe.

Chapter Three was devoted to the three theoretical frameworks that underpinned the study which were: Multiple Ethical Paradigms (Shapiro & Stefkovich, 2016), the African Philosophy of Ubuntu (Khoza, 2011) and Turbulence Theory (Shapiro & Gross, 2013). It is also in this chapter where I demonstrate their relevance to this study. By making use of two established theories (Multiple Ethical Paradigms and Turbulence Theory) as well as an African ethical Philosophy (Ubuntu), the balance of established thoughts against the not-so-popular African ethical philosophy of Ubuntu provided the theoretical frameworks of the study. This made the theoretical frameworks context related.

Chapter Four elaborated on the research design and methodology of the study and this included: the research paradigm underpinning the study, the research design, the research methodology, selection of research participants, data generation methods and data analysis. The sampling strategy, justification of the cases in the study and the methods that were used to generate data such as semi-structured interviews, questionnaires and document reviews were also covered in this chapter. An in depth explanation of how data was analysed using an inductive approach to analyse the interviews, questionnaires and document reviews was also part of this chapter. Furthermore, this chapter discussed the issues of trustworthiness in research, ethical considerations and the limitations to the study.

Chapter Five presented descriptive analysis of data and focused on the conceptualisations, experiences and practices of ethical leadership in the four Zimbabwean high schools in the contexts of turbulence and multiple deprivation. The findings were produced through semi-structured interviews, questionnaires and document reviews. These findings were presented and discussed in relation to the research questions, theoretical frameworks and literature review. An inductive approach was used to generate themes that came from the data generated.

The data were generated from the school heads, heads of department and teachers on their conceptualisations, practices and experiences of ethical leadership as discussed in Chapter Five.

Chapter Six was devoted to the descriptive discussion of the data on unethical practices as well as their causes in the context of the socio-political and economic factors that were at play in the four researched schools. This chapter further explored unethical leadership practices that were perceived to have been directly triggered by turbulence and multiple deprivation in the school. Some of the unethical practices that were discussed included embezzlement of school funds, bribery and corruption, abuse in different forms, nepotism, late coming, absenteeism and inflating of marks. The causes of these unethical practices were linked to the turbulence and multiple deprivation faced by the members of the school by all participants.

To conclude, the presentation of data analysis, Chapter Seven dealt with the ethical dilemmas that the participants faced in relation to the turbulence and multiple deprivation in their contexts and how they dealt with them. The data were generated from the field through semi-structured interviews (interviews conducted amongst the four school heads, eight heads of department and twelve teachers), questionnaires for teachers and heads of department as well as documents review. This approach also helped me with the triangulation of data. Chapter Seven presented and analysed data descriptively with a focus on the dilemmas that the participants faced in relation to the turbulence and multiple deprivation and possible solutions to the unethical practices from the researched schools. The sub-themes discussed included dilemmas of non-payment of school fees and government funds, incapacitation, struggle to survive and Political meddling.

Chapter Eight presented an evaluative analysis of the key themes that emerged from the descriptive data analysis presented in Chapters Five, Six and Seven. The key themes that emerged were: low and irregular salaries; poor school funding by government and parents; teacher migration; late coming and absenteeism; ethical dilemmas faced by school personnel; political influence and economic influence on schools. This chapter focused on the main themes and sub-themes while it infused literature and theoretical frameworks pertinent to the study.

Chapter Nine was the concluding chapter which provided the reflective summary epiphanies of the study. The findings were presented in relation to the research questions followed by

conclusions and recommendations of the study. The chapter further discussed the contributions to knowledge, the implications for further research and the limitations of the study.

9.3 Epiphanies

The predominant objective of this study was to explore the conceptualisations, experiences and enactment of ethical leadership practices in the context of turbulence and multiple deprivation among school heads, heads of department and teachers in four Zimbabwean schools. Following the generation, discussion and analysis of data, findings were obtained and developed into themes from which epiphanies were found.

It was brought to light by most participants that they faced challenges and dilemmas while trying to practise ethical leadership in their schools. These challenges and dilemmas were related to the context of turbulence and multiple deprivation they faced in the country. The participants highlighted irregular payment of salaries, teacher migration, absenteeism, political meddling and incapacitation as some of the most debilitating factors. With these conditions, heads of school, heads of department and teachers found it difficult to behave ethically.

The harsh economic conditions and the polarised environment were established as the main factors affects the ethical conduct in schools. As a result of the economic and political conditions in the researched schools, the heads of school, heads of department and teachers spoke of incapacitation and had to struggle to survive. The incapacitation was linked to low remuneration, lack of government and parent funding and hyper-inflation. In their struggle to survive the turbulence and multiple deprivation, the participants resorted to absenteeism, late-coming, running extra-classes for payment, bribery and corruption as well as embezzlement of funds. The political undertone of fear of the political parties whose power and influence transcended set policies, rules, laws and regulations. In this way, economics and politics had a direct effect on what transpired in the schools including the practice of ethical leadership.

Our communities have since been influenced by capitalism where a price tag has to be attached to almost everything we do. The question that most people ask is, “what do I get out of it?” In this regard people cease to be good for being good without any financial return to their goodness and people are no longer afraid of doing what is wrong as long as they gain something out of it.

This becomes exaggerated in the context of turbulence and multiple deprivations which spell out crisis and depict the context of the researched school.

Literature studied showed that the focus on ethics in leadership has become an area of interest due to the increase in the demand for accountability in schools (Clarke, 2016). The challenge is that the literature was from environments that did not have the same context as the four Zimbabwean schools under study. In a normal economic and political context, demand for accountability is not surrounded by a struggle to survival nor a fear of some form of indictment. Though the participants may have wanted to see accountability hence ethical leadership being applied, most of them were preoccupied with the struggle for survival to demand for ethical leadership. Besides the preoccupation with their hustles, they were even in fear of losing their jobs and victimisation in the event that they raffled the feathers of the powers that be.

Multiple Ethical Paradigms (Shapiro & Stefkovich, 2016) as a theoretical framework helped take into account the four paradigms (i.e. the ethic of justice, the ethic of care, the ethic of critique and the ethic of profession) and categorise the ethical practices of the school leaders hence solving authentic ethical dilemmas. In a highly polarised political environment such as the one the four schools were operating denied the application of justice as politics intervened in decision making processes. Although some participants expressed care, they were incapacitated by the prevailing economic conditions. On the ethic of the profession, professional ethical standards were affected by the low remuneration and low morale caused by economic and political factors as well as the absence of a professional body for teachers. Applying the Multiple Ethical Paradigms in this study were made redundant by the economic and political context.

The philosophy of Ubuntu is shown to work with emphasis on community, cultural and traditional values. Some of the values embraced by Ubuntu are transparency, consultation, respect, sharing, selflessness, caring and respect for others (Ngidi & Dorasamy, 2014; Mwambazambi & Banza, 2014; Msila, 2014; Littrell, 2011). In the context of turbulence and multiple deprivation, it was clear that these values of Ubuntu were flouted. The findings showed little transparency by the school leaders, selfishness in the form of bribes and embezzlement of school funds and not caring for each other. While respect was a value whose importance was emphasized by most participants, its practice was not established. It was clear that the practice of Ubuntu was affected by the economic and political context in the four schools under study.

Applying the turbulence theory by Shapiro and Gross (2013) to the turbulences that were observed in the four Zimbabwean schools studied indicated turbulences that ranged from moderate to extreme turbulence. The cascading of economic and political problems in Zimbabwean schools was illustrated by how an economic or political turbulence level may escalate as a result of another force from the environment. The lack of funding in schools is an economic turbulence that had its level escalated by parents not paying school fees and the government not funding schools.

9.4 Findings related to research questions

The study sought answers to the general research question which was divided into four specific sub-research questions. The questions are answered below:

9.4.1 Findings related to sub-research question 1

What are the conceptualisations, practices and experiences of heads of school, heads of department and teachers about ethical leadership in Zimbabwean schools in the context of turbulence and multiple deprivation?

The consolidated analysis of data from all the participants produced the theme of conceptualisations, practices and experiences of ethical leadership. Through the analysis of this theme, it was clear that participants' conceptualisations of ethical leadership was related to the context that they were in and they had a clear understanding of the term 'ethical leadership'. The participants pointed out that ethical leadership was characterised by certain traits. The traits included doing what is right, accountability, integrity, honesty, fairness, equality, dignity, cultural and moral values, diversity, respect for individuals and the observance of human rights. These traits were similar to what Khoza (2011) refers to as Ubuntu. This concurs with Shapiro and Stefkovich (2016) who make reference to the ethics of care, justice, critique and of the profession. However, I argue that correct conceptualisation of ethical leadership does not directly translate to ethical leadership practices. Literature records high levels of maleficence even in those countries where ethical leadership training is provided to school leaders (Branson & Gross, 2014). The emphasis of head knowledge on issues concerning ethical leadership without frameworks of assessing ethical practices and experiences is a cause for shallow practice of ethical leadership. The contextualised conceptualisation of ethical leadership blames the context for unethical practices which is contrary to the view that teachers are ethical beings.

9.4.2 Findings related to sub-research question 2

What do school heads of school, head of departments and teachers believe are the causes of unethical conduct in Zimbabwean schools?

The consolidated analysis of data from all the participants produced the theme of unethical practices and what causes them. In depth analysis showed that the participants as the people with daily experiences of what happens in a school could identify unethical practices and point out their causes. The participants were an obvious link to the solution to unethical practices in school as they could identify the causes. Some of the unethical practices unearthed in this theme were: embezzlement of school funds; bribery and corruption; physical, verbal and sexual abuse; nepotism; late coming, inflating of school marks and absenteeism. The participants failed to separate the unethical practices from the context of turbulence and multiple deprivation. They felt that the unethical practices were a result of the economic, political and social turmoil that marred the nation of Zimbabwe. As a result of these huge external factors, it was apparent that the participants saw the unethical practices in their schools directly or indirectly linked to the turbulences and multiple deprivation. There is a correlation established between difficult times and unethical practices.

While some participants highlighted greed, selfishness and lack of care, what was clear was that the nature of the unethical leadership practices indicated by the participants were caused by the financial woes faced by the school staff. Chiteni and Shindika (2017) highlight the ripple effect of unethical practices when they refer to the increase in corruption in African countries a cause for decadence of ethical leadership. My study showed that in the four schools under study, the economic decline and political uncertainty which compromised the rule of law and bred corruption were some of the cause of unethical practices. This is in agreement with what Alexander, McGregor and Tendi (2013) assert.

The erosion of value system in this context where people are struggling to survive made clear that ethics are inferior to the will to survive. This contradicts Ubuntu as values such as transparency, consultation, respect, sharing, selflessness, caring and respect for other (Ngidi & Dorasamy, 2014; Mwambazambi & Banza, 2014; Msila, 2014; Littrell, 2011) become redundant. Without such values, one who is hungry or in need falls into the pit of unethical practices examples of which were covered earlier.

In light of the above, there is no one who really takes responsibility of the wrong done. The people on the ground, in school, pass the blame onto the government for the state of the economy. The government blames the sanctions for the state of the economy and also those guilty of unethical practises. The guilty ones blame the context and round and round we go again.

9.4.3 Findings related to sub-research question 3

What is the relationship between ethical decision-making, the turbulent and multiple deprived contexts in Zimbabwean schools?

The consolidated analysis of data from all the participants produced the theme of ethical dilemmas emanating from turbulence and multiple deprivation. All research participants showed knowledge of these dilemmas and their effects. The analysis of this theme highlighted four distinct dilemmas that the participants believed beleaguered their schools. The findings indicated that: non-payment of school fees and government funds; incapacitation; struggle for survival and political meddling were the four dilemmas the participants struggled with. They felt they were trapped in a context that gave them little room to manoeuvre ethically. The schools lacked sufficient financial support from both, parents and the government. This is pointed out as a cause of school decline by Mthiyane and Chiororo (2019). School decline according to this study is not limited to the school's infrastructure but goes beyond to intangibles such as decline in ethical conduct.

The findings were able to show a calibration of the turbulence in the four schools under study. Using Shapiro and Gross's (2013) Turbulence Theory, it was clear that without necessary funding and resources, the turbulence in the schools was severe. When there is severe turbulence and multiple deprivations, the findings indicated that ethical leadership was highly compromises and unethical practices were high. When employees are unhappy, they behave unethically. The participants were adamant that the lack of financial resources affected their ethical behaviour even when they knew what was right. Unethical practices such as late coming (Manwa, Mukeredzi & Manwa, 2016), absenteeism (Shizha & Kariwo, 2011) and embezzlement of funds (Manyukwe, 2010) among others were linked to increase in economic crisis.

It goes without saying that what follows is the struggle for survive where there is excessive competition for scarce resources. The 'law of the jungle' then begins to apply- the survival of the fittest but in this case it will be of the unethical. The humanness (Khoza, 2011) that is key to the spirit of Ubuntu is eroded in such a context. The findings indicated that it is difficult to be ethical in the context of turbulence and multiple deprivation.

Further analysis of the dilemmas presented in this section show that the dilemmas are complex. Shapiro and Stefkovich (2011) suggest that Multiple Ethical Paradigm can be used to analyse complex ethical dilemmas. It is clear that when people a struggling to survive, incapacitated and political meddling they lose their ethic of care, critique, justice and the ethic of the profession.

9.4.4 Findings related to sub-research question 4

How do research participants promote ethical conduct in schools despite the prevailing turbulent and multiple deprivations conditions in Zimbabwean schools?

The consolidated analysis of data from all the participants produced the ways through which participants promote ethical conduct in schools. The analysis of the participants approach to the promotion of ethical leadership showed that they believed that in order for the school stuff to behave ethically, a number of strategies can be applied. Strategies such as training school staff on ethical leadership, fixing the economy and rewarding teachers satisfactorily for their work, involving teachers in policy development and formation of an independent teachers' professional body can be employed to improve ethical leadership. An example of governmental promotion of ethical practice is the *Batho Pele Principle* in South Africa (Chiteni & Shindika, 2017). However, emphasis must be made on the involvement of educators in the creation of such principle so as to have ownership from the school staff. Participant's findings showed that financial support from the government should be improved. Therefore, the participants through requesting the government to make changes for their field promote ethical leadership.

The participants also believed that their reference to Ubuntu, teaching about it and demonstrating it would promote ethical leadership. This was in line with the Nziramasanga Commission recommendation that teachers should promote ethical education, character formation and *''hunhu'/ubuntu'* (Makuvaza, 2010) however, the views on what *'hunhu'* is differ among the teachers according to their age groups. For the younger participants, though they emphasised on

the importance of *'hunhu'*, watered down its application. *'hunhu'* should be clarified as to what it entails and if it is to be taken seriously the quality of the educational change process must be improved with thought given to every part of the process.

The participants also believed that the work done in the classrooms was vital in promoting ethical practices in schools. Additionally, the participants felt that correcting their learners, talking to them about what ethics are, disciplining them and being an example of ethical practices were some of their ways of promoting ethical practices.

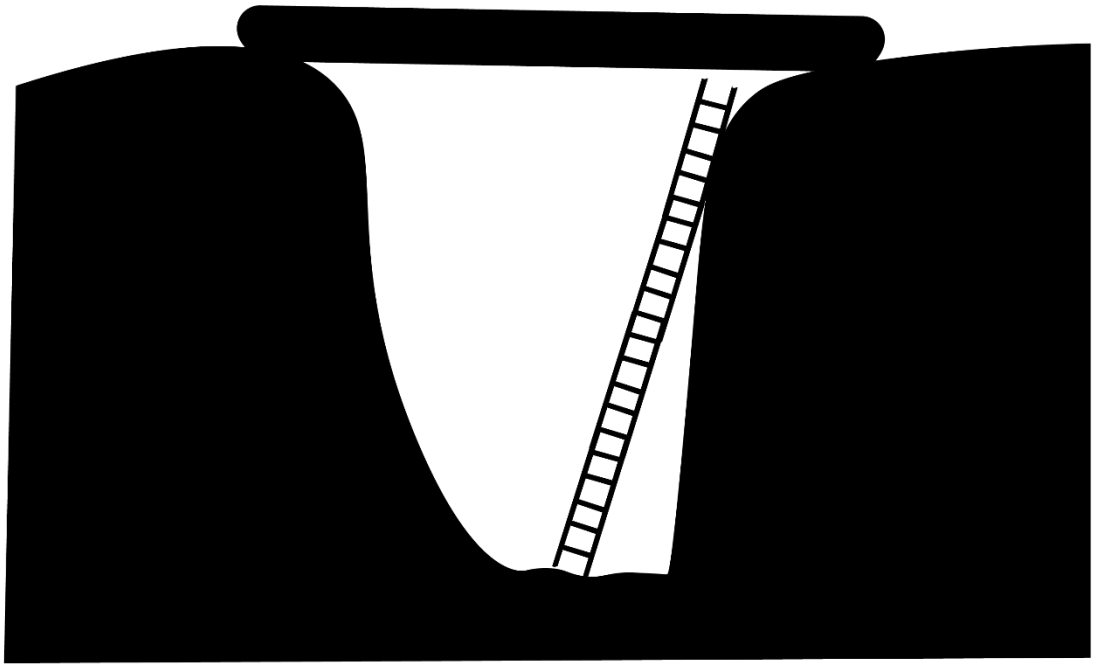


Figure 4: Proposed model - Lid, pit and ladder model (Own)

The above model indicates the findings in this study in a diagrammatical form. The lid, pit and ladder model gives an indication of how people in a condition of turbulence and multiple deprivation can easily fall into unethical leadership practices, the pit. Morrison (2002) defines turbulence as the lack of stability. Multiple deprivation in contrast is the combined forces of disadvantages rather than the impact of single factors (Maringe & Moletsane, 2015). The findings corroborate the lack of stability and combined forces of disadvantages in the Zimbabwean context. There was a lack of economic, political and social stability as indicated in

Chapters One and Two of this study. The lid which represents ethical leadership practices was shown in this study to be eroded, blown away and corroded by the winds of turbulence and the corrosive forces of multiple deprivation, which ate into the lid. As the lid weakens, one may fall easily into the pit of unethical practices.

In this model, the lid comprises of the traits and characteristics of ethical leadership such as honesty, being fair, principled, caring, behaving ethically, fair treatment, communication of ethical values, role modelling ethical behaviour and holding subordinates accountable for their behaviour (Trevino, Hartman, & Brown 2000). The importance of ethical leadership was reiterated by the participants and literature also highlight the value of ethical leadership. International literature has resounding agreement to the importance of ethical leadership. Tanner, Brugger, Schie and Lebherz (2010) and Piccolo, Greenbaum, Hartog and Folger (2010) show that ethical leadership reduces employee absenteeism, misconduct and improves job satisfaction and performance. This demonstrates the importance of ethical leadership as it deters unethical practices. The absence of ethical practices leaves the pit of unethical practices open.

The pit of unethical practices is characterised by practices such as financial mismanagement (Zhuwau & Shumba, 2018), abuse of learners (Campbell, Andersen, Mutsikiwa, Pufall, Skovdal, Madanhire & Gregson, 2015), nepotism (Mufanechiya & Mufanechiya, 2018), corruption (Bonga, Chiminya & Mudzingiri, 2015), late coming, truancy and conceit (Manwa, Mukeredzi, & Manwa, 2016) to mention a few. The ones that find themselves in the pit are easily corrupted as they are in the pit of unethical practices. They would have lost the values of Ubuntu which are present in ethical leadership practices and they would be uncaring, unjust, unprofessional and irrational as they would not be applying the ethic of critique. Help can come from the use of the ladder.

The Ladder is made up of ethical leadership theories that help restore and correct unethical practices. In this study I highlight the Multiple Ethical Paradigms as a comprehensive theory for re-establishing ethical leadership and dealing with complex ethical dilemmas which are rife in the pit. By practicing the ethics of care, justice, critique and the profession, one can make progress up the ladder. When almalgamated with the African philosophy of Ubuntu which fits well with the Multiple Ethical Paradigms, one can be redeemed and/or redeem himself or herself

from the pit. The depth at which one is in the pit can be calibrated by the Turbulence Theory (Shapiro & Gross 2013). The deeper one is, the more severe the turbulence level is.

In the light of the model, there is a need to limit the turbulence so as not to erode the ethical leadership practices. One is therefore expected to avoid falling into the pit by maintaining the lid through progressive and intentional ethical leadership practices. If one falls into the pit, a reminder that there is a ladder close by should always be emphasised.

I therefore argue that despite the turbulence and multiple deprivation experienced by the school personnel in the four sampled school, there are ways to uphold and sustain ethical leadership. By making use of the ethics of care, critique, justice, the profession and Ubuntu as well as getting an understanding of the turbulence using the Turbulence theory in order to deal with complex dilemmas, ethical leadership can be supported and sustained (Shapiro & Stefkovich, 2011; Khoza, 2011; Shapiro & Gross 2013). I propose the three pillars of ethical leadership in the context of turbulence and multiple deprivation.

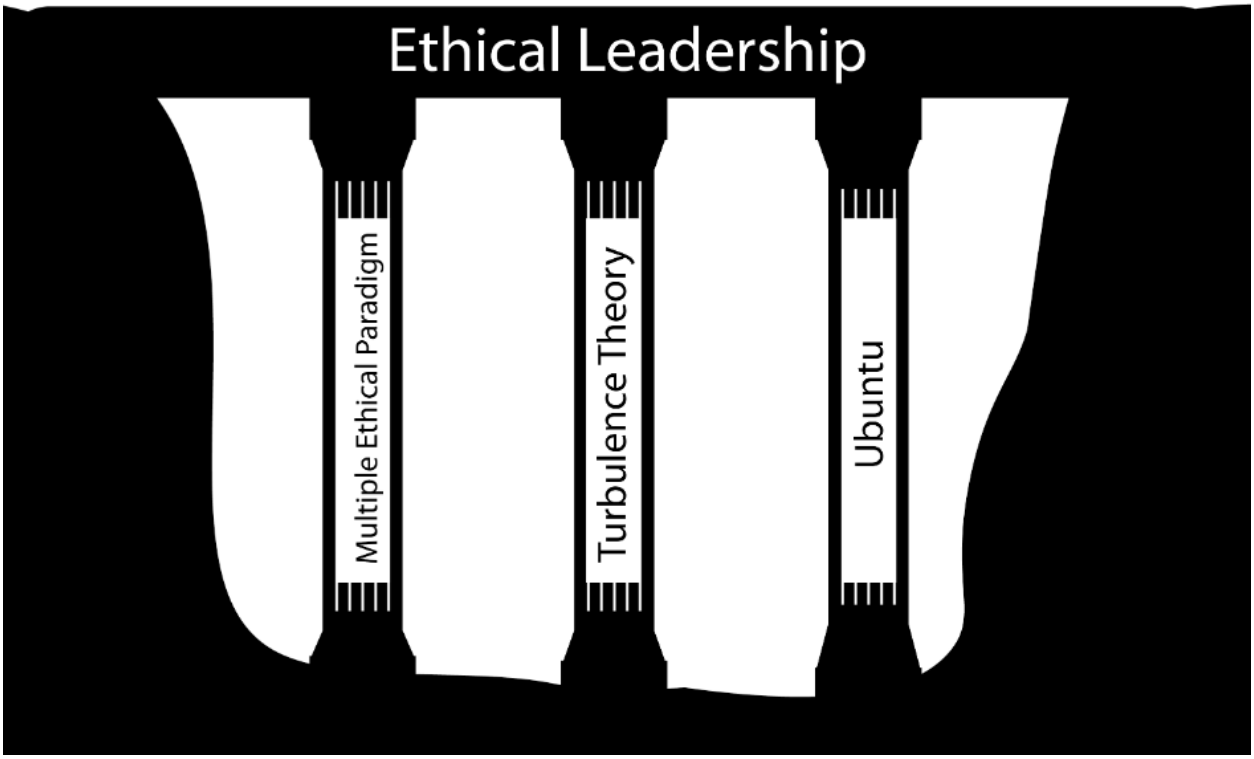


Figure 5: Three pillars of ethical leadership (Own)

9.5 Conclusions

Given the findings of this study, I arrived at the conclusions discussed below:

Ethical leadership is characterised by certain traits. These traits include doing what is right, accountability, integrity, honesty, fairness, equality, dignity, cultural and moral values, diversity, respect for individuals and the observance of human rights. There is a close relationship between the understanding of ethical leadership and Ubuntu and it was clear that the conceptualisation of ethical leadership is contextual. Therefore, the perception of ethical leadership, experienced and or practised, made reference to the context of turbulence and multiple deprivation.

Ethical leadership conceptualisation, practices and experiences are context specific. The successful practice of ethical leadership depends on the conditions that people are under. This explains why Gross (2004) demonstrates the different calibrations of turbulence. While he highlights the different calibrations of turbulence, he does not give an indication of the perceptions of the people of ethical leadership conceptualisation, practices and experiences. For ethical leadership to be implemented successfully, the leadership should create environments that have lower levels of turbulences and be aware of the contextual factors. In the event that school leadership is not in control of the prevailing conditions under which the school operates, then authentic leadership has to be engaged. Authentic leadership is able to be successful in VUCA (volatility, uncertainty, complexity, and ambiguity) times described by Horney, Pasmore and O'Shea (2010). School leadership have to find some way of adapting to their conditions so as to be successful.

While ethical leadership training is important (Branson & Gross, 2014), a balance between head knowledge on issues concerning ethical leadership and frameworks of monitoring and assessing ethical practices and experience must be established. A commitment to monitoring and assessing of ethical leadership in school is pivotal to the successful practice of ethical leadership. Branson and Gross (2014) emphasize that ethical leadership is also about learning how to be ethical and to be committed diligently to behaving ethically. The monitors and the monitored as well as assessors and assessed must all be committed in order to see an improvement in ethical practices. Beside, being ethical is shown by one’s commitment to make a conscious effort to learn about how to be ethical. Thought has to be given on how to measure and monitor ethical practices of

school leaders. Boin, Kuipers and Overdijk (2014) suggest ways of assessing leadership in times of turbulence and multiple deprivations.

Unethical practices such as embezzlement of school funds; bribery and corruption; physical, verbal and sexual abuse; nepotism; late coming, inflating of school marks and absenteeism become rife in the context of turbulence and multiple deprivation if left unmonitored. As a result of economic, political and social challenges in Zimbabwe one can see correlation to unethical practices with these challenges. Chiteni and Shindika (2017) underscore the decadence of ethical leadership as a result of such challenges.

The ethical dilemmas faced by the school staff in the context of turbulence and multiple deprivation are: non-payment of school fees and government funds; incapacitation; struggle for survival and political meddling. The ethical dilemmas faced by the schools account for the school decline as discussed by Mthiyane and Chiororo (2011). The severe turbulence that result from a lack of financial resources affects ethical behaviour. Scarcity of resources lead to a struggle for survive which depletes humanness leaving the context deprives of the spirit of Ubuntu.

Teachers are the main drivers of ethical leadership in schools and should be equipped to perform their duties as ethical leaders. It is important that they are enabled and supported to be ethical beings as their behaviour has direct effect to what happens in the school. Teachers are encouraged to promote ethical leadership through making the demands for change in their schools that promote ethical leadership, communicating ethics, being examples and demanding accountability, integrity and honest from those above them. This is done with respect and the knowledge that ethical leadership has the ability to bring about positive social change (Brown, Treviño & Harrison, 2005). However, a gap exists between the policy makers and the policy implementers. The top-down approach when it comes to school policies has left the teachers demotivated and despondent. Policy formulation is reported to be devoid of the teachers' input. This causes another gap between policy and practice whereby the teachers to do have ownership of the policy. The ethic of critique comes into action here and questions are ask on why it was written and by who.

People are drawn to democratic leadership. The democratic leadership style takes view from everyone into account and is accommodating. With ethical leadership where the followers often mimic their leader, creating a democratic environment encouraged support and allows people to make positive contributions to the moral fibre of the schools. When one is democratic, he or she is fair, if one is fair, he or she is ethical. Khoza (2011) agrees with this view.

Besides salaries, workers find motivation from being engaged, empowered, recognising their input and being rewarded for achievements. Being motivated is beyond being satisfied hence, the workers make an effort not to take shortcuts and make every effort to please. When workers seek to do the right thing, they would have been won over to ethical leadership practices. The idea is to keep the workers happy. If school personnel are happy, they are productive and ethical.

School personnel in the midst of turbulence and multiple deprivation with regards to ethical leadership must be people that care, are just and professional who are knowledgeable of the different levels of turbulence and operate with the spirit of Ubuntu in order to behave ethically in the context of the four Zimbabwean high schools.

9.6 Recommendations

Presented below are the recommendations emanating from the research questions, study findings and the conclusions of this study. This study makes six distinct recommendations: training, monitoring and assessing, reviewing teachers' salaries, finding alternative means of funding and involving teachers in policy review and, integrating policy into curriculum and establishment of a professional body for teachers.

9.6.1 Training, monitoring and assessing

This study showed that the research participants had a clear understanding of ethical leadership as a concept but were not clear on the policies surrounding ethical leadership. It also emerged that the participants did not implement effectively their knowledge of ethical leadership and the policy as there was a conflict between their knowledge of ethical leadership and the prevailing context. The findings of this study call on the Ministry of Education to put into motion ethical leadership training for teachers with a clear indication on how ethical practices are to be conducted in the light of the context of turbulence and multiple deprivation. Like most African

countries Zimbabwe needs ethics training and use of ethics as a criterion for hiring and promoting workers (West & Berman, 2009). The training must include the policies that cover ethical leadership and be an intentional effort to also get input from teachers on possible changes to the current policies while taking into account the turbulence and multiple deprivation. In addition, a clear indication of how these ethical practices employees are trained on are to be monitored and assessed must be made.

The training should also be geared to equip the teachers with skills and competences so that they can be able to understand what is expected of them as ethical leaders. This will enable the teachers to successfully play their role in policy implementation and compliance as well as close the gap between policy and practice. Implementation and compliance are part of 'doing the right thing' hence demonstrate being ethical. Continuous attention should be given to find ways of adapting to the conditions of turbulence and multiple deprivation in an ethical manner. This also entails rewarding those adhering to the ethical leadership policies and swift and just punishment or discipline must be conducted without fear or favour to those who fail to comply. It was clear from this study that the reward and punishment systems were currently corrupted by the context of turbulence and multiple deprivation but efforts were in place to remedy this.

Proposed models explained earlier in this chapter are possible starting points for deliberations on and preparation for training teachers on ethical leadership in the four Zimbabwean schools studied. The lid, pit and ladder model for redemptive mechanism and the three pillars of ethical leadership model for support and sustenance of ethical leadership.

9.6.2 Reviewing teachers' salaries

The findings of this study indicated that teachers were not happy with their remuneration which they considered to be too low. Low remuneration of teachers emerged as one of the main demotivating factors for teachers and a cause for incapacitation among the participants. The salaries of teachers are not inflation related hence teachers find it difficult to make ends meet. Reviewing teachers' salaries to make them market related requires political will and a productive economy to sustain the wage bill. Boosting the economy and a conscious effort to make sure that teachers are paid accordingly will solve most of the ethical issues that surround the low remuneration of teachers.

Teachers are the most important resource in the school and if they are motivated and capacitated, they faccilitate the success of the school. Strategic planning for the sources and sustainance of the teachers'market relate salaries have must be established lest late-coming and absenteeism of teachers, bribery and corruption and embezzlement of school funds prevail. This should be supported by economic adjustment plans that are geared to improve the economic context with unwavering political will.

9.6.3 Finding alternative means of funding and supporting schools

What was also made clear in the findings was that funding from the government and the parents was not forthcoming to the schools' expectation. The government is reported to be running a cash strapped economy and the parents under the weight of an ailing economy could not afford to pay the school fees. This has left the schools underfunded with multiple deprivations. The schools were therefore under-resourced and struggling to perform their core business of teaching and learning.

The effects of low funding in schools have been reported in other African countries too. For example Bush and Oduro (2006) highlight lack of school equipment; shortage of school facilities like classrooms; lack of staff accommodation; lack of playgrounds as resulting from poor funding of schools, In Zimbabwe the lack of funding has been exhibited in the lack of resources, such as textbooks, furniture, renovations, and new buildings (Chiororo & Mthiyane, 2019). An indication of lack of funds also observed is how the schools under study had old paint work, broken windows and cracked walls.

The schools are recommended to involve parents and the community in the spirit of Ubuntu to be involved in helping fund the schools. Businesses and communities around the schools can be approached to make donations to help provide resources and help in the maintanance of the schools. Parents can be approached to volunteer services in exchange of the payment of school fees. As most parents have lost their jobs but have certain expertise, they can be engaged where needs be to assist the school even on a voluntary basis to alleviate the frustration among teachers and to rekindle the spirit of Ubuntu. Acknowledgement of such help must be made to all stakeholders to encourage others to participate too and give recognition and account for the participation of volunteers.

It also also goes without saying that the government has to create the supportive policy framework that allows schools to seek assistance from businesses and communities in the manner described above. It does not mean that the government in the form of the Ministry of Education then negates its responsibility of funding schools as per the Education Act. The government must keep its end so that the schools may recover faster. This once again requires the national economy to be sustainably productive.

9.6.4. Involving teachers in policy review and development

The findings of this study established that teachers feel it inappropriate that they are required to adhere to policies that they had no input in its development Engagement of teachers in policy reviews and development is key to the resuscitation of ethical leadership in Zimbabwean schools. Besides, they feel like they are being judged by someone else's standards. The teachers want to be part of the policy review and development processes. The top down approached used in policy development does not sit well with teachers who prefer more democratic processes.

I recommend that the reviewing and development of policies involve teachers. In this way, teacher have a sense of ownership of the policies. This describes a democratic process which agrees with Ubuntu (Khoza, 2012) and the ethic of justice (Shapiro and Gross, 2013). This lowers the turbulences in the schools as it reduces ethical dilemmas and conflicts between teachers and superiors. Furthermore, recognising teachers in this manner restores the dignity of teachers and encourages involvement of teachers at a level beyond the classrooms. The reviewing and developing of policies that involves teachers enables them to help frame the policy as well as know and understand the policies.

If there is going to be any success in establishing ethical leadership in Zimbabwean schools, there must be a buy-in by teachers. Teachers must be united to the same objective feel part of the plan as they are the most important piece of the puzzle, the school. Therefore, democratic processes must be used to discuss, review and construct policies. Therefore, teachers' input has to be taken on issues such as policy on corporal punishment and creating a professional body for teachers. The drafting of these policies must be guided by common values, objectives and aims agreed upon by teachers.

9.6.5 Integrating ethics into the curriculum

If we are serious about the importance of ethics, we have to teach it form the very first level of schooling. Ethics have to be infused, integrated and taught throughout one's period of school attendance. It should not be something that one meets at the university in some profession as just a topic or a module they need to pass in order to get their qualification. This study and many others indicate that a successful organisation requires ethical practice and highlight models for ethical leadership and theories that support it. Besides, unethical practices pause a danger to people, the environment and the organisation.

Therefore, recommendation is made that Zimbabwean schools must make ethics integral part of education. In this way, being ethical is theorized as something that one leaves the school with like the ability to read and write. It ceases to be something that is demanded from one because they have now become a leader of an institution. Khoza (2011) indicates how Ubuntu is about our humanness showing that ethics do not and should not only be an important issue later in one's educational journey. Ethics have to be part and parcel of everyone's journey of existence. Be it at home or at school, ethics are an integral part of our existence.

9.6.6 Establishment of a professional body for teachers

To help improve the dignity and integrity of teachers in school that has been compromised by low remuneration and political influences this study recommends the urgent establishment of a professional body for teachers. Given the opportunity to have their own professional body, the politicising of the teaching profession and the influence of the ruling party and politicians on the decisions made in the schools will be curbed.

A professional body such as SACE found in South Africa regulates the ethical behavior in the teaching profession. The SACE Code of Professional Ethics (2003) indicates that teachers should act in a proper and ethical manner to enhance the dignity of the teaching profession and that they should not bring the name of the profession into disrepute. Such a professional body helps enforce ethical values among teachers and give a backbone to teachers and school personnel when politicians try to impose themselves on the affairs of the school. A similar professional body in Zimbabwe would mean that all teachers are registered and vetted by the professional body in order to be employed as teachers and their conduct is in this way regulated by the

professional body. No one should be allowed to teach without having a certificate from the professional body or being registered with the professional body.

At the point of writing this thesis, there were talks of setting up a professional body for teachers in Zimbabwe. This study recommends the setting up of such a professional body with consultation of the teachers in democratic and transparent manner and as matter of urgency. The sooner the professional body is established the sooner some of the insecurities of some teachers are ironed out as the professional body is envisioned to be politically neutral and will spell out the code professional ethics the teachers must adhere to.

9.7 Contribution to knowledge

The aim of this study was to explore the conceptualisations, experiences and practices of ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation. In this section, I make an argument for the contribution to knowledge below.

9.7.1 Contributions to the field of ethical leadership in schools

Chapter One of this study made it clear that previous studies of ethical leadership focused on businesses, health and journalism. In Africa, studies on ethics focus mainly on the private sector and hence there was a need to explore ethical leadership in other sectors, especially in education (Cheteni & Shindika, 2016). Other studies that have been conducted in Zimbabwe on ethical leadership aimed at defining ethical leadership (Mangena, 2011), identifying unethical practices (Chireshe & Shumba, 2011; Erlwanga; 2013) and effects of the economic, political and social upheavals on schools (Masunungure, 2006). My findings should help extend the knowledge on ethical leadership in the context of turbulence and multiple deprivation.

Conducting this study in Zimbabwe should add new knowledge to the current debates on ethics in the nation especially in the context of turbulence and multiple deprivation. For example, the government of Zimbabwe is trying to stamp out corruption in all sectors and has introduced the Zimbabwe Anticorruption Commission (ZACC). The findings of this study are therefore timely and relevant as they show the depth of corruption in schools and some of the causes of such

activities. My study findings should offer insight on the various constraints that lead to corrupt activities in schools.

My study findings should also contribute to the body of knowledge by demonstrating the participants' conceptualisation of ethical leadership in the context of turbulence and multiple deprivation. The perception of ethical leadership was contextual. In this way, the participants saw correlation between the conceptualisation of ethical leadership and the context of turbulence and multiple deprivation. In the light of this, what may seem unethical in one context was perceived ethical in another. The fixity of ethics in different contexts was demonstrated by the findings to be incorrect. Conceptualisation was affected by the context and this resulted in ethical or unethical practices and experiences. This is significant to development, monitoring and assessment of policy. Policies must also be context specific.

9.7.2 Contributions to policy and practice

The findings could also benefit the community and policymakers as ethical leadership is vital for the success of the schools. The Nziramasanga Commission in its emphasis of '*'hunhu''* as being the aim for education in Zimbabwe underscores the value of ethical leadership. The 2011 Ministry of Education Strategic Plan, Vision and Mission statements and Clients Charter and the Public Service Commission Statutory Instrument Number 1 of 2000 highlight some of the key professional and ethical standards that guide the behaviour of members in the education/teaching profession, and provide clarity for the members, who must demonstrate that they adhere to them (Mahere, 2014).. The findings of this study are essential in improving ethical leadership in schools as it contributes to knowledge and hint the policy makers and other significant stake holders the need to formulate new policies and reviewing the existing ones in the light of the context. The involvement of the teachers in policy development is also emphasised in order to close the gap between policy and practice.

The findings also highlighted the disapproval of top-down leadership approach. They lean more to democratic leadership in which all participants feel they are being heard and have a stake in what is happening in their institution. Literature is clear on how democratic leadership leads to successful schools as highlighted by Sergiovanni (2005, Allen and Glickman (2005) and Bergley and Johansson (2002). The leaders must consider applying democratic approaches to leadership

especially in the Zimbabwean context where the participants felt most of the decisions were handed down to them without consultation.

Findings of the study showed that there were ethical dilemmas that were linked to the context of turbulence and multiple deprivation. The dilemmas in the form of non-payment of school fees and government funds, incapacitation, struggle for survival and political meddling were identified and therefore can be dealt with distinctly. The participants agreed that in order to respond actively and skilfully to the dilemmas training on ethical leadership, monitoring and assessment, reviewing teachers' salaries, integrating ethics into the curriculum and establishment of a teachers' professional body could be possible strategies to curb the unethical practices in school. These will be most effective if they are policies that are designed to support the strategies. The strategies must be applied in a multi-pronged manner with the hope that policy makers will review and make new policies in line with the strategies.

9.7.3 Contributions to methodology

This study made use of qualitative case study design which was used together with other methods to ascertain triangulation. The triangulation ensured trustworthiness when exploring ethical leadership in the context of turbulence and multiple deprivation. Data for this study was generated using semi-structured interviews, questionnaires and document reviews. Interviewing participants in their contexts helped them speak freely of ethical leadership. Chapter Four stated that the interpretivist paradigm used in this study sought to understand the subjective world of human experience by retaining the integrity of the phenomenon of this study (Cohen, Manion & Morison, 2011). Interpretivism made sense of what was perceived to be reality (Carson, et al., 2011) making it applicable to understand the perceptions of participants with regards to ethical leadership in the researched schools. The paradigm also related with the theoretical frameworks that observe that individuals construct their reality.

Semi-structure interview were used because they are flexible and allowed me to ask the participants to expand their responses and probe their responses further. The use of semi-structured interviews also had additional advantages in that allowed participants to provide historical information and allowed me to be in control of the line of questioning (Creswell, 2003). Questionnaires were used as they are the most widely used technique for obtaining information from research participants because they are relatively economical and can ensure

anonymity (McMillan & Schumacher, 2010). Some of the benefits of using document reviews were: there is an expansive number of documents available, documents can easily be categorized and tabled, documents are easy to manipulate, there are few costs involved, documents can be collected when need arises and are a good source of background information (Bretschneider et al., 2017). These three data generation methods were used in comparing the data for this study.

For the analysis of data I used the inductive approach by Creswell (2013). According to this researcher, the inductive approach involves the bottom up approach to analysis of data in which worked back and forth between the themes and the database until I had a comprehensive set of themes. Following the back and forth analysis approach strengthened my research as I realised how to group findings into themes and the multiple realities that were emerging during the analysis of data. The credibility of the findings were interrogated by triangulation.

African studies on ethics focus mainly on the private sector and hence there was a need to explore ethical leadership in other sectors, especially in education (Cheteni & Shindika, 2016). Other studies that have been done in Zimbabwe on ethical leadership aimed at defining ethical leadership (Mangena, 2011), identifying unethical practices (Chireshe & Shumba, 2011; Erlwanga; 2013) and effects of the economic, political and social upheavals on schools (Masunungure, 2006). My findings should help extend the knowledge on ethical leadership in the context of turbulence and multiple deprivation.

9.7.4 Theoretical contribution

This study was underpinned by three theoretical frameworks namely: Multiple Ethical Paradigms (Shapiro & Stefkovich, 2016), and Turbulence Theory (Shapiro & Gross, 2013) the African Philosophy of Ubuntu (Khoza, 2011). The combination of these theories and concepts form the theoretical lens that helped me comprehend how the research participants conceptualised, experienced and enacted ethical leadership in the researched schools in the context of turbulence and multiple deprivation.

Two of the theories used in this study's theoretical frameworks are from the studies conducted outside of Africa by Shapiro and Stefkovich (2016) as well as Shapiro and Gross (2013). These theories are well established and known in the study of ethical leadership the world over and their relevance is imposed onto the African context. The other theory that made up the theoretical

frameworks was the African Philosophy of Ubuntu which was relevant to the African context and espoused by all the participants as a guiding philosophy in their conceptualisations, experiences and practices of ethical leadership. Juxtaposing the three theoretical frameworks and using them as lenses over ethical leadership in Zimbabwean schools in contexts of turbulence and multiple deprivation, gave answers to the research questions of the study.

I have established that the African Philosophy of Ubuntu has huge potential for being the basis of ethical leadership in Africa. Having an African philosophy to African problems was met with enthusiasm and passion as participants shared their understandings of ethical leadership in relation to Ubuntu. The participants were able to give practical examples of ethical leadership but in the form of *''hunhu'/ubuntu''* which showed '*ubuntu'* as an all-encompassing ethical leadership philosophy. Stories of the participants' upbringing and ethical values that surround '*ubuntu'* such as respect, selflessness, humaneness and accountability showed the value of '*Ubuntu'* as a leaderdhip philosophy.

This study also appreciated and recognised the importance of the depth and richness of theories from outside Africa. It tested them against the Zimbabwean context and made use of them together with the African philosophy of Ubuntu to analyse the data generated in this study. What came out is an idea that African knowledge and Western knowledge can both be used to advance the livelihood of people all over the world.

Chapter Three of this study indicated how each of the three theories was applied. The Multiple Ethical Paradigms was used to assist in the analysis of complex dilemmas in this study (Shapiro & Stefkovich, 2011). The clear enunciation of ethical leadership in the Multiple Ethical Paradigms supported by a plethora of literature which the philosophy of Ubuntu does not enjoy made Multiple Ethical Paradigms a good choice for a theoretical framework. However, as the Multiple Ethical Paradigms do not calibrate the turbulences, a combination of the Multiple Ethical Paradigms and Turbulence theory already suggested by Shapiro and Gross (2013) motivated their use in this study. The Turbulence Theory, according to Gross (2004), categorised different levels of turbulence and possible responses for leaders when faced with turbulences. The philosophy of Ubuntu was used because it gave an African ethical framework of leadership which the other two theories did not carry. While participants related with ease to the philosophy

of Ubuntu, the other two theories used in this study were unknown to them but aided in the analysis of data.

Under the theme of conceptualisations, experiences and practices of ethical leadership, the Multiple Ethical Paradigms illustrated how the ethic of care was observed in this study. The ethic of care was shown to deal with knowing and acknowledging the rights of others, the ethic of the profession was shown to be influenced by community standards as asserted by Shapiro and Stefkovich (2011). In this way one's conceptualisation, experience and practice of ethical leadership could be discussed. Further use of Multiple Ethical Paradigms were under the themes of unethical practices and ethical dilemmas in schools agreed with the tenets of The Philosophy of Ubuntu.

When I discussed the theme of unethical practices in the schools and what causes them, it was clear that unethical practices go against the values of Ubuntu (Khoza (2012). The absence of the values of '*ubuntu'* which are synonymous with the characteristics of an ethical leader was one of the causes of unethical leadership practices. The Zimbabwean context, which was the context under study, characterised by turbulence and multiple deprivation had its turbulences calibrated at a severe level by making use of The Turbulence Theory (Gross, 2004).

The major contrast that '*ubuntu'* had with the other Western theories used in this study was its different perspective when it came to nepotism, being one's brother's keeper. It was apparent from the findings that while '*ubuntu'* considered giving favours to a blood relative as a social responsibility, the Western theories considered this as an unethical practise, nepotism. There is a conflict in this regard, however discussions around these issues need to begin so as to inform policy in the Zimbabwean context. I confirm and am aware that Ubuntu is still being explored as an ethical leadership theory.

I also contribute models that can be used to support and establish ethical leadership in the context of turbulence and multiple deprivation. The two proposed models are: the lid, pit and ladder model and the three pillars of ethical leadership model.

9.8 Implications for further research

The conditions that he heads of school, heads of department and teachers worked under affected their ethical judgement and made them compromise heavily on ethical values. Naidu, Joubert,

Mestry, Mosoge and Ngcobo (2015) argue that ethical leadership becomes difficult to uphold when the socio-economic and socio-political conditions on the ground are compromised. In a struggle to survive and in the name of hustling, the school personnel was shown in this study to breach ethical leadership principles when face with the various dilemmas note in this study. It was also clear form the list of unethical practices noted in this thesis that the economic and political context influenced most of the decisions made by the school personnel. While this study focused only on four high schools in the Mbare Education District, the scope can be increased to include more schools in the district, primary schools in the same district and other schools in rural and urban districts. Further studies could be carried out by increasing the sample in this manner.

The policies and regulations that teachers in the context of turbulence and multiple deprivation are working under are still the same as those before the economic meltdown. Their absenteeism, late-coming, incapacitation and other dilemmas are still judge using the old policies and regulation. Looking at this in the context of the ethic of justice and critique, it is unfair that in a different context the same demands are still made of teachers. The implication of this is a need for a review of the policies that govern teacher that takes into account that the working conditions of the time of the inception of the policies is different from the current conditions. Further studies can be made on how the policies that regulate and govern schools are applicable in the current context of turbulence and multiple deprivation. This study would require extensive document review.

In this study, I propose two models for ethical leadership in the context of turbulence and multiple deprivation. These models can still be analysed, critiqued and improved. Thus, they have an implication for further study.

9.9 Limitations of study

This study focused mainly on exploring the conceptualisations, practices and experiences of ethical leadership by heads of school, heads of department and teachers in the context of turbulence and multiple deprivation in four Zimbabwean schools. The purpose of this study was achieved: the findings of the study showed that all the three sets of participants correctly conceptualised ethical leadership but the turbulence and multiple deprivation impeded their experience and practice of ethical leadership. There were limitations to this study that I could not

control. The limitations that follow relate to the delimitation of the study, data generation and analysis methods and the theoretical frameworks of this study.

This study was delimited to one district, Mbare District in Zimbabwe. This assisted in reducing the cost of transport and accommodation as I had to travel form Johannesburg, South Africa, to Mbare District, Harare, Zimbabwe. The participants were four school heads, eight heads of department and sixteen teachers from four high schools. Therefore findings for this study are difficult to generalise for the rest of Zimbabwe. Though the findings ay not be generalised they may be transferred to other disctricts (Bowen, 2009).

This study did not use parents or learners in the sample though they are important stakeholders in the school. It would have been beneficial to get the input of learners and parents however, as this study was for a doctoral degree, I had to manage my participants in a way that would make me submit my research report in a specific timeframe. The chosen three sets of participants that I had chosen were able to generate sufficient data to answer the research questions for this study because they are people with daily experiences of what happens in the schools.

With regards to limitations of the study on the issue of trustworthiness, triangulation was employed to overcome the biases of single method studies. Issues of trustworthiness refer to the yardstick with used to assess and ensure quality of the study (Lincoln 2007). The key features of trustworthiness in qualitative studies are measured in terms of: credibility, comparability, transferability, dependability, conformability and authenticity (Shenton, 2004; Rule & John, 2011). I used what the participants said to shape the findings of this study but I cannot claim that the research was neither value free nor bias free as I had to interpret what the participants had said and made sense out of it. I made an effort to check if the meaning of the responses that I got was correct by asking the participants.

My data gathering was conducted in Zimbabwe, Harare under difficult circumstances. Firstly, I had to travel to Zimbabwe from South Africa where I stay with my family, and that involved transport and accommodation costs. To reduce on the costs I had to have a protracted stay in Zimbabwe for three months and was forced to sometimes commute from either my mother's house 92km away from the schools I was generating data from or from my sister's house 21km from the schools. Secondly, due to the electrical problems, school enrolment processes for

learners and COVID-19 disturbances, some of my appointments with the participants had to be moved around. Organising interviews and having them was a nightmare. I had to resort to telephonic interviews and also made use of WhatsApp to mitigate some these limitations

My study was therefore conducted within a localised boundary of space and time, and was studied in a natural context and within an ethic of respect for persons (Scott & Morrison, 2005). According to Leedy and Ormrod (2005). Delimitations refer to what I did and did not do. Delimitations for my study included focusing on four Zimbabwean high schools in the Mbare District and working specifically with heads of school, head of department and teachers.

9.10 Conclusion

This chapter presented and discussed the reflective summary of the study, epiphanies, findings related to this study, drew conclusions from the study, gave recommendations related to the study, described the implications for further study , contributions to knowledge and the limitations of the study. I have faith that the findings and the recommendations of this study alluded to in this chapter will help the Ministry of education in Zimbabwe, heads of school, heads of department and teachers deal with the ethical dilemmas they face more confidently. The potential areas for research suggested in this study are aimed at inspiring other researchers to study them further.

This study concluded that ethics are compromised when people are surrounded by turbulence ranging from moderate to extreme and multiple deprivations. It was clear that when survival was pitted against ethics, people would choose to survive. Survival became the main focus of people in the context of turbulence and multiple deprivation even at the expense of ethical values and practices. Therefore, a strong economic and healthy political environment supports ethical practices whether they be from an African perspective such as Ubuntu or those defined in the western literature such as Multiple Ethical Paradigms.

I confirm that the am aware that the topic under discussion in this study is open to further investigation and I do not claim to have validated anything. My findings and recommendations are not a solution or a remedy to the challenges and dilemmas in the context of turbulence and multiple deprivation. My claim however is that my findings offer insights to address the

dilemmas and challenges regarding ethical leadership. For success, schools must take ethical leadership seriously which theoretically is under-researched in Zimbabwe.

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APPENDICES

A: Letter to the ministry

Wits School of Education
26 St. Andrews Street
Parktown, Johannesburg
South Africa

3/05/2019

Ref: Request for permission to conduct research at four high schools

Dear Sir/Madam

My name is SOLOMON CHIBAYA I am a PHD student in the School of Education at the University of the Witwatersrand.

I am doing research on **Exploring ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation.**

My research involves gathering data from heads of school and heads of department using semi-structured interviews. It also involves the answering in of questionnaires by the heads of department and teachers. The interviews are then transcribed and both with the questionnaires are read and analysed to explore ethical leadership in context. The data gathering will be conducted from April 2019 to June 2019.

I am requesting to collect data for my research from Prince Edward School, Alan Wilson High, Girls High and Queen Elizabeth High because they are located in the Harare and complements the demographic, economic and social coverage of my research project. These schools are also close to each other which will help save on travel time and money during my data collection phase.

The research participants will not be advantaged or disadvantaged in any way and will be reassured that they can withdraw permission at any time during this project without any penalty. There are no foreseeable risks in participating in this study. The participants will not be paid for this study. The names of the research participants and identity of the school will be kept confidential and anonymous at all times and in all academic writing about the study. Their individual privacy will be maintained in all published and written data resulting from the study.

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

Please let me know if you require any further information or you may contact my supervisor Dr S. E. Mthiyane on 0027117173092 (Siphiwe.Mthiyane@wits.ac.za). I look forward to your response as soon as is convenient.

Yours sincerely,

Solomon Chibaya
1302136@students.wits.ac.za
0027849692420

University of the Witwatersrand
26 St. Andrews Road
Parktown
Johannesburg

Dear Sir / Madam,

My name is Solomon Chibaya and I am a PhD student in Education at the University of the Witwatersrand in Johannesburg. As part of my studies, I have to undertake a research project, and I am investigating ethical leadership. The aim of this research project is to **explore ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation.**

As part of this project, I would like to invite you to take part in an interview. This activity will involve discussion on your experience and conceptualization of ethical leadership and will take around 60 minutes. With your permission, I would also like to record the interview using an audio digital recorder.

You will not receive any direct benefits from participating in this research, and there are no disadvantages or penalties for not participating. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name) to represent your participation in my final research report. If you experience any distress or discomfort at any point in this process, we will stop the interview or resume another time. If you need some support or counselling services following the interview these are available free of charge at.

If you have any questions during or afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email humc-medical.researchoffice@wits.ac.za

Yours sincerely,

Researcher:
Solomon Chibaya, 1302136@students.wits.ac.za, +27(0) 84 969 2420

Supervisor:
Dr S.E Mthiyane, Siphiwe.Mthiyane@wits.ac.za, +27(0) 11 717 3092

B: Permission letter from Head Office-Ministry of Education, Zimbabwe

All communications should be addressed to "The Secretary for Primary and Secondary Education"
Telephone: 024-2794895/024-2794609
Telegraphic address: "EDUCATION"
Fax: 794505

ZIMBABWE

Reference: C/426/Harare
Ministry of Primary and Secondary Education
P.O Box CY 121
Causeway
HARARE

20 March 2019

Chibaya Solomon
Wits School of Education
26 St. Andrews Street
Parktown, Johannesburg
South Africa

Re: **PERMISSION TO VISIT SCHOOLS IN HARARE PROVINCE FOR A DOCTORAL RESEARCH PURPOSE: MBARE-HATFIELD DISTRICT:** [redacted]

Reference is made to your application to collect data for doctoral research at the above stated schools in Harare Province on the research titled:

"EXPLORING ETHICAL LEADERSHIP IN FOUR ZIMBABWEAN SCHOOLS IN THE CONTEXT OF TURBULENCE AND MULTIPLE DEPRIVATION."

Permission is hereby granted. However, you are required to liaise with the Provincial Education Director Harare Province, who is responsible for the schools which you want to involve in your research. You should ensure that your research work does not disrupt the normal operations of the schools. Where students are involved, parental consent is required.

You are also required to provide a copy of your final report to the Secretary for Primary and Secondary Education.

03 APR 2019

T. Thabela (Mrs)
SECRETARY FOR PRIMARY AND SECONDARY EDUCATION
Cc: PED - Harare Province

C: Permission letter from Regional Office-Ministry of Education, Mbare District

All communications should be addressed to
"The Provincial Education Director"

Telephone : 339334
Fax : 339518
E-mail:
hararemetropolitanprovince@gmail.com

ZIMBABWE

Ministry of Primary and Secondary Education
Harare Provincial Education Office
P. O. Box CY 1343
Causeway
Zimbabwe

9 May 2019

Chibaya Solomon
Wits School of Education
26 st. Andrews Street
Parktown, Johannesburg
South Africa

Dear Sir

RE: PERMISSION TO CARRY OUT RESEARCH FOR DOCTORAL RESEARCH

[redacted]

Reference is made to your application to carry out a research at the above mentioned schools in Harare Metropolitan Province on the following research title:

"EXPLORING ETHICAL LEADERSHIP IN FOUR ZIMBABWEAN SCHOOLS IN THE CONTEXT OF TURBULENCE AND MULTIPLE DEPRIVATION."

Please be advised that the Provincial Education Director grants you permission to carry out our research on the above mentioned topic. You are required to supply the Provincial Office with a copy of your research findings soon after the completion of your research.

For the Provincial Education Director
Harare Metropolitan Province

MIN. OF PRY. & SEC. EDUCATION
HARARE PROVINCE
09 MAY 2019
P.O. BOX CY 1343, CAUSEWAY
ZIM. TEL: 04-792671/2/798144

09 MAY 2019
P.O. BOX CY 1343, CAUSEWAY
ZIMBABWE

D: Permission letter to School heads

DATE:05/03/2019

Dear Sir/Madam

My name is Solomon Chibaya and I am a PHD student in the School of Education at the University of the Witwatersrand. I am doing research on **Exploring ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation.**

As part of this project I would like to invite you to take part in an interview. This activity will involve semi-structured questions and will take around 60 minutes. With your permission, I would also like to record the interview using a digital device. The data gathering will be conducted from April 2019 to June 2019.

I have chosen your school because it is located in Harare and complements the other three schools in terms of the demographic coverage of my research project. The other reason why I have chosen your school is because I have conveniently chosen it in order to save on travel time and money during my data collection phase.

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

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

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

Please let me know if you require any further information.

Thank you very much for your help.

Yours sincerely,

Solomon Chibaya
27 Andrew Street Johannesburg
solocomm@yahoo.com
0849692420

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called: I am doing research on **Exploring ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation.**

I, _____ give my consent for the following:

Permission to review/collect documents/artifacts **Circle one**

I agree that my interview can be used for this study only.

YES/NO

I know that the audiotapes will be used for this project only.

YES/NO

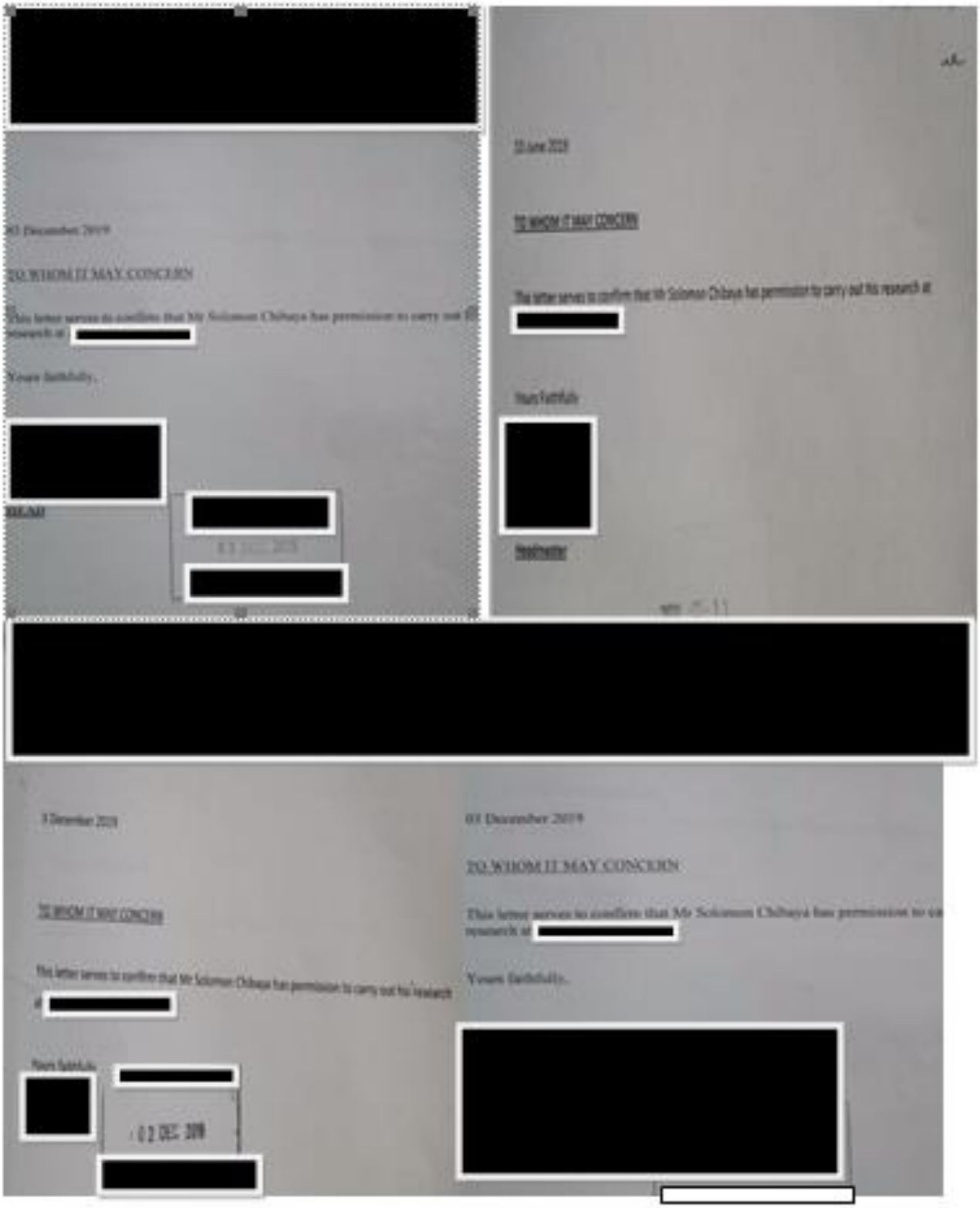
Informed Consent

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 my project.

Sign_____ Date_____

E: Permission letters from schools



Participant Information Sheet for the Head of School

University of the Witwatersrand
26 St. Andrews Road
Parktown
Johannesburg

Dear Sir / Madam,

My name is Solomon Chibaya and I am a PhD student in Education at the University of the Witwatersrand in Johannesburg. As part of my studies, I have to undertake a research project, and I am investigating ethical leadership. The aim of this research project is to **explore ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation.**

As part of this project, I would like to invite you to take part in an interview. This activity will involve discussion on your experience and conceptualization of ethical leadership and will take around 60 minutes. With your permission, I would also like to record the interview using an audio digital recorder.

You will not receive any direct benefits from participating in this research, and there are no disadvantages or penalties for not participating. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and anonymous as I will not be asking for your name or any identifying information, and the information you give to me will be held securely and not disclosed to anyone else. I will be using a pseudonym (false name) to represent your participation in my final research report. If you experience any distress or discomfort at any point in this process, we will stop the interview or resume another time. If you need some support or counselling services following the interview these are available free of charge at.

If you have any questions during or afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you. If you have any concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrec-medical.researchoffice@wits.ac.za

Yours sincerely,

Researcher:
Solomon Chibaya, 1302136@students.wits.ac.za, +27(0) 84 969 2420

Supervisor:
Dr S.E Mthiyane, Siphiwe.Mthiyane@wits.ac.za, +27(0) 11 717 3092

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called: I am doing research on **Exploring ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation.**

I, _____ give my consent for the following:

Permission to review/collect documents/artifacts **Circle one**

I agree that my interview can be used for this study only. YES/NO

I know that the audiotapes 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 my project.

Sign_____ Date_____

F: Permission letter to participant Heads of Department

HEAD OF DEPARTMENT

DATE:05/03/2019

Dear Sir/Madam

My name is Solomon Chibaya and I am a Master's student in the School of Education at the University of the Witwatersrand. I am doing research on **Exploring ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation.**

As part of this project I would like to invite you to take part in a one-on-one interview as well as answering a questionnaire. This activity will involve semi-structured questions and will take around 60 minutes. With your permission, I would also like to record the interview using a digital device. The data gathering will be conducted from April 2019 to June 2019.

I have chosen your school because it is located in Harare and complements the other three schools in terms of the demographic coverage of my research project. The other reason why I have chosen your school is because I have conveniently chosen it in order to save on travel time and money during my data collection phase.

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

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

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

Please let me know if you require any further information.

Thank you very much for your help.

Yours sincerely,

Solomon Chibaya

27 Andrew Street Johannesburg

solocomm@yahoo.com

0849692420

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called: I am doing research on **Exploring ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation.**

I, _____ give my consent for the following:

Permission to review/collect documents/artifacts	**Circle one**
I agree that my interview can be used for this study only.	YES/NO
I know that the audiotapes 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 my project.

Sign_____ Date_____

G: Permission letter to teacher participants

TEACHERS

DATE: 05/03/2019

Dear Sir/Madam

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

I am doing research on **Exploring ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation.**

My research involves gathering data from principals and heads of departments using semi-structured interviews. It also involves the filling in of questionnaires by the heads of departments and teachers. The interviews are then transcribed and both with the questionnaires are read and analysed to explore ethical leadership in context. The data gathering will be conducted from April 2019 to June 2019.

I would like to invite you to participate in this research by answering the questionnaire which will help increase the knowledge base on school leadership in Zimbabwe.

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

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

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

Please let me know if you require any further information.

Thank you very much for your help.

Yours sincerely,

Solomon Chibaya
27 Andrew Street Johannesburg
solocomm@yahoo.com
0849692420

H: Interview schedule for School Heads, Head of Departments and teachers

Exploring ethical leadership in four Zimbabwean schools in the context of turbulence and multiple deprivation

Aim: to understand ethical leadership in contexts of turbulence and multiple deprivation

These are the kind of questions I would like to ask:

1. What are the conceptualisations, practices and experiences of headmasters about ethical leadership in Zimbabwean schools in the context of turbulence and multiple deprivation?
   a) When you hear the term ethical leadership, what comes to your mind?
   b) How have you applied ethical leadership in your capacity as the head of the school?
   c) Have you experienced the application of ethical leadership from another?
   d) In your capacity as the head of department, what ethical teachings do you try to inculcate/promote in your subordinates?
   e) How can school leaders lead ethically in contexts of turbulence and multiple deprivation?
   f) What are the challenges you face when applying ethical leadership?

2. What do you believe are the causes of unethical conduct in Zimbabwean schools?
   a) Can you give examples of unethical conducts that you have observed in your school?
   b) What do you attribute those unethical practices to?
   c) How do you deal with unethical practices?

3. What are the views of school headmasters regarding the relationship (if any) between ethical decision-making, the turbulence, and multiple deprived contexts in Zimbabwean schools?
   a) How is ethical decision making influenced by turbulence and multiple deprivation?
   b) In what ways do you deal with ethical decisions in your school?

4. What should be done to promote ethical conduct in schools despite the prevailing conditions of turbulence and multiple deprivations experienced by the research participants?
   a) What measures are in place to promote ethical conduct in your school?
   b) What do you suggest can be done to improve ethical conduct in your school?
   c) Describe the leadership training you have received. Does it include ethical leadership training?
   d) How does the training you received assist or deter you in dealing with ethical leadership in your school?

5. To what extent are national and school ethics policies addressing issues on ethical leadership in Zimbabwean school?
   a) Are you aware of any policy on ethical leadership?
   b) How have you applied the policy within the school?
   c) What policies promote ethical leadership in your school?

6. 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?

Introductory questions

I. When and where did you do your teacher training?
II. What was your specialization?

Main Question	Possible probe Questions	Reasons for asking them
What are the conceptualisations, practices and experiences of headmasters about ethical leadership in Zimbabwean schools in the context of turbulence and multiple deprivation?	When you hear the term ethical leadership, what comes to your mind? How have you applied ethical leadership in your capacity as the head of the school? Have you experienced the application of ethical leadership from another? In your capacity as the head of department, what ethical teachings do you try to inculcate/promote in your subordinates? How can school leaders lead ethically in contexts of turbulence and multiple deprivation? What are the challenges you	To obtain information on how the participant conceptualizes ethical leadership The question intends to open up the discussion. Am interested in gaining the understanding of the participant's practices and experiences too. In discussing challenges, I wish to find out how the context of turbulence and multiple deprivation impacts on ethical leadership.

	face when applying ethical leadership?	
What do you believe are the causes of unethical conduct in Zimbabwean schools?	Can you give examples of unethical conducts that you have observed in your school? What do you attribute those unethical practices to? How do you deal with unethical practices?	Thought and discussion of the examples of unethical practices within schools will expose the existing unethical practices, shed light on their causes and may also uncover ideas on how to deal with the unethical practices.
What are the views of school headmasters regarding the relationship between ethical decision-making, the turbulence, and multiple deprived contexts in Zimbabwean schools?	How is ethical decision making influenced by turbulence and multiple deprivation? In what ways do you deal with ethical decisions in your school?	With these questions, I hope to gain insight on how decisions are made in contexts of turbulence and multiple deprivation. It will address the whom, why, and how of decision making.
What should be done to promote ethical conduct in schools despite the prevailing conditions of turbulence and multiple deprivations experienced by the research participants??	What measures are in place to promote ethical conduct in your school? What do you suggest can be done to improve ethical conduct in your school? Describe the leadership training you have received. Does it include ethical leadership training? How does the training you received assist or deter you in dealing with ethical leadership	Here, I intend to explore the measures that should be in place to promote ethical conduct. I also explore the role of training in ethical leadership and if it makes a difference in the context under study.

	in your school?	
To what extent are national and school ethics policies addressing issues on ethical leadership in Zimbabwean school?	Are you aware of any policy on ethical leadership? How have you applied the policy within the school? What policies promote ethical leadership in your school?	Responses to these questions will reveal the knowledge of policy on ethical leadership among participants.

Closing questions

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?

a) Do you have any views that relate to ethical leadership?
b) Are there any questions that you have for me?

Thank you for your time!!

I: Questionnaire for heads of department and teachers

Ethical Leadership Questionnaire (2019)

(To be filled in by heads of department and teachers only)

Section A: Biographical Information

Place a CROSS (X) in the appropriate box

Gender: Male _____ Female _____

Race

African		Coloured		Indian		White	

Age:

Below 20		21-30		31-40		41-50		51 +	

Section B

How do you think School Management Team can/should demonstrate the following in their daily leadership and management practices in the context of turbulence and multiple deprivation?

1. Honesty and integrity: _____
   _____
   _____
   _____
   _____
2. Communicate ethical standards_____
   _____
   _____
   _____
   _____
3. Group togetherness (teacher unity):
   _____
   _____
   _____
4. Compassion: _____
   _____
   _____

_____
_____

5. Human Dignity: _____
_____
_____
_____
_____

Section C

In your opinion, what are some of the obstacles School Management Team (and teachers) face when implementing the following in schools facing turbulence and multiple deprivation:

1. Developing relationships based on honesty and integrity

_____

_____
_____
_____
_____
_____

2. Promoting collaboration/teamwork among staff

_____
_____
_____
_____
_____

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

_____
_____
_____
_____
_____

4. Being compassionate to staff and learners

_____
_____
_____
_____
_____

REASONS FOR QUESTIONS IN THE QUESTIONNAIRE

According to Brown and Trevino (2005), Makuvaza (2010) and Yukl et al. (2013) there are certain traits that characterize ethical leadership which include honest, integrity, communication, fairness, kindness, compassion, accountability and moral influence. These traits are being explored and investigated in the questionnaire in order to find out the nature of ethical leadership in the context of turbulence and multiple deprivation. The turbulence, multiple ethical paradigm, Ubuntu, complexity-member-exchange theories agree with most of these traits and are incorporated in the structure of the questionnaire.

The questionnaire therefore explores ethical leadership in the four High Schools in Mbare Distritc in the context of turbulence and multiple deprivation guided by the understanding of ethical leadership.

Section A: Biographical Information

1. Gender: Male----------Female----------Age: ----------
2. Experience (in years)
   (i) As a teacher----------
   (ii) As an HOD (if applicable, at another station) ----------
3. Qualifications----------

Section B.: Questions

4. Give any five ethical leadership practices you know ……
   ……
   ……
   ……
   ……
5. Do you think ethical leadership is of any benefit to schools? Yes [ ] No [ ]. Please briefly support your answer …….
   ……
   …….
6. What do you think are the main causes of ethical leadership lapses in schools? Give any five ……..
   ……
   ……
   ……
7. Is there any meaningful legislation on ethical conduct for teachers in this country? Yes [ ] No [ ].
8. If your answer to 7 above is yes, please give any four such pieces of legislation
   ……
   ……
   ……
   ……

9. Is the current socio-political and economic turbulence in the country having ant effect on ethical leadership in your school? Please elaborate …….
   ……
   ……
   ……
10. Would you say your school has more ethical leadership problems compared to those around you? Please explain further ……
   ……
   ……
   …….
11. In your own opinion, what would help improve ethical leadership in your school? …
   ……
   ……
   ……
   ……
12. In conclusion, is there anything pertinent on ethical leadership in your school/district that you would want to comment on? ……
   ……
   ……
   ……
   …….

THANK YOU

J: Documents review schedule

The documents that I will review will not be older than two years and they will include:

1. Staff attendance records.
2. Students class registers.
3. Departmental minutes for participant HODs
4. Asset register and procurement records.
5. The school Log book on corporal punishment and student incidents.
6. Staff misconduct records.
7. Statutory Instruments on ethical leadership policies and procedures.
8. Staff development records on ethical leadership.

These official documents will be used to corroborate the semi structured interviewsmand the questionnaires. The documents can reveal aspects of the study that that were not found through the other mentioned instruments thus improving trustworthiness of the data generated. Documents can reveal issues on culture and peculiarities in individual cases. Matters relating to ethical leadership will be reviewed in these documents.