

**EXPLORING ETHICAL LEADERSHIP IN THE CONTEXT OF
THE “NEW DAWN/THUMA MINA” IN A TVET COLLEGE IN
KWAZULU-NATAL**

BY

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

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Co-Supervisor: Dr P. Mthembu

Date of submission: September 2024

DECLARATION OF ORIGINALITY

I, Phetheni Primrose Ngubane, declare that: **“Exploring ethical leadership in the context of the New Dawn/Thuma Mina in a TVET college in KwaZulu-Natal”** is my own original work and that:

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SUPERVISORS` STATEMENT

This thesis has been submitted with our approval.



03 September 2024

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DEDICATION

This piece of work is dedicated to my first teacher, whom I have the honour to call her “My mother” the late Albina Ngubane, uMa-Msomi. Secondly, to my mentor, my late brother, Freddie Ngubane who gave me an inspiration and taught me the importance of education and used his scarce material and financial resources to provide for my educational needs.

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ABSTRACT

This study which employed a qualitative and interpretivist approaches, sought to explore the conceptualisations and enactment of ethical leadership by campus managers and lecturers in a TVET college in the context of the “*New Dawn/Thuma Mina*” in KwaZulu-Natal. A case study was conducted with five campus managers and fifteen lecturers who were conveniently sampled. The study was underpinned by the following theories: Shapiro and Stefkovich’s Multiple Ethical Paradigm; Khoza’s Attuned Leadership (African Humanism or *Ubuntu*); Lerner and Tetlock’s Accountability Theory and Buijze’s Transparency theory. Semi-structured interviews were employed to generate data and document reviews were used to triangulate the data generated from interviews which was all thematically analysed. The findings revealed that campus managers and lecturers had a clear understating of ethics and ethical leadership to include care, empathy, honesty, integrity, and exemplary conduct, however, these were not adequately enacted on campuses. Findings also revealed that unethical practices were still very high despite policies afforded to the staff. Absenteeism and abuse of the sick leave system; sex-for-marks and corruption were amongst malpractices identified as unethical that hindered ethical leadership practices at the researched campuses. While participants understood the need to adopt ethical behaviour by following certain policies such as the SACE Code of Professional Ethics and Code of Conduct, this was not easy to implement. A code of ethics, ethics training and workshops on the Code of Conduct and SACE were recommended as strategies to enforce the ethical behaviour of all staff in the researched college. This study further recommends the rigorous training and induction of all students on Policy Frameworks on Gender-Based Violence in the TVET college. It further recommends implementing consequence management using relevant policies to enforce ethical practices and discipline in the college. Finally, the HR department should speed up the disciplinary processes and close all possible loopholes when cases are opened against staff members.

Keywords: New Dawn, Thuma Mina (send me), corruption, Ethical leadership, Ubuntu, TVET College.

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EXPLORING¹ ETHICAL LEADERSHIP IN THE CONTEXT OF THE¹ “NEW DAWN/THUMA MINA” IN A¹ TVET COLLEGE IN KWAZULU-NATAL

BY

Phetheni Primrose Ngubane

Student No: 1487555

A thesis submitted in the fulfilment of the academic requirements for

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ABBREVIATIONS USED IN THE STUDY

ANC	African National Congress
CET	Continued Education and Training
CMT	Campus Management Team
DHET	Department of Higher Education and Training
DPSA	Department of Public Service and Administration
ELRC	Education Labour Relations Council
GBV	Gender-Based Violence
HR	Human Resource
ICASS	Internal Continuous Assessment
IQMS	Integrated Quality Management System
NDP	National Development Plan
NSFAS	National Students Financial Aid System
PAM	Personnel Administrative Measures
PFMA	Public Finance Management Act
PMDS	Performance Management Development System
POA	Portfolio of Assessment
PSCBC	Public Service Coordinating Bargaining Council
PSET	Post School Education and Training
SACE	South African Council for Educators
SCM	Supply Chain Management
SRC	Students` Representative Council
TVET	Technical Vocational Education and Training

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CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1. Introduction

At the State of the Nation (SONA) address in 2018, the president of the Republic of South Africa Ramaphosa said:

We will recount Nelson Mandela's long walk to freedom, his wisdom, his unfailing humility, his abiding compassion and his essential integrity. We have dedicated this year to his memory and we will devote our every action, every effort and every utterance to the realisation of his vision of a democratic, just and equitable society. *Guided by his example, we will use this year to **reinforce our commitment to ethical behaviour and ethical leadership.*** We urge professional bodies and regulatory authorities to **take action against members who are found to have acted improperly and unethically.** We want **our public servants to adhere to the principles of *Batho Pele*, of putting our people first.** We are determined that **everyone in the public service should undertake their responsibilities with efficiency, diligence and integrity. We want to instil a new discipline, to do things correctly, to do them completely and to do them timeously. We call on all public servants to become agents for change.** As I conclude, allow me to recall the words of the late great Bra Hugh Masekela. In his song, 'Thuma Mina' (Send me), he anticipated **a day of renewal, of new beginnings.**

(President Cyril Matamela Ramaphosa, State of the Nation Address, 16 February 2018)

Notably, the above quotations demonstrate the significance and appropriateness of an ethical leadership approach when dealing with the public. This bears the very close characteristics between *Ubuntu*, Batho Pele and ethical leadership approaches. These approaches are expected to be practiced by all public administrators/civil servants and public representatives in South Africa. President Ramaphosa stated his government's commitment to efficiency, diligence, integrity, to a new discipline (renewal, new beginnings), to do things correctly, to do them completely and timeously and for all public servants to be change agents. This equally applies to the Technical Vocational Education and Training (TVET) college officials and lecturers who were the focus of

this study. TVET colleges as public institutions; TVET campus managers, lecturers and other officials who are also public servants are also subjected to practice ethical conduct. The Ethics Charter which gave birth to “Batho Pele” principles is a comprehensive statement of the “values that should guide the daily work of employees”. (Department of Higher Education and Training [DHET], 2016: 4). This document guides staff with regards to their daily personal conduct and thus aims to raise awareness of appropriate ethical standards of work performance.

Having read extensively on servant and *Ubuntu* leadership theories (Khoza, 2011; Msila, 2014) and ethical leadership theories (Ciulla, Uhl-Bien & Werhane, 2013; Shapiro & Stefkovich, 2011; Starrat, 1999), I am convinced that these concepts have a significant role to play in the TVET college sector, especially at the campus level where the actual teaching and learning takes place. Research suggests that of all the factors that contribute to the success or failure of the campus, especially student achievement, leadership is rated as the most important factor (Balkrishen, 2017). This is echoed by Maringe and Moletsane (2015) who posit that in any education system, the school principal, in this study the campus manager, is a central figure in bringing amongst others, ethical and servant leadership practices to the institution.

Precisely for this reason, campus managers and lecturers are compelled to be ethically oriented. They should display the highest possible standards of ethical conduct as enshrined in the South African Council of Educators (SACE, Act 31 of 2000) Policy and the South African Constitution (Act 106 of 1996). Chapter 10 of the Constitution tasks every citizen and civil servants (including campus managers and lecturers) to adhere to the public administration that is governed by the following democratic values and principles:

- (a) A high standard of professional ethics must be promoted and maintained.
- (b) Efficient, economic and effective use of resources must be promoted.
- (c) Public administration must be development-oriented.
- (d) Services must be provided impartially, fairly, equitably and without bias.
- (e) People`s needs must be responded to, and the public must be encouraged to participate.
- (f) Public administration must be accountable.
- (g) Transparency must be fostered by providing the public with timely, accessible and accurate information.

- (h) Good human resource management and career development practices, to maximise human potential must be cultivated.
- (i) Public administration must be broadly representative of the South African people, with employment and personnel management practices based on ability, objectivity, fairness and the need to redress the imbalances of the past to achieve broad representation.”

In addition to the Constitution, the Batho Pele White Paper (DPSA, 1997) was introduced which signaled a very strong government’s intention to adopt a citizen-orientated approach to service delivery informed by the eight principles of consultation, service standards, access, courtesy, information, openness and transparency, redress and value for money.

The above principles are based on the concept of ethical leadership values (Hegarty & Moccia, 2018) that promote amongst others: honesty, justice, integrity, accountability, transparency and morals. Educational leaders, in this study, TVET college campus managers and lecturers, who stand in as *loco parentis* to learners are expected to imbibe the above values. This said, the purpose of this project was to explore what we can draw from the ethical leadership among campus managers and lecturers as they lead, manage and teach in the researched TVET college which forms the focus of this study.

1.2 Background to the study

Since the advent of the democratic government in 1994, South Africa has developed an education and training system that seeks to meet the needs of a developmental state experiencing high levels of unemployment and an unskilled workforce (Maringe & Moletsane, 2015). The National Development Plan (NDP): Vision 2030 and various pieces of legislation and policies like the Code of Conduct and The Constitution also reaffirmed the government’s commitment by declaring that improving the quality of education is a national priority (RSA, 2012).

Until 2009, South Africa had one Education system, split into two ministries, the Department of Basic Education (DBE) and the Department of Higher Education and Training (DHET). The rationale behind the split was for ease of managing the two levels of education and budget allocation (RSA, 2008). Both levels of education used to fall under the DBE, but with the new alignment, the TVET colleges are placed under DHET (RSA, 2014).

TVET colleges were given the mandate to address and respond to the skills gap that exists in the country and to provide high-quality vocational education and training (Nzimande, 2013). Even though these developments have occurred, in essence, the TVET colleges still bear some characteristics and share some legislation with the DBE like SACE, Education Labour Relations Act 146 of 1993; Employment of Educators Act 76 of 1998. To further support this argument, public TVET educators` (lecturers) technical qualifications and years of experience were given equivalence for remuneration purposes using scales applicable to school-level educators.

With the inception of TVET colleges, the democratic government developed and implemented various policies, strategies and plans to manage these colleges. Besides the policies developed by DHET specifically for TVET colleges, there are some other general guidelines developed before the re-alignment by the democratic government including the Public Service Act 103 of 1994; South African Constitution (Act 108 of 1996); Public Sector Integrity Management Framework (2017), SACE (Act 31 of 2000). These pieces of legislation, in particular, the SA Constitution and SACE, were put in place to promote ethical leadership coupled with accountability, transparency and professional behaviour in the workplace. The above principles resonate with servant and *Ubuntu* leadership principles. These policies advocate that all public servants, in this study campus managers and lecturers should model good behaviour in their engagements with learners and all other stakeholders in the TVET sector.

The brief background provided above puts to the fore and highlights the importance of professional ethics, *Ubuntu*, accountability, moral obligation and transparency in each and every public servant when executing their daily duties (RSA, 1996). Given the questionable state of the above principles, both in the private and public sectors, I believe it is important for all employees to constantly visit the Batho Pele principles to familiarise themselves with its contents as mentioned in the introduction. Employees are also expected to conduct themselves with integrity and high morals and take full accountability for their actions. Code of Conduct for the Public Service (2002) and (2011) is mandated by the Constitution to promote and maintain a high standard of professional ethics throughout the public service and administration. The basic aim of this Code of Conduct is to act as a guideline to employees as to what is expected of them from an ethical point of view. Supporting it is the Public Sector Integrity Management Framework (2017) and Batho Pele principles which further strengthen measures and standards for managing integrity and

promoting ethical conduct in the public service. It further provides provision for managing unethical behaviour that may arise from amongst others: financial interests, gifts and other benefits. Likewise, Monahan (2012); Olivier (2012) concur that it is the duty of leaders to promote an ethical culture in an organisation and have a constant communication with all employees about all ethics and ethical standards.

Despite all these pieces of legislation that have been put by the democratic government in the public administration as enshrined in the Constitution, South African organisations are still characterised by accelerated lawlessness and disruptions of the social fiber of their communities (Van Zyl, 2012). A significant number of cases are regarded as unethical behaviour that are committed by public servants and has seeped in at every sector, especially the public sector of South Africa particularly in the TVET colleges. This means these laws have not yielded the desired results, as there is no significant improvement in the quality of the education system (Spaull, 2015). Corruption in public education is cited as one factor that sabotages the government's efforts to reform education (Corruption Watch, 2014). Motheran (2019) reported that the court convicted and sentenced two officials from a KZN TVET college to three years for twelve counts of tender fraud irregularities in the college's procurement of goods and services. Another case in a Gauteng TVET college saw the dismissal of a lecturer for soliciting money from the students (ELRC, 2019).

Given the above introduction and background detailing the series of prominent ethical scandals in almost every education department, especially TVET colleges, the importance of empirical research on ethics in such educational institutions seems obvious. It also makes it evident that there is a dire need to research how TVET campus managers and lecturers conceptualise and practice ethical leadership in the context of the "*New Dawn/Thuma Mina*" as part of their commitment to serving the college community in one TVET college in KwaZulu-Natal and whether there is a "sense of renewal, of new beginnings" as they execute their daily duties. Research suggests that ethical leadership is rated as one of the important factors in student achievement and by extension their life prospects hinge directly on educational managers' ethical leadership practices (O'Neill & Bourke, 2010). Each decision made by the leaders carries with it the power to change the lives of others (learners, community) for the better or the worse since educational leadership is a morally charged domain (Shapiro & Gross 2013). The unethical conduct reports in education alluded to

above rob the young generation of the opportunity to achieve their aspirations through quality education thus limiting their chances of success in life (Serfontein & De Waal, 2015).

1.3 Statement of the problem

Schools, colleges and universities are expected to develop an educated workforce by providing skills, capabilities and qualifications needed to participate successfully in the 21st century economy (G20, 2011). TVET colleges are uniquely positioned to provide students with high level competency-based education and training that can lead them directly to the workplace. The performance indicator of success for the above mandates can be seen by the high-quality education and training that produces high quality outcomes, which can only be attained with effective leadership and management (Balkrishen, 2017). Bush (2008) postulates that effective leadership and management are increasingly being regarded as essential for successful student achievement at all educational institutions, including TVET colleges. This sentiment is echoed by DHET (2014) which expresses that the most important indicator for the success of a college is the quality of education offered and consequently the success of its students. Therefore, for this to be achieved, TVET colleges need well-educated, capable, accountable, ethically grounded and professional teaching staff. It is thus imperative that each college campus has strong ethically grounded leadership and management.

Although the college principal is the accounting officer for the quality of teaching and learning, student achievement and implementation of government and DHET policies, these duties are delegated to the campus managers in different campuses of the college (Balkrishen, 2017). The campus manager is an extension of the college management at the campus level and thus must be knowledgeable on how to provide correct and relevant leadership on curriculum delivery and the implementation of policies governing the functioning of the campus in order for the campus to function to the fullest (Balkrishen, 2017). It is an undisputed fact that the core business of the education institution is teaching and learning and the core task of the principal is to ensure that their institution's ethos are conducive to national priorities such as improved learner outcomes (NDP, 2011). Like school principals, campus managers are accountable for the students' achievement and carrying the mandate of ensuring the teaching and learning as the core business of the college (McCaffery, 2010). Supporting this notion is Bush (2007); Rhodes and Brundrett (2010) who postulate that leadership does make a difference to learner outcomes and school

effectiveness. It is therefore obvious that campus managers are expected to assume the roles of ethical and servant leaders at their respective campuses by aligning their leadership roles through Batho Pele principles which require the campuses to take a stance on their agreed upon service standards of transparency, especially communicating information with students (Bush, 2007). The campus manager, as a member of college management is expected to display the highest possible standards of ethical conduct, set an example to his or her subordinates and maintain high level of integrity and professionalism (DHET, 2016). This expectation is coupled with a number of leadership capabilities a campus manager should display, including displaying servanthood, *Ubuntu*, being ethical and all other styles of leadership as enshrined in the South African Constitution, SACE Professional Code of Conduct and Batho Pele Policy.

Despite promoting better teaching as effective educational leaders, campus managers play a role in improving campus outcomes by influencing the motivation and capacities of lecturers as well as the climate environment (Organisation for Economic Co-operation and Development, 2011). College lecturers, like school educators, are an extension of the campus manager, especially in the curriculum delivery and other leadership roles they execute in their capacities as lecturers (Khambula, 2016; Mpangase, 2010).

However, there is still a significant gap between the prescribed policies, expectations and the reality with regards to the day-to-day application of ethical leadership. As a result, concerns about unethical leadership conduct of educational leaders such as lecturers, and administration are in the public domain (ELRC Report, 11 October 2019). There are other numerous unethical scandals taking place in TVET colleges, including lecturer absenteeism that is unaccounted for, lecturers forcing students to pay either in monetary value or romantic relationships with lecturers in exchange for good marks (Buthelezi, 2016). From the foregoing, it can be seen that TVET college campuses are not exempt from corruption in terms of officials' behaviours. Managers' and lecturers' unethical leadership practices and behaviour are a problem worth investigating for it violates not only the Constitutional right to quality public education but also the values and purpose of education (Serfontein & De Waal, 2015). Through this study, I want to understand how campus managers and lecturers conceptualise and practice ethical leadership in the context of the *New Dawn/ Thuma Mina* in a researched TVET college. More importantly, I am hoping that the study will elicit deeper insights about the enabling factors and challenges (if any) to the

implementation of the principles and values of ethical leadership coupled with integrity, morals, accountability and transparency in this particular college.

It is clear that management and all staff, including lecturers, are expected to assume the roles of ethical and servant leaders at their respective campuses by aligning their leadership roles and displaying the highest possible standards of ethical conduct, setting an example to their subordinates and students and maintain high levels of integrity and professionalism, however, this is not happening.

1.4 Purpose and rationale for the study

The purpose and rationale for conducting this research is motivated by a number of factors which are discussed below. Personally, I have subscribed to several community projects including church and stokvel clubs. The community where I grew up was very poor and illiterate and they relied on a few of us regarded as educated to handle their finances. We used to keep their money, bank and even explain the bank statements. These people could not understand a single word on the bank statement, and the safety of their finances was in our hands. The trust and happiness displayed by the community were satisfying and drove me to understand that morals and ethics go a long way. This experience taught me that one has to work and assist people without expecting anything as a benefit. Like the very first democratic president of South Africa, the late president Nelson Rolihlahla Mandela worked tirelessly and spent twenty-seven years behind bars to free the people of South Africa from the Apartheid government, without expecting them to pay him anything back. He continued this kind of moral/ethical behaviour even when he was the president of the country.

Linked to the above, the second motivation to conduct this study is also embedded in my professional experience and observations for fifteen years as a secondary school educator, five years as a TVET lecturer and five years as a campus manager and teacher union leader for two terms. Some lecturers have intimate relationships with students in exchange for marks. Others absent themselves for days and their students are left unattended to and without catch-up plans in place. To make things worse, on their return, they come with fake sick notes and take advantage of the weak sick leave system. All these unethical behaviours retard teaching and learning thus robbing the students of their future.

Conceptually, the literature that I have reviewed also supports my views above and covers a wide range of issues on lecturers and campus managers and their roles in leadership (Badenhorst & Radile, 2017; Balkrishen, 2017). Education Labour Relations Council held a case that led to the dismissal of a Gauteng TVET college Mathematics lecturer who was charging learners for offering tuition while he was also receiving a salary (ELRC, 2019). Serumu (2015) also writes about poor quality lesson preparation by TVET college lecturers who do not care about their lessons. Corruption from a college Human Resource unit was also reported where officials manipulated the payroll by paying themselves irregular allowances (Serumu, 2015). The above combined motivates me to want to explore how ethical leadership is conceptualised and enacted by campus managers and lecturers on the campuses of one TVET college in KwaZulu-Natal.

1.5 Significance of the study

At the end, the study hopes to make more contributions to national, continental and international debate in terms of providing insights about ethical leadership in the TVET colleges. In this way, a much-needed body of knowledge which blends philosophical and historical views on ethical leadership in TVET colleges will be extended. The scientific studies that describe how leaders behave and how they are perceived to behave especially those that illuminate ethics amongst the campus managers and lecturers might be increased.

The literature addressing the issue of ethical leadership in the corporate world (Hegarty & Moccia, 2018; Wolmarans, 2014), ethical leadership in schools and even universities (Bhindi & Giles, 2010; Hanson, 2009; Oduol, 2011; Serfontein & De Wall, 2015; Zengele, 2013) is available. The vast literature that exists in the TVET colleges is more on lecturer motivation and qualification requirements (Badenhorst & Radile, 2017; Buthelezi, 2016) and the outdated TVET colleges curriculum (Lolwana, 2014; Sebetlene, 2016; Terblanche, 2017) to mention but a few studies. Although the above-mentioned studies have been conducted on TVET colleges, they are silent on studies conducted on the perspectives of ethical leadership and the day-to-day conduct of TVET colleges' campus managers and lecturers. This study is thus significant in a sense that it might have the potential to add to the existing literature in terms of ethical leadership at TVET colleges. This study therefore seeks to explore educational leadership concerning campus managers' and lecturers' behaviours through the lens of ethical leadership principles and *Ubuntu* leadership. The

study also seeks to value the importance of ethics in the workplace within the TVET college officials. By highlighting the conceptualisation and practices of the TVET college campus managers` and lecturers` ethical leadership, also has the potential to contribute to the knowledge base of ethical leadership in the entire TVET sector and this understanding might help to persuade the ethical conduct and improve the professional practice of TVET colleges officials in general and campus managers and lecturers in particular.

Having said the above, this research study seeks to explore the participants` conceptualisations and practices of ethical leadership amongst campus managers and lecturers in one TVET college, which may assist them in comprehending the above and enhancing their leadership, management and teaching.

1.6 Objectives of the study

The study seeks to achieve the following objectives:

- To explore the participants` conceptualisation and practices of ethical leadership in the context of the “*New Dawn/Thuma mina*” in the researched TVET college.
- To ascertain how the campus managers and TVET college lecturers apply the principles and values of ethical leadership as they lead, manage and teach in the researched TVET college.
- To find out why ethical leadership is important to leadership, management and teaching in the researched TVET college.
- To ascertain from the research participants what could be the hindrances or enabling factors (if any) to the implementation of ethical leadership in the researched TVET college.

1.7 Critical research questions

- What are the participants` conceptualisation and practices of ethical leadership in the context of the “*New Dawn/Thuma mina*” in a researched TVET college?

- How do campus managers and TVET college lecturers apply the principles and values of ethical leadership as they lead, manage and teach in the researched TVET college?
- Why is ethical leadership important to leadership, management and teaching in the researched TVET college?
- What are the hindrances or enabling factors (if any) to implement the principles and values of ethical leadership in the researched TVET college?

1.8 Clarification of key concepts employed in the study

To facilitate a better and more common understanding of issues undergirding the study and key concepts frequently used in the study, such key terms must be clarified.

1.8.1 Leadership

Scholars concur that leadership is about direction setting, has a process of influence and inspiring others to make a journey to a new improved state for the institution (Yukl, 2013). Similarly, Northouse (2013:5) contends that influence is the “*sin qua non*” of leadership and defines leadership as a process in which an individual influences the activities, behaviours and attitudes of a group or individuals to realise common goals. Likewise, James (2014) considers leadership as one of the most critical ingredients, which influence the improvement of schools.

Leadership varies widely from being about producing excellence to it being the single most important factor to an organisation’s success (Northouse, 2013). According to Balkrishen (2017: 19), a true leader is one that “can lead people with decisiveness, authority, conviction and compassion”. He further maintains that a leader is a motivator who maintains the momentum and keeps morale high and ensures that they are all going in the same direction.

1.8.2 Ethics and ethical leadership

Most scholars view ethics as the values, code of moral principles and beliefs that govern the behaviour of individuals or groups with regards to what is right or wrong, acceptable and

unacceptable and even just or unjust (Ahmad, Gao & Hali, 2017; Begley, 2012; Starrat, 2009). They contend that ethics and morality are fundamental aspects of human life and govern choices between right and wrong.

Touching upon the notion of ethics, it is necessary to mention leadership and ethical leadership. Ahmad, *et.al.*, (2017) argue that ethics is the power of influencing people and is therefore gained in interactions with others. Therefore, leadership in terms of ethics is the power to determine what is good and bad or right and wrong to reach common aims and influence others accordingly (Begley, 2012).

On a personal level, ethics influence and inform an individual's customs or character, actions and behaviour which is why perhaps Ciulla, Uhl-Bien and Werhane (2013) define ethics as being at the heart of leadership. Additionally, Freeman and Stewart (2006) believe that various executives and business thinkers view this ethical leadership as a question of leaders such as campus managers, heads of departments, senior lecturers as well as lecturers displaying their good character in their organisations–campuses. In actual fact, every college campus as an educational organisation requires leadership environment that supports effective teaching and learning led by an ethical leader, which is the campus manager assisted by the lecturers that are expected to be ethical.

1.8.3 Transparency

“Transparency is the availability of information about an organisation or actor allowing external actors to monitor the internal workings or performance” (Flyverbom, 2016: 09). Transparency would therefore include both the state's and the public's perspectives on the release of and access to information, the participation of citizens in the process, and consequently their capacity to evaluate the functioning of the authorities (Etzioni, 2010).

The same understanding is shared by Schnackenberg and Tomlinson (2014) as they understand transparency as a matter of disclosing timely and publicly available information for purpose of openness, accountability and the generation of trust. Flyverbom (2016) believes that there is a great link between ethics, accountability and transparency, hence transparency is viewed as a process of ensuring accountability through timely and public disclosure of information. This

implies that an ethical leader needs to account to the stakeholders and be transparent about the goals and also share information on the organisation to the interested parties.

Part of the campus manager's and lecturer's duties as transparent ethical leaders is to "create the conditions necessary for the appropriate use and reporting of student achievement information and effectively communicate with all members of college community (Etzioni, 2010: 394). This is also relevant to the lecturer in respect of their syllabus and students' assessment results.

1.8.4 Accountability

"If I am accountable for something then I have an obligation to provide a justification for what I do in relation to it" (Morrow, 2009: 4). This interpretation of accountability concept is echoed by different authors, amongst others are Nnadozie (2017); Wilson-Kirsten and Grundling (2012) who posit that accountability emphasises that one must ensure that he or she is answerable for their actions. Nnadozie (2017) further affirms that the principle of accountability is the cornerstone of the Constitution of South Africa, Chapter 10 (1) (f) stating that all citizens especially those in the Public Sector account for their deeds. Wilson-Kirsten and Grundling (2012) echo the sentiment and state that political office holders and administrative executive officials have responsibilities they should account for, to the citizens they are serving. In this sense, being ethical, public responsibility and public accountability go hand in hand. Likewise, campus managers and lecturers are accountable to the community of their campuses.

1.8.5 The "New Dawn/Thuma Mina"

"*Thuma Mina*" is a Nguni phrase which means, send me. In the context of the *New Dawn*, 'Send me' is related to call on people to volunteer their services by helping to address some pressing problems, including problems related to education. In essence the phrase "*Thuma Mina*" has a conviction that testifies to bravery, fearlessness, purposefulness and awareness of a calling and self-knowledge (Beckmann, 2019). Dimpe and Mutekwe (2019) literally explain the term "*Thuma Mina*" as an expression to be translated as "send me...", which is the African way of life requiring children and all subordinates to be sent by elders and others in times of dire need to help. In the African perspective, "*Thuma Mina*" means a messenger (Beckmann, 2019). In most African traditions, the messenger's responsibility is a special duty entrusted to anyone who can be trusted

and possesses qualities similar to the submission to the sender and disassociating him/herself from self-becoming temporarily possessed by the sender (Lediga, 2018). Voluntarism expressed by the concept of ethical leadership could rightly assert that the notion of “*Thuma Mina*” fits well with the study as it is looking at the perceptions of campus managers` and lecturers` ethical leadership.

1.9 Demarcation of the study

The setting of study boundaries is referred to as demarcation of the study (Cohen, *et. al.*, 2018). Cohen, *et. al.*, (2018) further caution researchers to consider demarcating their studies by narrowing them to make them more manageable and relevant to what they are trying to prove. For this study, the research is demarcated in one TVET college focusing on ethical leadership practices in the context of the *New Dawn/ Thuma Mina* among the TVET campus managers and lecturers in five campuses in KwaZulu-Natal. As a matter of principle, these five campuses and fifteen conveniently selected participants constituted small-scale research.

1.10 Organisation of the thesis

This thesis comprises nine chapters which are as follows: Chapter One introduces the study and outlines the research problem. It further provides an insight into the background, statement of the problem, rationale and motivation for the study, the significance of the study, research objectives, critical questions, clarification of the key concepts used in the study, demarcation of the study, organisation of the thesis and the conclusion.

Chapter Two reviews related literature that explores the concept of ethical leadership. This chapter is structured in such a manner that it comprises of the international literature, African (Continental) literature and South African (national or local) literature.

Chapter Three explains the three theoretical frameworks underpinning this study. It further discusses the phenomenon of ethical leadership as espoused by Shapiro and Stefkovich`s (2011) Multiple Ethical Paradigms (Western); Khoza`s (2011) Attuned Leadership (African); Lerner and Tetlock`s (1999) Transparency theory and Buijze`s (2013) Accountability theory. More importantly, this study attempted to extend ethical leadership theory as one of the theories underpinning the study.

Chapter Four presents the research design and methodology which is located within an interpretive paradigm using a qualitative case study approach. This chapter further explains purposive sampling procedures; details of the data generation methods together with the type of data analysis that were utilised as well as matters about issues of trustworthiness and ethical issues that were followed. It ends with delimitation and limitations of the study.

Chapter Five presents a descriptive analysis of data generated from all participants: campus managers and lecturers on how they conceptualised and enacted ethical leadership in the context of *New Dawn/Thuma Mina* on their campuses.

Chapter Six also presents a descriptive analysis of data from both campus managers and lecturers and triangulates with data retrieved from the reviewed documents. The chapter presents data on hindrances of implementing the principles and values of ethical leadership enactment of ethical leadership practices in the context of the “*New Dawn/Thuma Mina*”.

Chapter Seven presents a final descriptive analysis of the strategies the research participants employed to enhance ethical leadership in the researched campuses of the TVET college.

Chapter Eight presents an evaluative and theoretical discussion of the key themes emerging from the data that were responding directly to the key research questions. The interview data was triangulated against the data that emerged from relevant documents that were reviewed. The literature reviewed in Chapter Two and theoretical frameworks discussed in Chapter Three were interchangeably utilised to analyse data, support or disprove the findings emerging from the data.

The study concludes with Chapter Nine, which presents the reflective study summary, conclusions that were reached from the findings in Chapters Five, Six and Seven and Eight. The chapter concludes by presenting and discussing the recommendations, the contribution to knowledge, the implications for further research and the limitations of the entire study.

1.11 Conclusion

In this introductory chapter, I presented an orientation to the whole thesis. This was done to give the reader a general overview of the whole study. I briefly discussed the major components of the thesis, commencing with the requirement for ethical leadership in the TVET college in the context of “*New Dawn/Thuma Mina*” as propounded by the administration of President C.M Ramaphosa.

I also presented the statement of the problem and discussed the purpose and rationale that influenced me to undertake this study. I presented research aims and critical questions underpinning the study. I briefly discussed key concepts to clarify to the reader how they are used in this study. The delimitations and organisation of the thesis were also provided. The proceeding chapter provides a literature review deemed appropriate for this study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Ethical leadership leaves no room for corruption. When the leader is corrupt, that leader has effectively found to have breached his oath of office and failed to “uphold, defend and respect” the Constitution.

(Former Chief Justice, Mogoeng Mogoeng, 2016)

Similarly, the former Public Protector, said:

As a country, how do we make sure that, especially the leadership in government... we have ethical leaders who are respecting the Constitution... I think even leading by example because in that particular instance, it would be easy for everyone to act accordingly.

(Advocate, Busisiwe Mkwabane, 2020)

She further said:

You cannot continue having people in leadership positions who have been found or there are findings against them by institutions like the Public Protector's Office and other Constitutional institutions."

The above quotations from the former Public Protector and the retired Chief Justice of the Constitutional Court acknowledge the existence of corruption and unethical conduct in the public sector which demonstrates the weakness and perpetual decay of the public service professional ethics in government institutions (Corruption Watch, 2018; Franks, 2014).

The previous chapter introduced both the study and the chapter by providing an orientation to it. This part of the study, chapter two provides a detailed discussion of various views from different scholars internationally, continentally and nationally regarding issues of ethical leadership in education systems in general and TVET colleges in particular. As part of reviewing the literature, major trends and critical issues relating to ethical leadership are outlined.

Chapter Two begins; right from the inception with the international literature followed by African Continental literature and concludes with the South African (national or local) literature on ethical leadership in the public sector, education department and especially TVET colleges. This chapter also narrates the policy landscape propelling ethical leadership. In line with the identified facets of ethical leadership in TVET colleges, this chapter reviews, presents and discusses the aspects of ethical leadership and Batho Pele principles, the themes which have been selected as the cornerstone of this study. For the purpose of this study, the reviewed literature has been grouped in an endeavor to mirror the overall picture of ethical leadership in the TVET colleges. Furthermore, my study accentuates the fact that in the South African context, Batho Pele (putting people first) forms the anatomy of the ethical leadership approach. More importantly, this study will further corroborate or dismiss the dominant public narrative that the public service has become rotten to the core.

2.2 Literature review

Literature review is important in the study because, as Cohen, *et.al.*, (2018) put it, it gives credibility to the research and exhibits to the readers that the researcher has done the homework and is mindful of the latest issues in the field in which the study is located. According to McMillan and Schumacher (2010), the review of literature provides a summary and analysis of previously reported scholarship which is related to the proposed study. This review of literature includes books, journal articles, reports, policy briefs, newsletters and other publications to address the topic of ethical leadership practices of educational leaders.

2.2.1 Conceptualisation of ethical leadership

Ethical leadership plays a major role in guiding institutions to carry out their roles and responsibilities through the service they provide to the employees to achieve the organisational goals. According to Yilmaz (2010), a quality sensitive organisational structure is based on the leaders setting a good example to their employees. In this way, institutional excellence and raise of efficiency, effectiveness and productivity will be achieved (AlKhudari, Almashaqbeh, & Alkhaza'leh, 2022). AlKhudari, *et.al.*, (2022) submit that ethical leadership is a critical success factor that achieves continuous growth for institutions and extended community. In a sense, ethical leadership emphasises the extent to which a leader is able to cultivate integrity, values and morals in his or her followers for the positive benefit of the organisation. Consequently, ethical leaders

are expected to influence their followers to be moral and carry with them high standard of principles, morals and integrity. This suggests that in the absence of influence, leaders push employees to perform things they would not do otherwise. In this vein, Wasserberg (2000) argues that any leader's primary task is to unify people within the organisation around the organisation's core ideals, which is why Cuban (1988) associates leadership with ethics. Given the foregoing, De Pree (1990) claims that excellent leadership manifests itself primarily among the followers and must persuade people to use their full potential, skills, and expertise in order to achieve the desired outcomes.

Given the above, De Pree (1990) asserts that the signs of outstanding ethical leadership appear primarily among ethical followers. Leadership needs to influence people to utilise their potential, skills and knowledge to achieve the required results.

Therefore, effective leadership is meant to influence a person or a group to a particular way of thinking or action (McCaffery, 2010). For instance, the mandate of TVET colleges to produce a highly skilled workforce has become an imperative for governments internationally to compete in the global economy. Therefore, for this goal to be realised, TVET colleges should have effective leadership and managers who are capable of influencing their followers to push that mandate (Bush, 2007). Educational leadership is also grounded on personal and professional values, self-awareness, emotional and moral capabilities which emanate from the character of the leader (Bush, Bell & Middlewood, 2019).

The same conceptualisation of leadership also applies to the TVET colleges. The campus manager is tasked with the responsibility to influence stakeholders towards collaborative work with a view to realise the objectives of the college as an organisation (Bush, 2007). The college in general and campus in particular as an organisation focus mainly on trying to bring together various stakeholders so as to ensure that teaching and learning, testing, diagnosis and remedial work take place. Furthermore, a campus manager as a leader at a campus level is tasked with the responsibility of ensuring that these tasks are implemented (Sim, 2011). However, the campus manager cannot achieve this alone, he or she works with other groups of people, and these include lecturers, support staff, learners and other stakeholders who also have an interest in learners' learning and achievement. Therefore, the campus manager intentionally influences these groups of people to understand and agree on vital activities of the campus. The campus manager guides

and gives direction to all stakeholders within the campus and in this process, he or she affects and is simultaneously affected by the stakeholders (Bush, 2007). Anderson, Leithwood and Strauss (2007) contend that in this process, stakeholders are empowered to work towards achieving the objectives of the campus as an organisation.

Research conclusively suggests that there is a positive correlation between good leadership and organisational effectiveness (Ardalan, Taajobi, Majooni & Abdolmaleki, 2021; Arshad, Abid & Torres, 2021; Branson & Cross, 2014). This is affirmed by Yukl's (2013) definition of leadership as a process wherein leaders influence others, the followers to understand and agree on how the organisation's activities will be carried out. This scholar further brings another dimension of mutuality of leadership, asserting that in this process of leadership, leaders affect and are affected by their followers. In other words, this implies that ethical leadership has a direct, positive, and significant relationship with organisational citizenship behaviour, psychological contract fulfillment and creative performance (Ardalan, *et. al.*, 2021).

Since this study focuses on educational ethical leadership, we can view this leadership as the kind that encompasses the informed actions that influence the continuous improvement of teaching and learning. According to Bush, *et. al.*, (2019), educational leadership is hailed as being second to classroom practice as far as school and learner outcomes are concerned. Ardalan, *et. al.*, (2021) argue that irrespective of one's leadership style, ethics are the cornerstone of effective leadership, hence leaders should practice ethical leadership when leading. It therefore means there must not be something called ethical leadership as a style but, rather each style of leadership must have good ethical behaviour as part of its characteristics.

It is widely recognised that raising the standards of school leadership and management is regarded as key to improving learner outcomes and so more attention in institutions of higher learning is given to educational leadership and ethical leadership development (Bush, *et. al.*, 2019). Because of the need for professionals to lead ethically and with integrity, ethical behaviour within leadership education becomes imperative and was even suggested to be included in the curriculum (Ahmad, Gao & Hali, 2017). Ethics is an imperative part of the curriculum in higher education since many parts of education have ethical features (Noopila & Pichon, 2022). Importantly, it can yield excellent results if it can be introduced in the curriculum class activities as that is the best place for ethics learning and development for students (Noopila & Pichon, 2022).

In recent times, ethical leadership caught enormous interest from researchers, and thus been widely studied in both the public and private domain. According to Heres, Karin and Lasthuizen (2017); Zhang, Zhou and Mao (2018), recent high-profile scandals have once again shown that when the integrity of employees, public officials, or politicians is questioned, it can have detrimental effects on the person and the organisation they are serving. Werner (2011) argues that ethics and ethical behavioural issues have become very popular around the world including in South Africa. Concerning the state of ethics in South Africa, Woermann (2012) reports at the conference “The State of Ethics in South Africa” held in 2012 with a purpose of addressing ethical challenges and opportunities in public, private and educational sectors. The main finding that emerged from the contributions and insights of panelists is that “ethics in South Africa is currently in a dire state, and that this is largely attributable to the apartheid legacy, and to current high levels of corruption and a lack of moral leadership within all sectors. Ethical leadership is therefore viewed as “more appropriate to situations in which there is a strong sense of values and a higher degree of homogeneity” (Branson & Cross, 2014: 146).

According to Van Zyl (2012), South African organisations are characterised by accelerated crime, lawlessness, and the disruption of the social fiber of their communities. Former President Zuma (as cited in Van Zyl, 2012), has furthermore asserted that unethical behaviour has seeped into every sector of South African society. This does not only happen in the public sector, but it is worse in private and corporate world (Van Zyl, 2012). The South African business world, in particular, has been confronted increasingly by a lack of clearly established ethical norms in their practices. Additionally, Soma and Shaof (2007) point out that ethical leadership lapses are rife such that they are even manifesting themselves among church leaders who have come under serious scrutiny.

As indicated by disturbing crime statistics, concern about unethical behaviour in South African businesses is of paramount relevance. The same is noted with the public service as iterated by Advocate Mkwane and Former Chief Justice, Mogoeng Mogoeng where they expressed with concern about the issue of corruption in the government sector that has brought ethics to its knees. Corruption emerges as the greatest challenge in South Africa despite the state’s adoption of a multiple-agency approach to fight it. This approach includes amongst others, laws and regulations such as the Prevention and Combating Corrupt Activities Act 12 of 2004, Minimum Anti-Corruption Requirements policy and established code of ethics which collectively seek to promote

professional ethics and fight corruption in the public service (Mgijima; 2010). This therefore concludes that South Africa's laws to fight corruption are good but they are incapacitated by lack of political will to act strongly against corruption. No matter how rich and beautiful the society and institutions maybe if the conduct of its servants is dishonest, punctuated by a lack of integrity and no accountability, that society is bound to fail (Temple, 2011).

2.2.2 Ethical school leadership

Notwithstanding the numerous research at hand, it has been discovered that there is a huge gap in ethical school leadership (Oduol, 2011). There are various reasons why there is a need for ethical leadership in schools today and one of them stems from the notion that education in essence is a moral endeavor (Cuellar & Giles, 2012). The moral character of education requires school leaders to promote learning as a moral activity (Oduol, 2011). In principle, leadership should be grounded in strong ethical values that serve to deal with impositions and constraints and focus on what is best for students (Bhindi & Giles, 2010). TVET colleges are not immune to ethical leadership needs and challenges as they are also dominated by high expectations, accountability, transparency and a growing concern for the measurement of outcomes and moral behaviour (Greenfield, 2004; Starrat, 2004). Concurring with the above, Giles (2011) avers that since leadership is grounded in strong ethical and moral values, campus managers and lecturers should follow suit in their conceptualisation of ethical leadership coupled with transparency and accountability in executing their daily duties.

As opined by Flyverbom (2016), there is a great link between ethics, morals, accountability and transparency. This is because the latter, transparency is understood to be a process of ensuring accountability through timely and public disclosure of information (Flyverbom, 2016). By the same token, Olokundun, Ibidunni, Ogbari, Dirisu and Dada (2018) posit that accountability can be activated by creating a culture of workplace transparency in an organisation. When Albu (2014) suggests that the characteristic of a transparency-orientated workplace involves the communication of organisational goals of honesty, respect and feedback, his view is corroborated by Ahmad, *et.al.*, (2017) views where they posit that ethical leadership focuses on communicating the vision of collective goals for the organisation to the followers and other stakeholders. This implies that an ethical leader needs to account and be transparent to the stakeholders about the

goals and also share information on the organisation with the interested parties (Dermitas & Akdogan, 2015; Olokundun, *et. al*, 2018).

Part of the leader of any organisation, in this study, a campus manager`s duties as an ethical leader is to “create the conditions necessary for the appropriate use and reporting of student achievement information and effectively communicate student assessment results with all members of college community” (Stiggins & Duke, 2008: 287). This is also relevant to the lecturer with respect to their syllabus of students` assessment results that need to be communicated timeously.

2.2.3 The context of Thuma Mina/Send Me

The isiXhosa, isiNdebele, and isiZulu-speaking people of South Africa frequently use the term "*Thuma Mina*," which translates to "*Send Me*" (Göranzon 2019:175). According to President Ramaphosa` s quote and as previously alluded to in the introductory chapter, Hugh Masekela adopted this idea as the title of a song. Although it has its roots in Isaiah 6:8, it is a well-known chorus sung in South African churches (Maluleke 2018; Göranzon 2019:175). Taken from the Bible, this was an inspiration for Isaiah to volunteer in the spirit of *Thuma Mina* came as a result of his encounter with God where in the same light of Genesis 1:26 `Who will go for us? ` and Isaiah responded: `*Send Me*`-meaning *Thuma Mina*. As previously explained, the *Thuma Mina* concept and the underpinning of voluntarism accompany the political context.

In the context of the *Thuma Mina*, *Send Me* is related to calling on people to volunteer their services by helping to address some pressing problems, including problems regarding education as one of its pillars (Lediga, 2018). Even Naicker and Govender (2020) contend that the *Thuma Mina* call by the President of South Africa was implicitly aimed at challenging the country's citizens to engage in prosocial deeds for the betterment of fellow human beings and their communities, especially in education. As the opening statement of this study, a recognition of the 16th of February 2018 SONA, when Cyril Matamela Ramaphosa, the then incoming President of South Africa concluded by pledging to borrow lyrics from the artful progressive innovation of the late iconic artist, Bra Hugh Masekela: "*Thuma Mina*" for all corruption that has caused a huge setback for South Africans in terms of ethics and behaviour. The commitment articulated by the *Thuma Mina* declaration resonates with Khoza`s (2011) Attuned Leadership Theory which focuses more on *Ubuntu*- humanism as a multidimensional concept encompassing core African values such as

empathy, respect and care. All these are falling squarely within the context of both rational and ethical philosophy.

In essence, the word *Thuma Mina* has a conviction that testifies to bravery, fearlessness, purposefulness and awareness of a calling and self-knowledge (Beckmann, 2019). Dimpe and Mutekwe (2019) literally explain the term *Thuma Mina* as an expression to be translated as “send me...”, which is the African way of life requiring children and all subordinates to be sent by elders and others in times of dire need to help. From the African perspective, *Thuma Mina* means a messenger (Beckmann, 2019). In all African traditions, messenger responsibility is a special duty entrusted to anyone who can be trusted and possesses qualities similar to the following: submission to the sender, dissociating him/herself from self-becoming temporarily possessed by the sender, willingness to keep confidentiality of the task up to the recipient and thereafter if so required (Maluleke, 2018). Voluntarism expressed by the concept of ethical leadership could rightly assert that the notion of *Thuma Mina* fits well with this study which may be linked to the call on campus managers and lecturers to practice and uphold ethical leadership for the betterment of their learners in the researched TVET college. It means the lecturers' and campus managers' personal selves influence their professional and ethical selves as they have a capacity for ethical agency in their interaction with learners as part of their duties. They should show how they can change the situations for improvements in the campuses. They should serve as the ambassadors of change in overseeing that things are done in a new way and done correctly.

2.2.4 The New Dawn

“*New Dawn*” is a term referring to a new era or a period of transition and change. The existence of ethical leadership in the *New Dawn* embodies leadership that ensures the well-being of individuals and the community as a whole. Overall, ethical leadership in the context of a *New Dawn* involves a commitment to transparency, accountability, empathy, inclusivity, social responsibility, fairness and justice, and sustainability. By embodying these values, leaders can help to build a better future for everyone and all other stakeholders including the students. TVET college staff; lecturers and campus managers are supposed to be ethical in nature and thus must relate their leadership in the *New Dawn*, where they are committed to improvements, doing things in the right way and on time. The following values are expected in the dispensation of services in the *New Dawn*:

Transparency and honesty: Leaders should be transparent and honest in their communication with their constituents. This means being upfront about challenges, limitations, and failures, and acknowledging and rectifying mistakes when they occur.

Accountability: Ethical leaders hold themselves accountable for their actions and decisions. They should be willing to take responsibility for mistakes and make amends where necessary.

Empathy: Leaders need to have empathy for the people they serve. They should try to understand the needs, concerns, and perspectives of their constituents and work to address them.

Inclusivity: Ethical leaders should strive to be inclusive in their decision-making processes, taking into account the views of diverse stakeholders.

Social responsibility: Leaders have a responsibility to contribute to the greater good and to act in ways that benefit society as a whole. This may involve making difficult decisions that prioritise the well-being of the community over individual interests.

Fairness and justice: Ethical leaders should be committed to fairness and justice in their actions and decisions. This includes treating people equally and impartially and working to eliminate systemic inequalities and injustices.

Sustainability: Leaders should be mindful of the long-term impact of their decisions and actions on the environment and future generations.

By embodying these values, campus managers and lecturers as leaders can help to build a better future for their students where they will dispense their duties differently, correctly, and timeously.

2.3 International Literature on ethical leadership

It is imperative for the readers to comprehend ethical leadership which is also related to *Ubuntu* leadership in an African context (Khoza, 2011) and the Multiple Ethical Paradigm by Shapiro and Stefkovich (2011) in the Western context.

According to Campbell (2008), ethics and teaching are inherently compatible and unavoidably intertwined and that is why educational leaders should adopt the ethical principles of what is right, good and moral to promote ethical behaviour in schools. Likewise, the campus managers and lecturers should check their leadership skills in the light of the ethical leadership framework in

terms of raising awareness of values and ethics (Ozan, Ozdemir & Yirci, 2017). Principally, leadership should be grounded in strong ethical values that will focus on the best interests of students (Brauckmann & Pashiardis, 2010). They further contend that leaders should be role models of fairness and be consistent with their ethical decisions. Begley (2013) concedes that the teaching profession is being assaulted for often failing to meet multiple social and professional expectations. He advises leaders, which he believes would diffuse these assaults, to lead with moral purpose. In other words, leaders must carry out their roles with explicit reference to educational purposes (Begley, 2013). They can achieve this by adhering to basic principles and fundamental purposes of education in the traditional sense and in terms of how they are currently interpreted in locally relevant contextual settings.

In engaging with the international literature, I discovered that the question of ethics, especially in the education sector is not in Africa or South Africa only. Elsewhere globally, ethics in educational leadership is a topic that has received much attention and is under discussion. Globally, one of the educational changes made in a bid to improve the quality of education was the shift from centralised management of schools to school-based management. They did this to promote the relevance of education services so that contextual needs are addressed, and the accountability of educational leaders is promoted (Umil, 2013). This act of decentralisation saw more decision-making powers and responsibility being entrusted to schools, particularly, principals who have a key role to play in the local management system and this act enhanced and strengthened ethical leadership (Northouse, 2016; Sibanda, 2017). As echoed by Ozan, *et.al* (2017), in the light of ethical principles, one of the basic characteristics of ethical leadership is to make morally right decisions guided by these principles.

In their view, the campus managers, lecturers, or any other official who is ethical first is characteristically responsible, honest, respectful, has morals, and even upholds the organisational culture. Educational leaders including campus managers and lecturers who are moral leaders must conduct themselves in a morally and ethically acceptable manner (Miller & Schlenker, 2011). Ethical leadership is important for leaders, and it should inform daily leadership practices. No matter how good the policies are, how well the intentions of the educational institution or government are behind education reform, or how foolproof the designs for implementation can be, corruption can destroy everything (Umil, 2013). Despite the policies and guidelines in place for

educational leaders, Umil (2013) reports that corruption allegations in the Philippines are leveled against some educational leaders for embezzling funds and for asking newly appointed teachers to pay money, respectively.

In contradiction, the qualitative study conducted in the same country, Philippines, by Villadiego and Ancho (2021) suggests that educational leaders model integrity and commitment in practicing their leadership roles, they hold trust and transparency in their dealings and transactions and encourage inclusive involvements. The study further discovered that these Philippine educational leaders have considered their transformative contributions capacity and authority to make significant changes that favour their followers and add honour to their schools (Villadego & Ancho, 2021).

Similar to the notion in Umil's (2013) study conducted in the Philippines, the Indian education sector and most leadership in the country have been troubled by all forms of corrupt practices found at almost all levels of education (Mayaki, 2018). In this study, Mayaki (2018) reports that in India, teacher unauthorised absenteeism that is unaccounted for is estimated to be 25%. In the same vein, in Canadian schools, teacher absenteeism accelerated by misuse of sick days for personal time is at its peak (Cherkowski, Walker & Kutsyuruba, 2015). On this background, the above studies suggest that around the world, the issue of educational ethical leadership is a topic that is worrisome and is under discussion, the difference is that in some countries, there is a sense of sound ethics practiced by educational leaders.

Although there may be some similarities in different countries under this topic, there are differences as well. There are countries where adherence to ethical leadership is practised. For instance, Taiwan has ethical-oriented educational leaders (Feng-I, 2011). In this study, Feng-1(2011) discovered that being ethically oriented assists school leaders in improving their ethical decision-making. The results of this study demonstrated that the most frequent ethical orientation of these leaders was justice.

In another study conducted by Ah-Tek and Hung (2014) in Mauritius, findings revealed that principals are committed to the integral development and well-being of learners placed in their care. Like Starrat's (2004) views on authentic leadership, this study supports the idea of educational leaders' ethics of morality and care in actions and interactions. Unlike in South Africa and Nigeria, as cited by Mayaki (2018), school principals and teachers in Mauritius uphold the

values of ethical leadership. Further, research conducted in Chile found that educational leadership within Chilean school environments has a positive ethical response (Cuellar & Giles, 2017). It further produced the results that ethical leadership has the potential to influence current and future school leaders' practices and perspectives regarding the context of their leadership practices. In this study, Cuellar and Giles (2017) provide empirical evidence that could be used by Ministries of Education to promote ethical educational leadership and develop professional development programmes for school leaders. Based on the studies mentioned above, we can deduce that there are some ethical practices somewhere around the world. This is corroborated by the additional study conducted in Mauritius by Katranci¹, Sungu² and Saglam² (2015) who aimed to find out the teachers' perceptions of the ethical behaviours of their principals. The findings were positive and in favour of their school principals who displayed ethical leadership behaviours.

According to Cherkowski, *et.al.*, (2015), teaching and leading in schools is fundamentally a moral activity and educational leaders (campus managers and lecturers) are seen as moral agents. They conducted a quantitative study in Canada, which concluded that educational leaders, principals, take ethical responsibility and regard themselves as moral agents and they model this agency by encouraging their followers to engage their moral agency in the best interest of the students (Cherkowski, *et.al.*, 2015). The foregoing assertion is corroborated by Ward (2020) who describes leadership as the art of motivating a group of people, mostly the followers, to take action toward a common goal in the best interest of the beneficiaries.

The literature about ethics is intertwined with morals and integrity and as such, it attracts the followers' trust and in turn, they do better. In Cherkowski's, *et.al.*, (2015) view, Canadian educational leaders who have given attention to their own development of moral character, have taken on the responsibility of following the principles of ethics and have committed to ethical care for others are regarded as ethical. Interestingly, the relationship built while they care for students and followers uplifts the moral tone of their school's community. In that vein, this tone is co-constructed, and the environment becomes more beneficial to the students (Cherkowski, *et.al.*, 2015). Ward (2020) posits that it is known that giving an excellent education in schools is vital for a community to improve and flourish.

Despite just any moral behaviour, the American empirical study conducted by Neubert, Wu and Roberts (2013) revealed that ethical leadership is positively related to moral behaviour. The same

study was also tested empirically by Lu (2014) who concluded that ethical leadership exerts a significant impact on both organisational and individual-level citizenship behaviours. In their study that was conducted in an American TVET sector, Arshad, *et.al.*, (2021) discovered that the ethical behaviour of employees has a significant impact on both the organisation and individual employees which bears positive results on their learners. This is in line with Orzan, *et. al.*, 's (2017) assertion where they concede that organisational decisions affect the employees and are so vital that they might entirely change the lives of people including the learners in that particular educational institution. Additionally, Orzan, *et. al.*, (2017) further advise school administrators to make ethically informed decisions since their decisions have an influence on several people in that particular organisation. This is further aggravated by the fact that administrators' social responsibility and nature of work expose them to interact with different stakeholders including students. Moreover, Nzimakwe's (2014) belief is that what is good for the organisation is also good for the leaders and the opposite is also true. By this, he simply implies that a leader who shows and promotes ethics that resonate with the followers' and organisational expectations normally gains the confidence of the followers.

Like Northouse (2016) avers, leadership can be seen as a mechanism, by which a leader controls a group of individuals to achieve a common goal. This says ethical leadership is an explicit promotion of desirable ethical actions for self and followers. In Filipino, the school heads model these desirable actions of integrity and commitment in the practice of their leadership roles (Villadiego & Ancho, 2021). In this qualitative study, the promotion of equality, transparency and even collaborative planning and delegation of tasks were the main principles these leaders are practicing in a bid to promote ethical leadership. This is in line with the notion that leaders are the main agents of change in enhancing the efficiency of their organisations. In the same vein, Arshad, *et. al.*, (2020) simply mean that in the presence of ethical leadership, the moral behaviour of employees improves which in turn results to work stimulation. They argue that highly motivated operational managers perform their duties with more enthusiasm and its impacts will be noticed in the students' performance. In the case of their study, the students also benefit from their skills.

According to Campbell (2008), ethics and teaching are inherently compatible and unavoidably intertwined and that is why educational leaders should adopt the ethical principles of what is right, good and moral to promote ethical behaviour in schools. Likewise, the campus managers and

lecturers should check their leadership skills in the light of the ethical leadership framework in terms of raising awareness of values and ethics (Orzan, *et.al.*, 2017). Principally, leadership, campus managers and lecturers should be grounded in strong ethical values that will focus on the best interests of students (Brauckmann & Pashiardis, 2010).

2.4 Continental literature on ethical leadership

In Africa, some studies have indicated that the continent's ethical leadership has, for a long time, been on the front burner (Juan & Kisaka, 2017; Pansiri, Ugwu & Maundeni, 2021; Salawu, 2011). In Salawu's (2011) view, many problems including the weak ethical leadership plaguing African societies are hung on the neck of poor leadership coupled with Eurocentrism. According to Nantulya (2017), the African continent is carrying wisdom in ethical leadership by offering lessons on how ethical leadership is central to maintaining public trust in the government sector and ultimately preserving stability and peace. Unlike Nantulya (2017), Pansiri, *et. al.*, (2021) contend that African nation-states are a product of the colonial craft. Their development of policies and systems are in one way or another aligned to the colonial culture of development due to the emergence of globalisation and market economy as a Eurocentric economic developmental model instead of the Afrocentric approach of *Ubuntu* (Pansiri, *et.al.*, 2017). *Ubuntu* theory is a humane approach highlighting ethical social practice and good governance (Khoza, 2011) which is seen as weak or totally lacking in Africa due to the adoption of Eurocentrism systems and policies in an African context (Pansiri, *et. al.*, 2021). Eurocentrism contradicts the Africans' beliefs that emphasise the importance of the civil service modeling ethical behavior. As has already been pointed out, in the original spirit of Africans, lies the virtues of good conduct, altruism, hard work and productivity as committed to the well-being of the society- these are the African values (Khoza, 2011). Additionally, leadership in Africa encompasses a belief in oneness, care, sharing, respect for elders and a desire for harmony (Oudol & Cornforth, 2019). Unfortunately, all these African values were undermined by Westernisation and modernisation and were subsequently replaced with materialism, egocentrism and a myriad of traumas. This is where Africans lost their values and developed a warped sense of values including *Ubuntu* which espouses values of warmth, love and commitment with a preference for a collective view as opposed to the submission to the requirements of bureaucratic leadership (Salawu, 2011). Khoza (2011) argues that there is a desperate need for an indigenous and value-based leadership approach in Africa that will be

responsible for organising diverse participants around a common goal. TVET colleges are mandated to provide a highly skilled workforce that contributes to the reduction of unemployment, which can only happen through students' achievement (Balkrishen, 2017). Strong ethical leadership is regarded as critical for successful student achievement which can be realised by campus managers and lecturers who can lead the African students using African methods to solve the African challenges and bring to the fore *Ubuntu* (Khoza, 2011).

The concept of *Ubuntu*, meaning “brotherhood,” and its principles of “ethical and servant leadership” require leaders to practice honesty, accountability, good stewardship of public resources, accessibility to the public, and open government (Salawu, 2011). Notwithstanding these principles and the richness of leadership practices, Pansiri, *et.al.*, (2021) contend that the continent is overwhelmed with ethical lapses, endemic corruption, dysfunctional leadership with unethical concessions and leadership that promotes bad fellowship. Against the background, is the failing state of governance that has even plunged in the education system and policies.

A study conducted in Nigerian education discovered that Nigerian schools have been engulfed with unending unethical behavior (Mayaki, 2018). Mayaki (2018) contends that although most educators are well aware of the ethical code of conduct, they still subject themselves to unethical practices. The study's findings suggested that in Nigeria, unethical behaviours among school principals and teachers occur when they make decisions that enable them to gain at the expense of the school organisation (Mayaki, 2018). She further touched on misconduct like illegal absenteeism, sexual relations between learners and educators, and lack of commitment and dedication to work to be reported in Nigerian schools (Mayaki, 2018). Another study conducted in Kenya by Oduol (2011) agrees that there are some hindrances to practicing full ethical leadership in schools. This study found that educational leaders face an endless complex interaction between the contexts and their personal values and beliefs (Oduol, 2011). In his view, Oduol (2011) contends that educational leaders in Kenya have their ethical practices questioned although they cite a lot of contextual challenges hindering their ethical performance. In the same vein, Oduol and Cornforth (2019) concur that contextual challenges are brought by amongst other things, the policies and directives from Western culture viewed through an Afrocentric lens. There is a huge concern that a central ethical issue in de-colonisation is the African response to Euro-Western notions of personhood. Subsequently, a challenge to African policymakers was posed to

take cognisance of the contextual cultural perspectives when defining the responsibilities of ethical leadership practice. Against the background, Kenyan school leaders attempt to subscribe to ethical leadership but are sometimes hindered by some concepts of autonomous individuality (Oduol & Cornforth, 2019). Agreeing with the above are Jwan and Kisaka (2017) who conducted a different study in Kenya and concluded that school principals practiced the ethics of caring for their learners and teachers.

Regarding the educational issues in Tanzania, it is disturbing to learn that there are prevalent forms of educator malpractice in Tanzanian schools. Mfaume and Bilinga (2017) reported that educators' discipline is declining day by day and the most worrying factor is that it is happening across the whole country of Tanzania. Similar to Kenya, teacher illegal absenteeism was listed among the top malpractices which they normally do without official permission. The study further reports on abusive and violent behaviours that were ranked second to absenteeism followed by students' sexual abuse. Amongst other malpractices were private tuition that was still in place despite a specific order by the government to ban it; improper dressing, forged academic certificates, and theft of teaching and learning material, to name just a few. All these malpractices occurred despite the Tanzanian government's efforts to develop professional codes of conduct in the country's education sector.

Reports claim that in most African countries, academic institutions have increasingly been facing allegations of sexual harassment by lecturers and unfortunately, this type of abuse is said to be endemic but rarely proven (BBC Eye Africa, 2019). In Ghana, Awaah (2021) calls sex for marks a sexually transmitted grade when senior faculty members of the institution express sexual attention to students as a prerequisite for passing the examination. In this study, Awaah (2021) posited if students do not concede, that will lead to failure in that lecturer's course and subsequently, most students will not report the offences but will just be happy to get their qualifications. Ncube (2019) also wrote about sexually transmitted marks that are taking place in Zimbabwe where lecturers give students tough assignments and timelines that cause students to seek assistance, that is where they are asked for sexual favours to pay for help. The acceptance of material gifts in exchange for good marks or to be accepted and enrolled in specialised programmes is listed as one of the many forms of professional misconduct in education and serves as proof that corruption in education is a worldwide crisis (Du Plessis, 2014). In countries like Nigeria, Kenya

and Namibia, investigations against corruption in the education sector which Du Plessis (2014) refers to as professional misconduct, are the daily topics.

Given the above incidents in African countries on the lack of ethical leadership, my opinion on the matter, the question of ethics has remained far from being brushed away unless there can be a massive consequence management system for dealing with serious matters like the ones mentioned above.

2. 5 National (South African) literature on ethical leadership

Ethical leadership is not an option but a national imperative because when you're a leader, you have the authority to influence those you lead. It is what you do that determines what those who follow you are likely to do. When the leader does not shy away from taking what doesn't belong to him, that leader lacks ethics.

(Mogoeng, 2016)

Retired Chief Justice Mogoeng Mogoeng took a swipe at political leaders, challenging them to stop being manipulative figures who arrogantly threw ethics out the window knowing their corrupt activities would be covered up. Quoting from minister Myles Munroe, Mogoeng said:

Our nations, societies and communities are suffering from an astounding leadership vacuum.

He went on:

When a leader is unethical in his or her approach, check what those who are answerable to him do... they have the boldness to do it because they know, should he or she raise a finger, they will produce something.

The relevance of the above statement by the former Chief Justice of the South African Constitutional Court, Mogoeng Mogoeng in the Social Investment Conference in 2016 compelled me to relay this message in this study. The speech is in line with various reports indicating how South Africa generally finds itself on the bumpy road of a country infested with corruption. This comes after reports on economic greed, major organisational changes, retrenchments and poverty, crime mismanagement, and inefficient government and corruption that are flourishing in this country. Section 195 (1) of the South African Constitution fosters “a high standard of professional

ethics” which can be more directed to the leaders and all officials in the public space. According to the Institute of Risk Management South Africa, increasing corruption is number one on the list in the evaluation of the country’s top ten risks over a two-year period as well as in a survey of 620 of the country’s top risk management experts (Naidoo, 2012). The survey found that increasing corruption “has the highest perceived likelihood and potential consequences over the next two years (Institute of Risk Management South Africa Report, 2015). In South Africa, corruption is widespread in the public sector, and it permeates all spheres of government (Woermann, 2012) such that it is also regarded as the main challenge facing the government (Naidoo, 2012; Van der Schyff, 2013; Corruption Watch, 2014). Corruption persists despite the state’s adoption of a Multiple-agency approach in the fight against corruption which includes among others Prevention and Combating of Corrupt Activities Act 12 of 2004, the Minimum Anti-Corruption Requirements policy, and mechanisms such as the National Anti-Corruption Hotline (NACH), National Anti-Corruption Forum (NACF) and established code of ethics which collectively seek to promote professional ethics and fight corruption in the public service. In her 2020 report to parliament, the former Public Protector, Advocate Busisiwe Mkwane described corruption as having “reached crisis proportions” and suggested that the country’s leaders should deal with this corruption “across colour lines and social standing (UNASA, 15 October 2020). She emphasised that as a country, they should ensure that leadership in government and all government institutions should have ethical leaders who respect the Constitution, and leaders who lead by example because, in that particular instance, it would be easy for everyone to act accordingly. As she was addressing the UNASA, she went on saying: *“Week in and week out we are reading alarming allegations of corrupt tenders occasioned by the need to save lives in the fight against COVID-19 and is so enormous that it has even captured international attention”*.

This crisis moment of corruption as presented by Mkwane resonates well with President, Ramaphosa’s (2022) assertion that corruption is a concerning societal ill with extensive networks that hold South Africa back from progressing as a country hence his speech: *“My concern is that corruption is a societal ill with extensive networks that hold us back from progressing as a country.”* (Ramaphosa, State of the Nation Address, 2022)

The foregoing assertions by the President and the former Public Protector are corroborated by Corruption Watch (2020) where they allude that there are deeply troubling trends of corruption in

the public sector especially education in South Africa. The organisation shared details in its 2020 edition of Analysis of Corruption Trends report where they reported that despite their campaign to expose acts of corruption in the education sector, they still receive complaints about graft perpetuated by administrators and other officials.

Similarly, as previously alluded to in the introductory chapter, the South African education system has been battling with many unethical practices like sexual advances from lecturers to students for better marks, misuse of leave, misuse of college properties like cars and even the illegal collection of money (kickbacks) from service providers. It has become evident that South African TVET colleges are indeed not safe from corruption which is normally reported in most public institutions (Serfontein & De Waal, 2015). Recurring ethical scandals among educational leaders have seen the spotlight falling anew on the moral nature of principals' jobs, so much so that some researchers like Bowen, Bessette and Chan (2006) are calling for the inclusion of the study of ethics in the educational leadership curriculum.

Taking note of the fact that corrupt behaviour in schools is in existence and is at its highest peak, Serfontein and De Waal's (2015) study revealed that corruption can be fought if ethical behaviour is actively encouraged, and unethical behaviour discouraged. They further contend that leaders should be role models of fairness and be consistent with their ethical decisions. According to Singh and Twalo (2015), unethical behaviour by education officials in the workplace not only jeopardises the reputation of the impacted educational institutions but also undermines their ability to provide quality services, especially education.

Since unethical conduct by officials has been repeatedly reported in the South African educational system, it is clear that a lot has to be done to combat this. These educational leaders include teacher unions who often profess to uphold ethical practices in school management and leadership practices when in reality, their behaviours suggest otherwise (Serfontein & De Waal, 2015). Harper and Masondo (2014) reported in the City Press that members of teacher unions were selling posts in KwaZulu-Natal and Limpopo which prompted the minister to institute an investigation on the matter. In the recent 2020 COVID-19 era corruption reports, the President has instituted an investigation around the procurement of school personal protective equipment (PPE) as there are instances of the price being 200% more than the price the treasury had advised. This is in line with Rustiarini and Andayani's (2020) assertion that the volume and complexity of procurement

activities and the ambiguity of market value for special items make procurement a key site for corruption.

Additionally, a recent report was made by Zondi (2022) from Daily News about a school in Durban where the chairperson of the SGB was alleged to have fabricated the birth certificate of the learner so that he could become a guardian to qualify to be the SGB chairperson. These corrupt reports in public education rob the rising generation of the opportunity to realise their life aspirations through quality education thus limiting their chances of success in life (Serfontein & De Wall, 2015).

Even in institutions of higher learning like Universities, Universities of Technology and TVET colleges, corruption has been the buzzword in every meeting. Like schools, TVET colleges are no exception to ethical malpractice as several corruption cases are reported on a daily basis. The mutual feeling was shared by DHET Minister, Blade Nzimande who alluded that despite advances in the post-schooling education system, corruption remained one of the biggest problems facing the TVET sector (Nzimande, 2020). He shared that the sector made strides by building nine new TVET colleges, which were expected to be completed in 2020. Speaking at the HYBRID 5th National Skills Conference, the minister of DHET alluded that they have also worked to keep fees at universities affordable while substantially increasing the funding for poor and working-class students. However, he conceded people were trying to pull the department back. “Not only do we sometimes just deal with corruption, but also against the fightback strategy by those who may be found with their fingers on the till” (28 September 2020). This has forced them as the department to host the Ethics and Integrity campaign for all DHET employees which aims to:

- Create a corruption-free environment in the Department.
- Promote integrity and professional conduct in the Department.
- Minimise unethical and unprofessional conduct by employees and stakeholders of the department.
- Promote compliance with processes and timelines set by the Department of Public Service and Administration and in accordance with Public Service Regulations and
- Raise ethics and integrity awareness in the Department.

(DHET, 2020).

Adding to the corruption cases in TVET colleges is the report by Mbovane (2020) who reported an alleged corruption case by students and staff of Eastcape Midlands TVET college who accused

the college management of nepotism, racism, fraud and corruption. They were accused of using false qualifications to get the job and demanded an audit lifestyle, especially for officials from the Supply Chain Management (SCM) division who are corrupt on tender issues. This outburst followed the report by the Democratic Alliance Parliamentary Portfolio committee which pointed at procurement irregularities, employment irregularities, and abuse of authority as the main types of corruption infesting TVET colleges.

Generally, procurement procedures governing the public procurement area are important as they are aimed at the equality of suppliers in the market and establishing a transparent process that ensures accountability in how public funds are utilised. Further, in the South African education system and TVET colleges, students need to be supplied with furniture, learning materials and different pedagogical equipment. This all must go through the SCM process since public TVET colleges are public enterprises. However, Ambe and Badenhorst-Weiss (2012) aver that despite the purpose as stated above and legislation, the implementation of the SCM applicable legislation still remains a challenge in the South African public sector and affects the efficient practice of public procurement management in the sector. Du Plessis (2014) further argues that in most cases, the value of the supplies is substantially less than the value of the fees paid by the departments for reasons of private pecuniary gain.

South African TVET colleges have very good policies derived from the National policies to guide the procurement of goods and services for public institutions. Such policies are the Public Finance Management Act (PFMA), 1999 (Act 1 of 1999); Preferential Procurement Policy Framework Act 5 of 2000 and CET Colleges Act No. 16 of 2006 to name but a few and are there to carry the mandate of the government in procuring the goods and services for the TVET colleges. Despite the existence of the above-mentioned policies and the implementation of the reform processes in public procurement as a strategic tool for service delivery, there are still quandaries in the TVET college's procurement practices. Amongst other things is the non-compliance with procurement legislative frameworks as well as tender irregularities that find several TVET officials shown the gate due to committed fraud using their positions to get to the department's purse. Attesting to this are the recent reports about SCM fraudulent transactions committed in TVET colleges where Montsho (2023) reports about the arrest of the former TVET college principal and other college officials on the charges of fraud and corruption amounting to R24,1 million. They were alleged to

have acted in common purpose and approved quotations without valid documents to qualify their preferred company to be awarded a tender. This is in contravention of section 8(1) of the Procurement and SCM which states that “*procurement of goods, services and works, either by way of quotations or the bidding process, must be within the procurement threshold values as determined by legislation from time to time*”. The arrest of the officials was even welcomed and applauded by the minister of DHET, Dr B Nzimande who alluded that the department condemns any kind of fraud and corruption and supports clean and accountable administration by public servants (Nzimande, 2023).

In another case, Motheran (2019) reported that in a KZN TVET college, the court convicted and sentenced two employees, a procurement officer and a lecturer to three years for twelve counts of tender fraud in the procurement of goods and services in the college. In this report, the pair conspired and manipulated the tender processes of the college which caused the college to suffer a loss of R273,256 due to fruitless and wasteful expenditure. Furthermore, Fengu (City Press, 03 March 2019) wrote about 92 TVET lecturers who are charged with corruption of more than R24 million in DHET coffers. Similarly, the findings of the study conducted by Wilson (2019) in one of the Northwest TVET colleges concluded that there are clerks who process fraudulent cash vouchers and inflate their subsistence and travel claims. The study further discovered that some suppliers collude with officials to process fraudulent high-value transactions or bribe officials to manipulate the tender process.

These reports have been identified as the root cause of the severely tarnished reputation of the South African education system especially in the TVET sector. This is similar to misconduct reported to be an issue in basic education, for instance where educators are reported to have been found stealing stationery and food intended for learners (Mthiyane & Mudadigwa, 2021).

All the above reports bring to the fore that TVET college officials are guilty of maladministration in the sense that they fail to comply with the procurement regulations as enshrined by PFMA. Understandably, Khan and Bakar (2022) even mention that procurement fraud is one of the most common fraud types committed by public departments and equally TVET college servants, especially managers. The concern is that the primary victims are students whose future depends on these funds that officials pry for their own personal benefits. Du Plessis (2014) further brings to the fore that in South Africa, the education system is a massive enterprise that needs to be

served with different learning materials like textbooks, stationery and all other pedagogical equipment. Through the tender processes, the prices are unreasonably doubled and even tripled where officials get an opportunity to enrich themselves at the expense of poor learners.

Even in the classroom setting, unethical behaviours by lecturers especially male lecturers against female students are being reported. Matenda (2020) conducted a study titled: Experiences of women students in Engineering Studies at a TVET college in South Africa; the study revealed that an Engineering female student in the Eastern Cape TVET college was sexually harassed by a male lecturer who wanted to exchange sexual favours for marks. Moreover, a different but related case was reported in a Gauteng TVET college (Chauke, 2019), where a male lecturer was suspended on allegations of having sexually harassed female students in exchange for marks for them to pass. Additionally, a research study conducted by Fanta and Makewa (2014) discovered that some teachers award students higher grades in exchange for favours and sexual escapades. Such actions go against the SACE Code of Professional Ethics; they cast the teaching profession into contempt (RSA, 2000). Section 3.9 of SACE states that lecturers should refrain from any form of sexual harassment (physical or otherwise) of learners and Section 3.14 further condemns lecturers from abusing the position they are holding for financial, political, and or personal gain.

Omar (2018) cautions that the sexual harassment of students by lecturers for colleges and universities can be costly and damage the institutions' reputations, and thus the emotional and academic well-being of students should be the highest priority. This is because sexual harassment can damage students' well-being, provoke and exacerbate conflict among students, and contribute to a hostile learning environment.

In another related case, a TVET college in Gauteng province saw the dismissal of a lecturer for soliciting money from the students in return for marks (ELRC, 2019). Campus managers and lecturers stand in as *loco parentis* to students and are expected to imbibe the values of ethical leadership, however, the opposite only exists (Motheran, 2012).

Literature has further revealed that absenteeism in the education sector is on the rise and leaves learners unattended which robs them of their qualifications (Jeremiah, 2018; Mayaki, 2018; Ralph, 2022). Literature attests that although there may be valid reasons and factors that influence absenteeism, the fact remains that it negatively affects students' performance (Ralph, 2022). Absenteeism is disruptive and affects the quality teaching and learning provided by public TVET

lecturers. This is confirmed by Omar's (2018) study which reveals that lecturers play a vital role in students' lives and thus lecturer's absenteeism has a negative impact not only on students' performance but also on college pass rate. This results in students failing and some dropping out. The study further revealed that due to lecturer absenteeism, the syllabus is not finished which makes students academically weak and fail to stand for the examinations.

Absenteeism is one of the methods used by lecturers, in general, to avoid what they may perceive to be aversive work conditions and sometimes use it as a strategy to attract the attention of the employer. There is a leave determination policy that regulates how TVET college staff can take leave, nevertheless, they still take unauthorised leave to fulfill their personal reasons (Jeremiah, 2018).

2.6 The policy landscape that promotes ethical leadership

In the South African context, the government promulgated several laws and policies that were aimed at promoting ethical leadership, namely: The South African Constitution, Act no. 108 of 1996; Public Service Act no. 103 of 1994; White Paper on the Transformation of the Public Service (WPTPS) or Batho Pele of 1997; South African Council for Educators' Code of Professional Ethics that will be discussed below.

2.6.1 South African Constitution, Act No. 108 of 1996

The South African Constitution, Act No. 108 of 1996 is the supreme law of the country. It serves as a blueprint that seeks to protect the basic rights of all South African citizens, including educators and learners in schools. Many educational critics concur that the South African Constitution has laid a good and strong foundation for a democratic system of education (Msila, 2015). It declares that public education administration should adhere to various democratic principles enshrined in Chapter 2 of the Bill of Rights. Together with other policies, the Constitution brought about reforms in terms of the schooling system and among other things, its leadership, governance and management (Christie, 2010). Chapter 10 of the Constitution states that Public Administration must be governed by the democratic values and principles enshrined in the Constitution. Section 1(a) further emphasises that "A high standard of professional ethics must be promoted and maintained. Generally, this section of the Constitution calls for the Public Administration to be accountable Section 1(f) and transparency to be fostered. This sets the tone and gives direction as

to how educational leaders should view their role in society in relation to dealing with the entire population or citizenry of this country and the entire student body on the campus. In addition, the spirit of the Constitution seeks to engender democratic values, social justice and fundamental or basic human rights. More importantly, it creates strong and legally defensible foundations for a democratic and open society in which the will of the people, namely, lecturers, students, support staff and campus managers reigns. Campus managers and lecturers, in discharging their duties and responsibilities, should bear in mind that their fellow colleagues enjoy their basic rights to inherent dignity (Section 10) and fair labour practices (Section 23(1)). Equally, students have their fundamental right to be protected from maltreatment, neglect, abuse, or degradation (Section 28(1)(d)). Understanding the landscapes or constructs of leadership especially ethical leadership in South Africa, Christie (2010) builds on the Constitutional framework. As a result, she believes that new policies are underpinned by an interwoven network of regulations on labour relations, performance management and governance which tend to complicate the task of leading and managing TVET college campuses in the *New Dawn* era.

The Constitution of the RSA calls on public employees to maintain a high standard of professional ethics. Chapter 10, section 195(1)(a) of the same Constitution specifically mentions that “*a high standard of professional ethics must be promoted and maintained*” in the Public Administration. Campus managers and lecturers have to ensure that they follow these legal prescripts to report unethical, corruption and noncompliance in a TVET college. Equally, section 16 (2) of this act stipulates that the professional management of a public TVET college must be performed by the campus manager who represents the principal of the college. In essence, the campus manager needs to be a servant of the people and endeavour to turn the campus into a centre of excellence. This can be cultivated through good human resource management and career-development practices to maximise human potential as enshrined in Chapter 10 section 1(h) of the Constitution.

2.6.2 South African Council for Educators Act 31 of 2000

This Act was created with the main purpose of transforming teaching to meet national standards, hence its motto: “Towards excellence in education”. The issue of excellence and standards gained momentum when the White Paper was introduced on transforming service delivery, Batho Pele, with the sole purpose of improving service delivery. The establishment of SACE in South Africa through Act 31 of 2000 (RSA, 2000), needs to be acknowledged and applauded as it was an attempt

of the government to redress the past imbalances. Its intention was not only to put an end to the racially and culturally divided educators' councils of the pre-1994 era but it also marked the beginning of an era for the enhancement of educators' professionalism based on the democratic principles of equality and redress for the achievement of quality education for all. Since SACE is meant to promote the professional and ethical conduct of educators-lecturers in this study, it is vital that all campus managers and lecturers of TVET colleges are registered with SACE and follow the rules as defined. In pursuance of the ultimate goal of SACE, this code makes it easy for the lecturers to get information and get to know about outreach program sessions on the code of professional ethics which in turn becomes quite useful to them in terms of interpreting the code and understanding of the consequences of contravening it (Mosoge & Taunyane, 2009). The existence of SACE emphasises the importance of ethical and professional behaviour among educators/lecturers in South Africa. SACE has adopted a Code of Professional Ethics to regulate and guide the conduct of educators both within and outside of schools. This code aims to professionalise the teaching profession and ensure that lecturers uphold the values and rights of learners. The democratisation of TVET colleges in South Africa has outlawed certain disciplinary practices such as corporal punishment and initiation tendencies, emphasising respect for learners' fundamental rights (RSA, 1996). However, there has been unethical behaviour by lecturers such as exchanging marks for cash, male staff/lecturers having intimate relationships with students, fraud, corruption, absenteeism, and underperformance. These acts tarnish the reputation of the teaching profession and the TVET colleges (SACE, 2000; Serfontein & De Waal, 2015). To address these misconducts, SACE developed the Code of Professional Ethics. As opined by Werner (2011), behaviours of TVET college or campus leaders (campus managers and lecturers) need to conform to the code of ethics by ensuring that leaders and followers submit to the college's established values, integrity, and ethical rules. This is emphasised by Section 7(2) of the SACE handbook which stipulates that an educator should behave in a way that enhances the dignity and status of the teaching profession and that does not bring the profession into disrepute. A campus manager and a lecturer cannot claim to be ethical leaders if they do not conduct themselves in an appropriate manner which does not drag the profession to the mud.

2.6.3 Public Service Act No. 103 of 1994

This act attempts to transform and provide for the organisation and administration of the public service of the Republic. Additionally, it seeks to regulate and reinforce accountability at various levels of public institutions, the guidelines of the conditions of employment, terms of office, discipline, retirement, and discharge of members of the public service, and matters connected therewith. Evident to this is the explicit existence of functions assigned to the administrators and ministers of different departments including the minister of DHET, the principals of TVET colleges, the campus managers in different campuses and the lecturers for different departments and subjects. It further clarifies issues like appointments, qualifications, performance management, retirements, rights, and privileges of public servants employed in the public sector (RSA, 1994). Through the Department of Public Service and Administration, the government promulgated this Public Service Act, no 103 of 1994 with the purpose of transforming the government workers into civil servants who will serve the needs of all citizens irrespective of race, ethnicity, religion, and or gender. The same act may be extended and stipulate that in all government institutions, there should be a leadership that has to ensure effective and efficient leadership, executing the mandate of the government in an ethical manner. Likewise, TVET colleges have a structure governing the institution and campuses with campus managers, departmental heads, senior lecturers, lecturers, and support staff. These officials in different levels of offices should ensure effective communication in terms of service delivery like teaching and learning and thus improve learner performance.

Despite the state's adoption of different policies including this act, unethical behavior and corruption still emerge as the greatest challenge in South Africa. The existing literature on ethics in South Africa confirms that corruption is cited as one factor that sabotages government efforts to reform public institutions including education (Woermann, 2012). This shows that an attempt by the government to regulate the smooth flow of public services in the public departments is falling apart. TVET colleges are expected to execute their duties as the relevant policies dictate. Some policies like the Performance Management Development (PMDS) and Integrated Quality Management System (IQMS) which are meant to assist TVET staff to optimise and improve their capacity should be utilised for their performance management. As enshrined in this act, performance management is aimed at improving employee's capacity and performance in terms

of quality and quantity to increase the college performance. Research suggests that, of all the factors that contribute to improved student achievement, performance management is the key in addressing the issue of classroom performance which is the main factor (Khambule, 2015; Mchunu, 2016). Additionally, Section 11 (2) of this Act emphasises that all TVET staff as public servants appointed in a TVET college should be suitably qualified to assume their positions and execute their duties properly. Moreover, the staff that have reached the age of retirement should be advised of the benefits due to them and their exit period. The campus manager is an accounting officer at the campus level, and he/she is responsible for appointments, qualifications, and retirements, amongst other things, of the people appointed at the campus. As Stefkovich and Begley (2013) would argue, ethical leaders are always fair in the execution of their duties, and they are in turn expected to be mindful of their subordinates. They should be seen at least attempting to redress the past imbalances in terms of race, disability, ethnicity and even gender which is consistent with the ethical foundations of a leader.

Consequently, they need to be knowledgeable about how to provide ethical leadership guided by the Public Service Act for the campus to excel at its core business of teaching and learning (Balkrishen, 2017). Furthermore, the Public Sector Ethics Act 1994 outlines the ethics principles fundamental to good public administration. It requires public service agencies and public sector entities to develop and implement a code of conduct based on these ethics principles: integrity and impartiality, promoting the public good, commitment to the good government system and accountability and transparency. Similarly, the lecturers at their level should be seen pushing this mandate of transformation of a campus in relation to this act with all the activities at the campus and should do this in an ethical manner to meet the objectives of the college and campus.

2.6.4 White Paper on the Transformation of the Public Service (Batho Pele)

The service charter of DHET spells out that service delivery standards are set to meet the service delivery needs of the customers and public service principles of Batho Pele.

Batho Pele is a Sesotho phrase that translates as “people first” which is meant to emphasise that the first and foremost duty of public service is to serve its customers-the citizens (Pietersen, 2014). It is a relentless search for increased efficiency and the reduction of wastage in public service delivery (RSA, 1997). It has its roots in various policies and legislative frameworks including The Constitution of the Republic of South Africa of 2006 and the White Paper on the Transformation

of the Public Service of 1995. The White Paper emphasises that putting the principles into practice describes what the three-tier government as well as the wider public sector will be required to do when introducing their service delivery improvement programmes. The documenting of Batho Pele was an initiative of the government to get the public servants to be service-orientated, to strive for excellence in service delivery, commit themselves to continuous service delivery improvement, allow citizens to hold them accountable for the type of services they deliver and adopt a citizen-orientated approach to service delivery informed by eight principles (Briefing to the Portfolio Committee on the Batho Pele for the Public Service, 2010). Such eight principles guiding this improved service delivery are consultation, service standards, access, courtesy, information, openness and transparency, redress and value for money (Ngidi & Dorasamy, 2013). It is worth noting that this principle was launched to transform the public service delivery at all levels, following the introduction of the democratic government since it inherited the public service that was not people-friendly and lacked attitudes and skills to meet challenges facing the country. According to Van der Waldt (2004), Batho Pele principles are simple but ambitious in the sense that they are also sufficiently flexible to allow all public and private departments to implement them according to local needs, conditions and circumstances. Pietersen (2014) contends that the government can achieve this aim by developing systems, procedures, attitudes and behaviour within the public service to enhance customer service and the needs of the customers be met. In other words, this is an attempt to put “the people first” (RSA, 1997). Additionally, it highlights the accountability and ethical priorities of government, which include transforming service delivery to meet the basic needs of the citizens.

Accountability has to ensure change in institutions and or people (Pietersen, 2014). Furthermore, it is difficult to talk about ethical institutions without talking about ethical leaders as these are intertwined. Burns (1978) as quoted by Bhengu (2009:5), describes ethics and accountability as “a process of influencing major changes in the attitudes of employees so that the goals of the organisation and the vision of the leader are realised”.

Eight principles for transforming public service delivery, Batho Pele principles, have been identified and formalised in the White Paper on Transforming Public Service Delivery of 1997. Batho Pele is in every sense part and parcel of the public sector human resource management and plays a major role in ensuring effective public service delivery, hence it illustrates how the actions

of public officials could be regulated (Ngidi & Dorasamy, 2013). Since Batho Pele upholds to putting people first, the public servants must be guided by certain principles which require that the customers, who are citizens should:

- Be consulted about the level and quality of the public service they will receive and wherever possible, should be given a choice about services that are offered.
 - Have services that comply with set standards where they should be told what level and quality of public services they will receive so that they are aware of what to expect.
 - Be given equal access to services to which they are entitled
 - Be treated with courtesy and consideration
 - Be provided with full and accurate information about the public services they are entitled to receive.
 - Be told how national, provincial, and local departments are run, how much they cost, and who is in charge. This will be part of upholding transparency and openness.
 - Be offered an apology, a full explanation, and a speedy and effective remedy if the promised standard of service is not delivered. When complaints are made, citizens should receive a sympathetic and positive response as a matter of redress.
 - Receive value for money since public service should be provided economically and efficiently to give citizens the best possible value for money.
- (Ngidi & Dorasamy, 2013).

To achieve the abovementioned ideals, every department in the South African public service, including TVET colleges has an obligation to implement the eight national service delivery principles, the Batho Pele principles as outlined in the Batho Pele White Paper (RSA, 1997). The Batho Pele principles are discussed in detail below:

(a) Consultation of customers

All stakeholders including the sectors should be consulted about all levels and quality of the service they receive and where possible, they should be given the choice about the service they are offered (RSA, 1997). In other words, it is advisable for campus managers and lecturers of TVET colleges

to become team players by listening, interacting with and learning from the people they are leading in their respective positions. There are so many decisions that need to be taken by the campus managers, hence, Ngidi and Dorasamy (2013) caution about the significance of consultation in a bid to deepen democracy and good governance and also involve important role players in decision-making. Additionally, they declare that the lack of consultation creates unnecessary division and leads to the ‘us’ and ‘them’ and “I do not care” attitudes where staff end up challenging the management decisions (Ngidi & Dorasamy, 2013). A disregard for this important aspect of ethical leadership breeds internal conflicts and leads to the unnecessary souring decline of human relations.

When the campus management decides on the allocation of duties and changes in operations like timetables, enrolments and examination venues, the affected staff and students need to be consulted and be informed of the sudden changes and with that they will feel recognised and valued. At some stage of the year, there is a declaration of the campus budget, strategic planning for the following year which includes the new programmes that will be introduced and others that are phased out, and students’ enrolment numbers. Since these activities touch on the operations of the campus and staff, there should be proper consultations with all those affected by the situation including the students where relevant.

Since leadership encourages the development of trust among staff in the organisation (campus), through proper consultation, trust can be strengthened and maintained (Lunenburg, 2011).

(b) Service standards setting

As an extension of consultations, citizens should be told what level and quality of public service they will receive so that they are aware of what to expect (RSA, 1997). This is part of adherence to standards of reasonable service and puts citizens at ease so that they are aware of what to expect. TVET colleges have various policies at their disposal that are utilised to guide the dispensation of their duties. Nevertheless, a myriad of challenges still occurs in these colleges in terms of operations. According to Patterson (2003), the value of quality service forms the core of ethical leadership techniques. As previously mentioned in the introductory chapter and earlier on in this chapter, the primary purpose of the existence of TVET colleges is to develop the educated workforce, the youth, by providing the required skills needed to participate in the 21st century and beyond. The campus manager is the one who is more accountable for ensuring that quality

curriculum delivery takes place in the classrooms. While campus managers are responsible for changing the educational landscape to achieve excellence, equally, they have the responsibility to inform students what level and quality of teaching and learning they will receive. It is worth noting that this is only possible with effective leadership, which is essential for successful student achievement. For several years, TVET college's poor student achievement, low pass rates and high dropout rates have been reported as the most pressing challenges in TVET colleges (Nzimande, 2013). Literature says this setback of low pass rates is dependent on lecturer performance in the classroom. Like any other learning institution, performance management is the key to assisting.

(c) Increasing access

According to the Batho Pele principles, all citizens should have equal access to the services to which they are entitled (RSA, 1997). The South African Constitution, Act No. 108 (1996) states that access to education should be viewed as a basic human right. TVET colleges are uniquely positioned to provide students with intermediary and higher-level education. This means that TVET colleges must set targets for extending access to the community they serve. Before the college adopts the new learning programmes, they must first check what the community needs and set targets for extending access to the community they serve. In addition, part of TVET colleges' mandate is to successfully develop an educated workforce by providing skills, capabilities and qualifications needed to participate in the 21st century (G20, 2011). They therefore need to identify and introduce programmes required by the local community, that are responsive scarce skills that will help in transforming the country with considerations of programme-related host employers: industries. The notion of access as mandated by the Constitution is that one of accommodating all learners irrespective of their financial background through TVET colleges' admission policy. In the era of *New Dawn*, DHET administers the admission system through TVET colleges to uphold a transformational agenda for equity of access and redress past imbalances (RSA, 1997). To underscore this provision, the management of TVET colleges through Section 17 (16) of the Continuing Education and Training Act of 2006 should provide access to financially disadvantaged students (RSA, 2006).

National Students Financial Aid Scheme (NSFAS) ensures that all students, rich or poor are not financially excluded from higher learning institutions and get bursaries as a key mechanism to provide access and contribute to the economic growth of the country (NSFAS, 2023). This was

also made a rule that was adopted by ANC as a ruling party. On the eve of the ANC's Elective Conference of 2017 in Nasrec, the then president, Jacob Zuma revived the plan that was demanded by students when they embarked on a "fees must fall" outburst by announcing that the system of free education in the institutions of higher learning will be implemented from 2018 for those students that are financially needy. This was another attempt by the ruling party to uphold and heed the call of the Constitution and Batho Pele of equal access to the services due to the citizens as deserved. Similarly, the management of TVET colleges including campus managers and lecturers must heed this Constitutional agenda by sharing information that will allow access of students to the colleges where reasonably possible.

In South African history, the ANC adopted the Freedom Charter in 1956 which served as the forerunner of the Constitution of 1996 (Turok, 2011), the Charter declared that the doors of learning and culture should be opened. According to The Bill of Rights of the Constitution of the Republic of South Africa, section 29 (1) (a): *"Everyone has the right to a basic education, including adult basic education and to further education, which the state, through reasonable measures, must make progressively available and accessible"* (RSA, 1996). Additionally, Turok (2011) concedes that education should be free, compulsory, and universal to all children. This therefore means that educational institutions including TVET colleges are not allowed to discriminate admission of learners on any basis including physical disabilities, financial constraints and even culture. As part of increasing access as Batho Pele dictates, campus managers and lecturers are obligated to share this information with the students they are leading.

(d) Ensuring courtesy

The other aspect of Batho Pele's principles is that of citizens being treated with respect, courtesy, and consideration. As enshrined in the Constitution through Batho Pele, departments are encouraged to set standards that will be incorporated in their mission statements, values, codes of conduct and even their training programmes. Within the principle of courtesy lies the encouragement of serving people with ethics and ethical leadership where respect and care become the face of the institution. Through the lenses of McVay (2012), workspaces should encourage the existence of professional courtesy which he refers to as a special privilege extended or displayed by lecturers and campus managers while engaged in a professional calling, and to other colleagues who share the same calling of the profession as a gesture of respect, teamwork or solidarity. Cobb

(2015) agrees and contends that courtesy is a well-mannered behaviour indicative of respect for learners, colleagues and different stakeholders that are working with the college. As part of courtesy, TVET college leaders must train their staff to care and to respect everyone and show courtesy to students who are enrolled with the college and all the people they are serving. I concur with Khoza (2011) that in the era of the *New Dawn*, as part of courtesy, campus managers and lecturers are expected to ensure that students, staff and community in the form of contractors or service providers are treated as clients who deserve to be treated with respect and dignity. In TVET colleges, there are times for special events like graduations and enrolments where the community will enquire about the details, be it walk-ins or over the telephone. How they are handled and given the information either through the telephone or face to face, forms part of the vision and mission of the college.

In addition to the above information, the students, staff and guardians of TVET college students must be made aware of who is providing public service to them through the college. It is a good idea that you get to a public institution like a TVET college, and you are welcomed and from the reception area, all public servants are wearing name badges so that the visitor will know who they are dealing with (Batho Pele White Paper, 1997). It is also a good idea and befitting that in the reception area visitors are welcomed by Batho Pele principles and college or campus vision and mission statements displayed on the wall and even in the offices. This always reminds the servants that they are bound by the law to serve the public with the greatest dignity (Khoza, 2011). It gives them that sense of belonging and also ownership where they acknowledge and recognise that if they do good or bad, it is the reflection of the campus and college.

e) Information Provision

The Bill of Rights, Section 32 (1) offers a universal right for all citizens to be given accurate and full information they are entitled to receive (RSA, 1997). The public information that is held by the state should be accessed in an equitable, convenient and cost-effective manner. Such information should be given to the students and staff in such a way that it is accurate, clear and should be given on time. Conclusively, Public TVET colleges offer NSFAS to financially needy students and they are entitled to know when the portal to apply for such a benefit will open, what are the requirements, who should apply and where (RSA, 1997). Furthermore, all other stakeholders including staff members must be given information about any plans, changes and

projects in place and must be clear about their roles and what information they need to escalate to the students. Campus managers and lecturers must be aware of their performance management plans, their monitoring plans and the results which should be communicated to them timeously if there is any action that is needed on their side. The findings of the campus managers` monitoring especially IQMS for lecturers and PMDS for support staff should be communicated to the relevant personnel which assists the staff in improving their service delivery. Getting feedback assists staff to improve their performance, lecturers should be dedicated to teaching in such a way that they treat students under their care as their own children (Balkrishen, 2017). This will help the college in general and the campus in particular as part of results improvement and is only possible if the information is shared to all entitled to it as a means of doing things in a different way and doing it correctly as part of the *New Dawn* mandate.

As part of the governance, TVET colleges have numerous structures including organised labour, unions and staff representatives who represent the staff; and the Students` Representative Council (SRC) who are representing students (FET Act, 2006), to mention a few. These stakeholders are also part of carrying the mandate of the TVET colleges of responding to the needs of the country, the labour market and the communities served by the colleges. Between the college management, the campus managers and the lecturers, there should be clear communication and information sharing that is meant to take the college forward. As declared by Arlestig (2008), communication in TVET colleges is a social system that is normally expected to contribute to the creation of a professional and consistently responsive community. Information sharing together with good communication serve as key levers of effective campuses. Although this might not have been happening in the past, if TVET college management, campus managers and lecturers could heed the *New Dawn* and ethical leadership in terms of information dissemination, the mission and vision of the campus, leading to the essence of a productive learning institution may be achieved.

(f) Openness and transparency

The very important aspect of the government is to ensure that it runs its public services and administration as an open book and very transparent to its citizens. Public service is there to serve the people since they have the right to the services it offers as enshrined in the Constitution. As indicated earlier in the introductory chapter, one of the cornerstones of ethical leadership in TVET colleges is transparency, campus managers and lecturers must be open to the campuses they are

serving in terms of information sharing. According to the Constitution, citizens of South Africa should be informed on how national, provincial, and municipalities (local government) and all other government institutions including TVET colleges are run, their expenditures and what each person is doing in each department (RSA, 1997).

As previously alluded to, TVET colleges have different structures representing different stakeholders who sit in relevant meetings and report back to their constituencies as mandated by the FET Act of 2006. These structures like the council, SRC, unions and staff representatives need to be informed about the issues of the college and the campuses they are serving. I concur with Vyas-Doorgapersad and Can Aktan (2017) when they refer to transparency as a concept of openness that has to do with the free flow of information presented in such a way that it is understood by all interested parties. Therefore, the campus managers and lecturers must ensure that openness and transparency exist between students through the SRC, other staff members through the unions and staff representatives in terms of the decisions taken. They do this as part of heeding to the call for transparency and working collaboratively which are the principles that demand all decision-making processes at the campus to be open and transparent to maintain public trust and leadership integrity (Vyas-Doorgapersad & Can Aktan, 2017). In South Africa, many people, especially the financially disadvantaged people do not access free important services like education because they do not have information on how to access it. In this era of the *New Dawn*, campus managers and lecturers should be ethical enough and be prepared to uphold to the principle of *Thuma Mina* by being open to their students and the communities they serve. Likewise, TVET college students, especially those coming from the financial battling households, have the right to know about NSFAS bursary funding available to them and how to access it. In essence, this implies that all the information in TVET colleges should be shared, and campus managers and lecturers as ethical leaders have the responsibility of making this information be available and should be conversant with the fact that sustainable growth and ethics implementation are non-negotiables.

Year in and year out, TVET college students embark on students' unrests on assumptions that management misuses their NSFAS allowances, which money they need to pay for food, accommodation and transport. Because of mistrust between students and campus management, students end up boycotting classes which critically affects teaching and learning. This calls for openness by all involved so that crises like these might be minimised and possibly avoided. One

of the reasons for the existence of the SRC is to bridge the gap between management and students which TVET colleges management should utilise to reach out to the students.

Lack of openness does not cause mistrust and doubt to students only; even other staff members are negatively affected by miscommunication of important information on campus. Policies, programmes offered, changes in plans and even events are to be communicated to the staff in a similar way they are to students. As previously alluded to, TVET college staff is represented by unions and staff representatives who relay respective information from management. There is a lot of criticism of TVET college managers who do not share information and are not transparent on financial management-related matters. That is why we find literature from scholars like Wehmeier and Raaz (2012); Ngidi and Dorasamy (2013) confirming that workplace transparency is not only important among co-workers, but it is a key to maintaining a healthy relationship between managers and their employees. Additionally, the availability of information and accessibility to important information is imperative for the staff to successfully perform their duties and responsibilities (Ngidi & Dorasamy, 2013).

(g) Redress

Ethical leadership encourages compassion and kindness in the institutions which can be demonstrated by redressing the previous imbalances. If the promised service standard was not delivered, citizens should be offered a full explanation, a sympathetic and positive apology, a speedy and effective remedy to correct the situation and even a commitment to fix damages if there are any. When citizens are not happy and are making a complaint about a certain situation, they should receive a compassionate positive response (RSA, 1997). The role of the public administration is to offer a good service to the citizens and if they fail, public servants should immediately apologise and advise them about the solution they will offer to immediately resolve their problem.

TVET colleges as public institutions have the duty delegated to the campus managers and sometimes lecturers to have all campus staff trained to handle the complaints quickly and efficiently. The receptionist is the face of a campus and should thus know how to deal with dissatisfied customers, be it the complaints that are over the phone, in writing and even face to face. That means that there should be a mechanism to record and respond to public dissatisfaction, hence TVET colleges designed the survey form for the students where they should voice their

experiences, especially when they feel that they were hard done. This form does not start and end in the folders or drawers, but it is there to draw the management's attention to redress where they have not delivered the expected service as promised and thereafter devise the plan to reach those who were affected by the situation to apologise and even explain how they are going to remedy the situation. Section 34 of The Bill of Rights declares that everyone has a right to have any dispute resolved by the application of law decided in a fair public hearing before the court of law. Similarly, staff and students at the TVET college must be given access to the college complaints mechanisms and procedures and should be apprised of the relevant policies that can be utilised to lodge a complaint (Ngidi & Dorasamy, 2013). Batho Pele policy encourages all customers like students, their guardians, lecturers and everyone to exercise their democratic rights to access information due to them and to voice out their complaints about disservice if they were subjected to any. That is why TVET colleges have a grievance form where the staff voice their dissatisfaction about certain issues.

In his speech, as in the introductory chapter, President Ramaphosa promised the people of South Africa that as a government, *"we want to instill a new discipline, to do things correctly, to do them completely and to do them timeously"*. This is part of his plans of the *New Dawn*, redressing the issues, a promise to ensure that citizens have a right to administrative decisions that are lawful, reasonable and procedurally fair, as dictated by the Batho Pele principles which was never the case before 1994, prior to the democratic government coming into being.

(h) Best value for money

The Public service departments should be provided economically and efficiently in order to provide its customers (the citizens) the best possible value for money (RSA, 1997). When people pay their money, they expect that money to be utilised appropriately. It is very crucial that public servants do not waste the allocated budget which is the government's scarce resource and are thus expected to deliver a service that is cost-effective and efficient as possible. Each department owes proof that effective savings and improvements in services are always part of the agenda. TVET colleges have an SCM department that manages purchases of goods and services required by the college. Officials in this department must, as it is within their duties inform management of any wastage of resources. As part of their ethics, campus managers and lecturers should not allow themselves to succumb to immorality that defeats their integrity. When they select programmes to

be offered at the TVET college, they should adhere to the policy guidelines, especially on the hours stipulated for the benefit of the students. The funding that is meant for running the programmes should be channeled accordingly, consumables should be purchased as specified; computers for computer-related subjects should be available. Lecturers should be committed to attend classes according to the timetable so that the money that is budgeted for that programme does not go to waste. Public servants who access the telephones should be using it for work-related matters, and not their own personal issues. This is part of managing financial and physical resources which is another way of ensuring that public funds are utilised to the benefit of the students in the classroom and further improve the quality of public education. Campus managers and lecturers as part of public servants in TVET colleges should justify their monthly salaries committing themselves to serve the interests of the students. This Batho Pele principle of best value for money cautions campus managers and lecturers to make suitable plans to control the physical, human and financial resources of the campus in a cost-effective manner (Ngidi & Dorasamy, 2013). An argument is raised by Kanyane (2010) who alludes that college resources are bound to be abused by unethical officials both internal and external and as such, they need to be strictly monitored by the campus management. Further, as shared by Shapiro and Gross (2013), campus managers with a moral purpose understand that they have a moral duty to act and make decisions that serve to advance the best interests of learners and this serves as a determining factor for competitiveness and critical measure for the value for money.

2.7 Conclusion

In this chapter, I reviewed literature based on international, continental and national literature on ethical leadership. I have also highlighted the issues of the *New Dawn* and *Thuma Mina* as the game changer concepts against ethical misconduct that have been reported both in basic education and the TVET sector. The policy landscape propelling ethical leadership in TVET colleges, like Batho Pele Principles, Constitution of South Africa, SACE and the Public Service Act were also discussed in detail as they are the backbone of ethical dispensation in the public sector. It is also worth noting that literature has emphasised the significance of ethical leadership in the education sector owing to the fact that campus managers and lecturers have a social responsibility to ensure that Batho Pele principles are adhered to in their daily operations in TVET colleges. Scholars further demonstrate that campus managers and lecturers are the backbone and function as engines

of TVET colleges, however, if this heartbeat is unprofessional and unethical, colleges will suffer and education, which is a public service, will eventually die.

The subsequent chapter presents and discusses the theories underpinning this study that will be utilised to analyse data generated in this research. These theories are Shapiro and Stefkovich's (2011) Multiple Ethical Paradigms; Khoza's (2011) model of *Ubuntu* leadership (Attuned or African Humanism); Accountability Theory (Lerner & Tetlock, 1999) and lastly, Transparency (Buijze, 2013).

CHAPTER THREE

THEORETICAL FRAMEWORK

3.1 Introduction

In the preceding chapter, I reviewed the existing body of related literature that shed some light on various aspects of ethical leadership, management and teaching in the context of the *New Dawn/Thuma Mina*. That discussion formed part of a broader understanding of ethical leadership concepts that directly relate to TVET colleges. As I have indicated in Chapter One, this study is underpinned by three structurally interconnected ethical leadership theoretical constructs that shape the study discourses of ethical leadership phenomenon. These theories are Shapiro and Stefkovich's (2011) Multiple Ethical Paradigm; Khoza's (2011) *Ubuntu* leadership (Attuned leadership or African Humanism); Lerner and Tetlock's (1999) Accountability, and Buijze's (2013) Transparency theories. Each of these theoretical constructs is briefly outlined in the sections below.

The main purpose of this chapter is to present and discuss the three theoretical constructs as they provide a framework for analysing data from campus managers and lecturers regarding their conceptualisation and practices of ethical leadership in the context of the "*The New Dawn/Thuma Mina*" in this researched TVET college. Scholars like Bertram and Christiansen (2020) and Imenda (2014) opine that it is important that researchers should identify and describe the applicability of a theoretical and/or conceptual framework of their studies. Imenda (2014) highlights that in research, a theoretical framework is used as a guide or roadmap that assists the researchers in directing their search for data and determining how the findings speak to the framework. In this case, the researcher checks if the study's findings back or clash with the employed framework and tries to confirm if the findings can be explained within the chosen theoretical and conceptual frameworks.

I begin this chapter by presenting the theoretical orientation of the study. Following that is the discussion of ethical leadership in both Western and African perspectives. I proceed to discuss the Accountability theory and conclude with the Transparency theory. This presentation addresses a variety of issues, including and around ethical leadership in general and at TVET colleges in particular, its relevance to this study, its underlying principles and how it may influence the

college's performance around ethical leadership. The chapter concludes by offering a summary of the main points that have been discussed.

3.2. Theoretical orientation of the study

It is important for every researcher to identify and describe the theoretical and/or conceptual framework that is appropriate for his or her study (Imenda, 2014). This scholar further stresses that the framework is used in research as a guide that helps the researcher direct his or her search for data and to determine how the findings speak to the framework (Imenda, 2014). A theoretical framework therefore works like a compass that gives direction in the study by guiding the researcher in giving meaning to every stage and related aspects of the study. On the other hand, Bertram and Christiansen (2020) aver that theory provides a possible explanation for why things happen. Bush (2007) asserts that theories of educational management relate more to changing situations and they consist of various ways of seeing a problem as opposed to a scientific consensus as to what is true. In a nutshell, educational management theories are a weaker claim to knowledge compared to scientific theory. Bush (2007) further argues that managers may adopt different theories to address the same situation and come out with good results. This therefore confirms that theories are very useful in a sense that they assist managers in providing guidelines about how to execute their duties rather than merely relying on experience and common sense. In the sections below, I elaborate on each theoretical construct independently, giving the key features that constitute each. The three theories are relevant to the qualitative research approach used in this study. I also attempt to relate them to the interpretivist paradigm which underpins this study.

3.3 Ethical leadership Theories

The two ethical leadership theories that underpin the study assisted in understanding ethical leadership from both the Western and African perspectives. For the Western perspective, I draw from Multiple Ethical Paradigms articulated by Shapiro and Stefkovich (2011) and the African perspective which is drawn from Khoza's (2011) African Ethical Framework, *Attuned* or *Ubuntu* (Humanism) leadership. This study is underpinned by three theories, namely: Multiple Ethical Paradigms and *Attuned* Leadership; Accountability and Transparency theories.

3. 3. 1 Multiple Ethical Paradigms

Schools like any other learning institutions are ethical organisations with so many challenging ethical situations (Denig & Quinn, 2001; Kimber & Campbell, 2013). As confirmed by Eisenbeiss (2012), ethical leadership is often confronted with complicated circumstances and moral dilemmas where clear-cut solutions are not available given the complexity of the situation. Greenfield (1991) and Schoeman (2014) concur and contend that educational leaders' daily schedule is filled with ethical dilemmas and complex ethical problems that come with a unique set of ethical demands seeking moral decisions. Moral dilemmas sometimes emerge from the tension of the divergent expectations from students, other colleagues, or even external stakeholders like parents and sponsors which thus gets leaders (campus managers and lecturers) getting caught in the ethical dilemma (Eisenbeiss, 2012). Each administrative decision carries with it a restructuring of human life, which is why administration has at its heart the resolution of moral dilemmas (Vine, 2009). As pointed out by Shapiro and Gross (2013), finding an effective solution to a complex moral dilemma requires leaders to think through decision-making in rational ways while assessing the emotional climate of the organisation and considering each moral dilemma as an opportunity to bring about positive changes. Dilemmas, however, implicate that conflict resolution through ethical judgement is an extremely challenging task to carry (Schoeman, 2014). In the execution of their daily duties, campus managers and lecturers are often faced with dilemmas, involving complex decision-making, in ethical ways that promote wellness and the best interest of teaching and learning (Begley, 2013; Schoeman, 2014; Shapiro & Stefkovich, 2011). According to Edosomwan (2006); Starratt (1994), an ethical dilemma is not a choice between right and wrong, instead it is a choice between two rights, and they arise when cherished values come to a conflict and the decision makers (campus managers and lecturers) must make an informed choice between these values. Edosomwan (2006) argues that since both values are important, priorities must be assigned to the values and one takes precedence over the other or a careful balance must be preserved to maximise both values to avoid unethical decision-making.

As deeply noted by Starratt (1994), every social arrangement benefits some at the expense of others, simply to assume that institutions embody desirable standards is ethically naïve, if not culpable. When people in general and campus managers and lecturers, particularly for this study, find themselves in perplexing situations that necessitate them choosing among competing sets of

principles, values, beliefs or ideals, ethical dilemmas emerge. This leads to their moral duty expressing itself not only in the obvious day-to-day ethical dilemmas, but in the tedious policies and structures that may potentially have hidden ethical implications (Larry, 1996). Complex ethical problems keep recurring in the education climate, which is why Starrat (1994); Stefkovich and Gross (2007); Shapiro and Stefkovich (2011) came up with multiple ethical paradigms in a bid to assist the educational leaders (campus managers and lecturers) to analyse diverse ethical issues. These ethical leadership paradigms may assist these leaders in attaining ethically justifiable decisions. Starrat (1994); Stefkovich and Gross (2007); Shapiro and Stefkovich (2011) advise that by using multiple ethical paradigm approaches in analysing complex issues, campus managers and lecturers are able to see the entire picture instead of being influenced by perceptions and misleading untruths. To approach conflicting issues in ethical decision-making processes, there are three approaches in these Multiple Ethical Paradigms, namely: Ethics of Justice, Ethics of Critique and Ethics of Care (Starrat, 1994). Later these three paradigms were reviewed by Shapiro and Stefkovich (2011) to include the fourth one, namely Ethics of Profession.

Understandably, the campus managers and lecturers have morally profound decisions to make regarding their students, classrooms and campus operations in an ever-changing daily situation (Shapiro & Gross, 2013). The issue of ethics is about relationships and requires a judgment regarding their classrooms, campuses and even the college, however, they must also consider the complexities and threats that may impact their communities (Cranston, Ehrich & Kimber, 2006; Shapiro & Gross, 2013). Perplexing situations often occur on campuses which necessitate that campus managers and lecturers choose from competing sets of values and beliefs to take the moral and ethical decisions that will serve the best interests of the students (Shapiro & Gross, 2013). When campus managers and lecturers have to make ethically defensible decisions, like when there is a conflict between the campus values and those of students and other stakeholders, they can draw from Multiple Ethical Paradigms to make ethically informed decisions (Stefkovich & O'Brien, 2004). Shapiro and Stefkovich (2011) emphasise the value of using differing paradigms to view educational dilemmas as part of the administration.

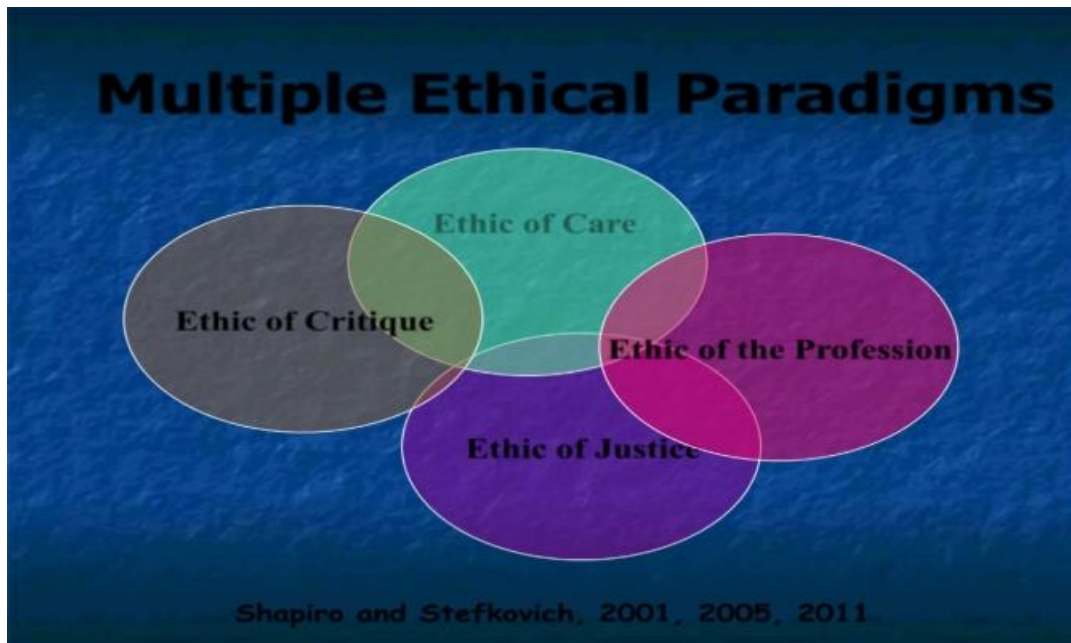


Figure. 1: Multiple Ethical Paradigms (Shapiro & Stefkovich, 2011)

(a) The ethic of justice

According to Shapiro and Stefkovich (2011), the main focus of the ethic of justice is more on the legal and democratic process that is being followed by the organisation. This model emphasises the existence of universal moral principles of laws, rights, legislation and policies impacting institutions and people affected by the same laws: officials working, students and even external stakeholders (Cranston, *et. al.*, 2010; Denig & Quinn, 2001; Shapiro & Gross, 2013; Stefkovich & O'Brien, 2004).

According to Arar and Saiti (2022); Shapiro and Stefkovich (2011); Stefkovich and O'Brien (2004), this dimension of ethics is two-fold and relevant in an attempt to practice the equal and fair treatment of organisational members. The first puts the individuals' needs before the general populace as centrally justifying and the other passing up of personal rights for social justice and the second one putting the state or community (campus) before the individual (campus managers and lecturers). Denig and Quinn (2001); Shapiro and Gross (2011) assert that the second dimension assists the moral decision-maker in stepping aside from any personal frame of involvement and looking at the interest of the community as a whole. This thus gets Denig and Quinn (2001) to agree that the supporters of the ethics of justice approach foresee that moral decision-making can be rational, logical and can be boosted by the application of universal principles to the solution of

moral problems, which in turn limit sensitivity to individual needs while expanding the knowledge and application of ethical principles for all. Principally, the application of ethical leadership behaviour should be objective and sincere and ensure that equality is felt by all members (Arar & Saiti, 2022).

In view of the above, Shapiro and Stefkovich (2011) contend that TVET colleges should teach principles, particularly those of equity, justice and respect to the TVET college and the community. Adding to that notion is Sergiovanni (1992), who refers to justice not as a rule, but rather as a moral principle that can be extended beyond the borders of TVET colleges and influence the families and greater communities. That is why Sergiovanni (1992) maintains that there should be deep concern, for the welfare of TVET colleges as communities by taking account not only of students and staff but also of families and the community at large. Consequently, every learner, parent or guardian, campus manager, lecturer and the extended community must be treated with the same dignity, respect, equality and fair play. Additionally, Olivier (2012) is of the view that since the demand for justice is the cornerstone for the leadership of society and institutions like TVET colleges, the ethic of justice may then consider a variety of issues including, amongst others, the fairness of rules, equity versus equality, laws and policies, the rights of individuals versus the rights of the whole community. Olivier (2012) further argues that leadership stems from the desire for social justice which comes with the fair management of the interests of all involved in the institution.

On discharging their responsibilities, all officials, particularly campus managers and lecturers are to step aside from their personal interests and ethically follow the policies of the college including the Leave Policy, Code of Conduct, Assessment Policy, Public Service Act 103 of 1994; SACE Act 31 of 2000, students' attendance policy, amongst others. In their applications of the ethic of justice, campus managers and lecturers are expected to use relevant policies to deal with the situation at hand to make ethically and morally informed decisions fairly.

As mentioned previously, there is no doubt about the application of the ethic of justice, however, it is more relevant when leaders are making decisions related to the misconduct of subordinates. That is why we find Olivier (2012) posits that employees are not focusing much on leadership but are interested in justice. The latter is corroborated by Acar, Kaya and Sahin (2012) and Olivier (2012) who posit that when ethical leadership puts more focus on justice, the behaviours of

subordinates are positively affected by the situation and consequently evoke trust in the leader by the followers.

(b) The ethic of care

Contrary to the ethic of justice which is about laws, principles and policies, the ethics of care focuses on character traits such as sympathy and friendship (French & Weis, 2000). Furthermore, Arar and Saiti (2022) assert that the ethic of care involves a strong bond of interpersonal interaction between the leader and the organisational members with an emphasis on building human relationships with all stakeholders and students in particular. Confirming this are Shapiro and Stefkovich (2011); and Starratt (1994) who refer to the ethic of care as the dignity that is worth to all humans, an approach that is significant to all educational leaders who are often in the position to make moral decisions. In Klenowski and Ehrich's (2016) views, caring should not start and end with students only, however, it is imperative for ethical leaders to extend caring and respectful relationships with staff and community members and create a positive and welcoming school culture where they all together with the students feel they belong, and their contributions are valued. Concurring with the preceding assertion, Stefkovich and O'Brien (2004: 199) posit that "out of the ethics of justice, the ethics of care shifts the emphasis of policies and laws to compassion and empathy". It is important to note that lecturers' ethic of care requires lecturers and campus managers to be responsive to the learners' interests and should display their desire to forge relationships with their students. This notion is extended by Owens' and Ennis' (2005) views where they concur that lecturers' and campus managers' ethic of care requires them to be responsive to students' interests and should manifest their relationship and connectedness to their students.

Most researchers (Caldwell, Shapiro & Gross, 2004; French & Weis, 2000; Stefkovich & O'Brien, 2004) concur that at the heart of the ethic of care lies the best interests of the students in relation to relational royalty, trust and empowerment. That is why Caldwell, *et. al.*, (2004) raise a point that educational leaders should be aware of what effect their decisions will have on their students. In essence, the campus managers and lecturers need to consider the ethic of care for their students however, the policies and guidelines should not be left aside when assisting the students.

Shapiro and Stefkovich (2011); Vogel (2012) contend that the ethic of care is mostly associated with the feminist movement which has evolved into the strategy to capture, retain and reinforce

the values and morals of society. On the contrary, Siegfried (1989) points out that the ethic of care is not confined only to women, but it extends to men, politics, economic as well as social contexts who have influence in society. As extended by Noddings (1992), caring should surpass achievement as the fundamental goal of our education system to lessen the competitive nature of our current system. On another note, (Siegfried, 1989) confirms the relationship that exists between the ethic of care and feminism by emphasising that the care model of ethics is broken into attention, support and discipline that educators and principals may practice with their students. Additionally, Jwan and Kisaka (2017) argue that ethics of care encourages both educators and students to accept one another for who they are and requires the leadership to open communication among the staff regarding their welfare. It emphasises empathy and caring as well as the network of relationships with the stakeholders and responsibilities and demonstrates their concern for others when making decisions (Feng Feng-I, 2011). As noted by Siegfried (1989), the ethical standard of care includes compassion, interest, acceptance and insight for developing students' potential. Corroborating the above notion are Denig and Quinn (2001) who affirm that a caring approach seeks to get to know the individual student, talking to them, seeing their eyes and facial expressions, to size up the whole situation and express their commitment to students' well-being and learning through positive influence coupled with members of professional judgment and empathy in practice. Through the demonstration of care, the decision-makers (campus managers and or lecturers) step back from their personal frame of reference and the subjectivity of the students (Noddings, 1984). This is because they will be demonstrating that they are sensitive to the needs of the students and act in their best interest. This demonstration assists in boosting their (students') morals and belief that someone cares and is interested in their career success. While campus managers and lecturers adopt the ethics of care as an approach for their students, they keep in mind how these relationships can maximise student learning (Barrow, 2015). Noddings (2012) proposes that educational leaders should foster relationships with students, as part of caring, especially those students who find school challenging and even coming from difficult backgrounds.

While campus managers and lecturers need to have empathy and foster good relationships with their students as part of caring, Denig and Quinn (2001) caution that the ethics of justice in terms of policies and laws should not be overlooked when the ethical decisions are to be taken. Supporting the caution raised by Denig and Quinn (2001) are Shapiro and Stefkovich (2005);

Kimber and Campbell (2015) who also assert that campus managers and lecturers must resolve tensions that emerge from situations in which professional ethics might conflict with their duties. Such tensions might be protecting and taking care of those students who are acting outside the parameters of the law and participating in illegal activities.

According to Denig and Quinn (2001), utilising policies and a Code of Conduct guides leaders because being sensitive to individual needs and compliance with laws and policies may pose a conflict for campus managers and lecturers. For example, the students' Code of Conduct should always be used when dealing with students instead of looking at their personal needs which might be against the policies and thus compromise the ethical decisions taken that might be open to compromise and found being challenged in the near future.

(c) The Ethic of critique

The ethic of critique is manifested and evident when leaders question inequitable practices and programs in an attempt to uncover and then redress them (Klenowski & Ehrich, 2016). At its heart, the ethic of critique challenges inequality in all of its manifestations and aims to create fairer and more responsive school practices. The three ethics of justice, care and critique complement each other as far as Starratt (2014) narrates:

Justice without caring can be quite impersonal; care can be fruitless without justice; the acts of both caring and justice may be naive without confronting the ethic of critique.

(Starratt, 2014)

I concur with Starratt's (2014) views in the sense that ethical leadership involves respectful relationships between students, lecturers and the community and the development of learning communities that are inclusive and engage in critical inquiry with the students at the heart of all engagements.

Different scholars echo the same sentiments about the ethic of critique by narrating that it aims to challenge societal practice, thought and direction (Shapiro & Gross, 2013; Stefkovich & O'Brien, 2004). According to Feng Feng-1 (2011); Stefkovich and O'Brien (2004); Vogel (2012), the ethic of critique is rooted in critical theory and emphasises ethical behaviour as that which addresses

inequities among individuals and groups, related to social class and other factors which impact one's power and voice, as well as the ensuing treatment resources and other benefits. It also raises questions about the practices "marginalise some students and their lived experiences and privilege others" (Starrat, 2014: 56). In other words, as Starrat (2014) may put it, it redefines and challenges concepts, and deals with power, privilege, and social justice. Consequently, Shapiro and Stefkovich (2011) recommend that for TVET colleges to accept and accommodate critique, lecturers and campus managers need to comprehend that their classrooms are political as well as educational locations since it is a discourse grounded in struggles that refuse to accept needless human suffering and exploitation.

Mostly, the activists are not convinced by the analytic and rational approach of the justice (policies and laws) paradigm (Shapiro & Gross, 2013), but they tend to challenge the status quo of any decisions or laws (ethic of justice) that are implemented by the institutions (Stefkovich & O'Brien, 2004). The ethic of critique asks educational leaders to respond to hard questions regarding social class, gender or race. Questions normally asked are who makes the laws and who benefits from the laws, rules or policy? Who has the power and who are the silenced voices and why are they silenced? (Shapiro & Stefkovich, 2011). Strike, Haller and Solis (1988) argue that this paradigm forces the participants to look for possible alternatives to the status quo as it redefines and challenges concepts that are set. They further extend the foregoing by confirming that whether it is the tracking or streaming of students, gender or race inequities, these difficult questions must be asked.

In the college situation, there is a suppressed group whether it is students or lecturers, but the ethic of critique gives voice to those suppressed by the system and the college policies (Shapiro & Stefkovich, 2011; Stefkovich & O'Brien, 2004). It is therefore imperative that campus managers and lecturers take into consideration some stakeholders, like students or community that might challenge the policies at hand and thus urge authorities to consider issues of social justice in their ethical decision-making. The South African Constitution, Chapter 2 spells out the Bill of Rights that allows the suppressed groups to have their voices heard (RSA, 1996). As Mncube (2012) cautions, any form of shutting up students' voices undermines their constitutional rights to justice as they also have a right to be listened to. Additionally, as part of TVET colleges' governance, FET Act no 16 of 2006 gives a mandate to the establishment of SRC which serves as the bridge between

college management and students. The SRC administers student representation at all levels, and they also take part in some decision-making processes as part of carrying students' voices. Respectively, the similar Act further mandates the establishment of staff representation on the governance matters of the college and in a similar way with that of students, these staff representatives carry mandates of the staff and participate in the decision-making. Additionally, General Public Service Sector Bargaining Council (PSCBC) Resolution 3 of 2014 further mandates the establishment and participation of organised labour in TVET colleges where staff is represented through interaction between organised labour and the employer. In a bid to heed the Constitution, TVET college campus managers should consider listening to the voices of the supposed suppressed voices, be it students or other employees through all these channels. Mncube (2012) avers that lecturers and campus managers should listen to the voices of the students through the SRC and college and campus management should listen to the voices of the staff through staff representatives and organised labour. Therefore, the ethic of critique remains relevant in TVET colleges since the voices of those that may be suppressed, staff and or students will be heard by management at different levels. The foregoing is corroborated by Mncube (2012); Sullivan (2009) who are of the view that ethical leaders provide followers with a voice, listen to their inputs when challenging the status quo and allow them to share in decision-making that concerns their tasks. Accordingly, Mncube (2012) avers that TVET colleges' decision-making processes need to be inclusive for everyone to own decisions taken within the college.

(d) The ethic of the profession

This paradigm is embedded in the increased emphasis on moral reasoning within the works of numerous contemporary educational writers (Kimber & Campbell, 2013; Shapiro & Stefkovich, 2011). The amalgamation of all four ethics of care, critique, justice and profession closes any ethical gap that may be encountered by institutional leaders (Shapiro & Stefkovich, 2011). According to Sama and Shaof (2008: 40), "a profession is characterised by the mastery of a specific knowledge base and the development of skill and acumen in performance related to that knowledge". As concurred by Cranston, *et. al.*, (2010), professional ethics refers to the standards and or norms, values and principles members of a person's trade or profession they hold. These standards may be either formal or informal and these professions are based on trust, integrity and self-regulation (Sama & Shoaf, 2008). Sullivan (2009) is of the view that codes of professional

ethics especially in education discipline, should be taken as the most significant part of ethical behavior modification of educators. The basic requirement of a teacher from the community's viewpoint is his ability to fulfill the unique position of trust and influence bestowed on him. Teachers (lecturers) should be morally upright because the community and school (college) organisation holds them to a high standard of behaviour (Salawu, 2011). Lecturers and campus managers therefore are expected to conduct themselves in a manner that depicts honour and integrity. Generally, they should look after the well-being, rights and best interests of students, parents, colleagues, their employer and the teaching profession (Okeke, 2004; Salawu, 2011; Shapiro & Stefkovich, 2005).

As this model focuses on educational leadership, campus managers and lecturers are expected to operate according to certain established codes of behaviours and/or within particular ethical frameworks (Cranston, *et. al.*, 2003). Since the ethic of the profession focuses on educational leadership, Shapiro and Stefkovich (2011) contend that it asks questions such as: What are my personal and professional codes? What are my professional organisation's codes? What does the community think about an issue and lastly, what is in the best interests of the students? These questions serve to redirect the mindset of educational leaders since they are expected to operate according to certain established codes of behaviour and within certain ethical frameworks (Cranston, *et. al.*, 2003). O'Neill and Bourke (2010) look at codes of ethical conduct as documents written to serve specific purposes. For application purposes, Shapiro and Stefkovich (2011) are of the view that leaders should have their own personal ethical code which is related to their profession. This view is echoed by Sullivan (2009) who contends that establishing a code of ethics for that particular profession is a step towards an ethical environment wherein each individual within the organisation buys into the standard and elects to operate within its moral confines. Sullivan (2009); Shapiro and Stefkovich (2011) caution educators that this personal code combined with professional code should serve as our ethical toolkit and should serve the best interests of the students.

For educational institutions like TVET colleges, policies on codes of ethical behavior such as those of SACE and ELRC are always used to guide the campus managers and lecturers in terms of ethical standards that need to be kept. SACE Code of Ethics for registered educators has a conception of 'ethics' that is applied to the day-to-day work and relationships of teaching which intends to ensure

the commitment by educators to the attainment of the highest professional standards in the promotion of teaching and learning (O'Neill & Bourke, 2010). In essence, TVET lecturers and campus managers need to consider the professional codes of ethics established by SACE and both the professional community and community standards where they work. In a nutshell, before they craft their own ethics, they need to understand the community they are working for to accommodate their personal ethics to fit in that particular community. Notably, Shapiro and Stefkovich caution about the possible clashes in these codes of ethics. These clashes normally occur when the individual personal ethics conflict with the professional code of ethics and both clash with community practices and customs. In this situation of dilemma, campus managers and lecturers need to make ethically informed decisions.

Due to these codes which carry moral accountability, Cranston, *et. al.*, (2003) posit that there are general expectations by community placed on educators to behave in a certain way. To this end, Kimber and Campbell (2013) believe that professional ethics can be thought of as being about the right conduct expected of a member of a certain profession. Interestingly, Edosomwan (2009) recommends that a code of ethics should provide standards of behaviours instead of the list of rules based on organisational values and the mission statement. Further, the same codes require the commitment of the school leaders to address the needs of students and other colleagues. That is why we find Shapiro and Stefkovich (2011) aver that the process of formulating a code of ethics involves an understanding of oneself and others.

On the other hand, literature like SACE (2000); Shapiro and Gross (2013); Shapiro and Stefkovich (2011); Sullivan (2009) contend that educational leaders: campus managers and lecturers are supposed to have their own personal codes of ethics to guide them and advise them to always put students' interests at the centre of the decision-making process. According to Sullivan (2009), a personal code of ethics must encompass not only those professional behaviours essential to the organisation, but also personal behaviour since the personal one is of their possible impact on one's leadership capacity. However, Shapiro and Stefkovich (2011) caution that while standard codes should only serve to act as 'guidepost' in a particular situation, contrary they come with difficulties and deficiencies in such that they are universal and often serve to limit educational leaders and not conforming to the day-to-day dilemmas they face. Sullivan (2009) concurs by stating that while some ethical codes carry clear consequences for those who are in violation of the set standards,

others exist simply as a guideline for professionals wherein violations are not explicitly punishable. Educational administrators face ethical dilemmas most of the time when they have to take ethically informed decisions and thus required to possess knowledge of various ethical frameworks and perspectives on ethics and bring along ethical principles to the decision-making process (Jacqueline, Stefkovich & O'Brien, 2003). That is why we find Edosomwani (2009) advising that for leaders to facilitate solutions to ethical dilemmas in the workplace, written guidelines in the form of a Code of Conduct can be very handy, and they should be intended to be a guide and reference for users in support of day-to-day decision making. In the case of TVET colleges, campus managers and lecturers use the SACE code of ethics as a professional guide and Code of Conduct as a guide in implementing ethics in TVET colleges.

3.3.2. Attuned Leadership (African Human or Ubuntu) Leadership Theory

“Leaders are not just born to the role, they are born, then made - and sometimes unmade by their own actions. A leader who is not attuned to his or her followers soon becomes a leader in limbo and then invariably fails.” (Khoza, 2011)

The above quotation from Khoza (2011) re-iterates the need for leaders to be ethical in many ways. Khoza (2011) admits the impossibility for humans to exist collectively without a distinctive ethical sense. The birth of a democratic South Africa in 1994 created a hope for healing and transformation in the country where the leadership of Nelson Mandela was an inspiration that gave impetus towards forgiveness and reconciliation. In the same vein, Archbishop Desmond Tutu spoke of a “Rainbow Nation”, a phrase that captured a vision for that was full of possibility and hope for the future of South Africa. Central to this unity is a force of *Ubuntu* which has been significant in finding ways to embody and build a transformed and just society in a unique African perspective. *Ubuntu* has been bestowed distinction in the democratic dispensation of the Republic of South Africa with the ethical leadership as adopted by the Constitution (Eliastam, 2015; Msila, 2014). In his translation of the notion of *Ubuntu*, Eliastam (2015) submits that it offers possibilities for nation-building and social cohesion in post-apartheid South Africa.

Khoza's (2011) *Attuned or Ubuntu* (African Humanism) leadership theory is deemed useful in an attempt to comprehend the perspectives of campus managers and lecturers on ethical leadership in an African setting. *Attuned* leadership, as comprehended and shared by Khoza (2011), is a compass

that provides clear direction of ethical leadership. It bears similar characteristics with Shapiro and Stefkovich's (2011) ethics of care since *Ubuntu* is viewed as a process of becoming a human being who cares. Prinsloo (2008) shares the same sentiments as he avers that in an African context, *Ubuntu* or African Humanism involves sensitivity, sympathy, care, respect, charity and even consideration for others. This is how Khoza (2011) and Naidoo (2012) view *Ubuntu* as resonating with ethical leadership since both raise awareness of morals, what is right, good and important and also encourages leaders to give priority to the delivery of organisational goals and interests above theirs.

Khoza (2011) extends that in an African view, *Ubuntu* is when people treat each other as humans, with brotherhood where they all care for each other. There is no individuality, personhood or self-sense in African humanism, instead it is characterised by sharing, solidarity and even sacrifice and punctuated with extended family structures.

The concept of *Ubuntu* has generally been described as a worldview of African societies and a determining factor in the formation of a perception influencing social conduct (Nzimakwe, 2014). *Ubuntu* is central to African life with its principles resonating with universal values of human worth and dignity (Eliastam, 2015). Central to the perspective is that the philosophical African traditions offer an important contribution to the theory of ethical leadership. Affirming to this is Khoza (2011) who articulates *Ubuntu* in a Zulu proverb as *Umuntu ungumuntu ngabantu* and Archbishop Desmond Tutu who further gives the meaning of *Ubuntu* as `a person is a person through other people` or `I am because you are, you are because we are`. *UnoBuntu* is a Zulu way of saying that someone has *Ubuntu* which presupposes that one is living a life that shows his/her concern about the wellbeing of others. In an African perspective, no person can live in isolation and this relationship between individuals and social collective thus kindles caring and ethical actions among the participants (Msila, 2014; Nzimakwe, 2014).

It is for this reason that we find Msila (2014) translating *Ubuntu* as a humanity, an African humanness linked to the process of becoming an ethical human being and further affirms that this is not possible for human beings to exist collectively without a distinct ethical sense. As Khoza (2011) concurs, within ethical and servant leadership theories, lies *Ubuntu*, a leadership practice which contains a component of humanness and adheres to sound ethics in any leadership entity. When *Ubuntu* is non-existent in education sectors, quality education will be in jeopardy hence the

domineering of unethical practices in most African institutions (Salawu, 2012). Setlodi (2018: 138) is of the same view that “*Ubuntu*-inspired leadership is substantial for responding, in an African way, to the African needs of schools seeking to improve their performance”.

In his view on leadership, Naicker (2017) suggests that good leadership is a core ingredient for successful schools. Furthermore, his study confirms that for the learning institutions (campuses) to continue to develop and practice sound leadership, they need to learn something from the African philosophy of *Ubuntu*. Although Msila (2014) argues that *Ubuntu* is not a plain sailing form of leadership, he still concedes that this philosophy responds to the local African context. As a country, we are in the season where leadership transformation is at its core, consequently African solutions are required for African problems, hence African Humanism or *Attuned Leadership* as one of the theories that underpin this study. It goes without saying that South Africa is a nation that has been engulfed in ambivalence due to continued rampant corruption and loss of ethics within the public service (Salawu, 2012). It is for this reason that a dire need for *Ubuntu* leadership is at its peak. Remarkably, Khoza (2011) assures us that that kind of leadership that he is inferring, is not just a theory or a fairytale story, it is in existence somewhere in South Africa and in the African continent, and that is *Attuned* leadership practice.

Khoza (2011) posits that ethically, *Ubuntu* assumes that we are by nature moral because it would not have been possible for humans to exist collectively or even individually, without an innate ethical sense. Etica (2017) echoes the same sentiments that in an educational institution where ethical leadership is practiced, that institution cares for learners and also motivates them to study harder to yield their desired goals. Through *Ubuntu*-inspired leadership and the value of caring, TVET colleges are standing a good chance to revisit, for consideration, the value of indigenous knowledge systems displayed by *Ubuntu* philosophy, thus applying caution when using Western leadership theories that might not be fitting to the African situation that needs African attention (Khoza, 2011, Msila, 2014). The notion of African solutions to African problems is applauded by Malunga (2006) who posits that a plethora of leadership strategies that we normally use are imported from the West and thus tend to depict limited applications to specifically African issues. The *Attuned Leadership*, an African notion as explained by Khoza (2011), has the potential to assist the TVET colleges’ campus managers and lecturers in solving African-related problems using African solutions when applying ethical leadership roles.

Msila (2014) suggests that higher learning institutions in Africa should use the different African models' knowledge to facilitate leadership preparation programmes for their students. In implementing the principles and values of ethical leadership, campus managers and lecturers can adopt *Ubuntu* leadership philosophy to address the issues amongst themselves and all the stakeholders relevant to the TVET college campuses. Setlodi (2018) concurs with this assertion and posits that *Ubuntu* leadership could instill values that would bring about the desired performance of students at the TVET colleges.

To assist the reader in easily comprehending *Ubuntu*, I believe it is important to further clarify in-depth the concept of Khoza's (2011) *Attuned* leadership-African Humanism models that focus on *Ubuntu* Leadership under the following sub-headings: being, humanness, individualism, compassion and moral necessity.

(a) Being

According to Khoza (2011: 84), *Ubuntu* is a statement of being the "I am" in all of us. In essence, even though we live as individuals with separate lives as human species, we collect our existence from others, and they draw from us.

Khoza (2011) further argues that human existence revolves around the spirit of the Almighty God that unites us, and the contribution of our ancestors that reminds us of our spiritual bonds and duties towards the community. This is concurred by Haley (2008) who uses Archbishop Desmond Tutu's views of *Ubuntu* theology as nourished by worship with a clear spiritual dimension. In his view of biblical terms, Tutu implies that *Ubuntu* begins with creation with its message our being human identity is shaped in the image of God which is the fundamental assertion about the nature of our existence that is embedded in to our social, spiritual and even cultural origins. Extensively, *Ubuntu* identifies and classifies the world into humans/non-humans and the human being is identified as essentially social in nature. This simply means that the human is not just the physical body, but an entire person with morals, spiritual and emotional life, which none can be separable from the social context.

The existence and the presence of our ancestors compel *Ubuntu* to recognise that the knowledge that we have is carried from generation to generation. That is how cultures, traditions and also religions are built and handed down from the world by elders to the offspring hence it is our collective knowledge fountain. Khoza (2011) avers that this knowledge that we share and that

forms our human being can be reorganised by paradigm revolutions and as a result, all that happens is embedded in us as creatures that learn from each other.

Additionally, Khoza (2011) argues that behind reasoning there is logic, and this becomes the backbone of the ability of humans to logically reason with each other. It is imperative that whatever logic is put on the fore for reasoning, it needs to be respected, otherwise humans can never reason with each other as we do. Through debates and dialogues, the common goals, traditions and cultures of that particular society or community are cemented and upholds the values they share that guide their existence. Consequently, when the society reasons together, they can amicably solve problems and learn how to live and get along with each other, and that is possible through communication of rules that bind the society.

Ethically, *Ubuntu* assumes the nature of morality within people, otherwise there would not be any humans collective or individual existence if there is no innate ethical sense. As advocated by many scholars, an ethical human is able to differentiate between right and wrong, knowing what is good and bad (Kamwangamalu, 1999; Starrat, 2004). This supports Khoza's (2011) view of ethics that it deals with conscience, hence he argues that as humans, we cannot steal from our fellows without feeling guilt, hence *Ubuntu* connects our spiritual being as a metaphysical statement, with our social as a moral statement. This being is underpinned by the teachings, adopted from our forefathers, and we will be passing to our children, grandchildren and their generations. This asserts that we are socially, morally and even spiritually connected to one another and there is no possibility of existence of human beings in isolation.

(b) Humanness

According to Khoza (2011), humanness is the quality of being human and the consideration of the whole humankind as a group. Within *Ubuntu*, lies humanness which is a comprehensive relationship expressed in the meaning of *Ubuntu* as saying 'I am because you are' and 'you are because I am' partly expresses the core of what *Ubuntu* is about (Kamwangamalu, 1999; Khoza, 2011; Msila, 2014). This philosophy further represents humanness in which individuals in the community love one another, in realisation that there is interconnectedness amongst people for a common purpose. In other words, these authors imply that leaders like campus managers and lecturers can easily realise college and campus goals through their subordinates applying humanness. As Msila (2015) posits, the way of life in *Ubuntu* raises the idea of a community in

the workplace where the employees collaborate with the common purpose. Although we find that the team of employees are coming from different backgrounds and may demonstrate different talents, creativity and specialisations, this is done in the name of the team or the entire campus (Msila, 2015). To cultivate the spirit of *Ubuntu* living in the workplace, effective leaders will have to ensure that they encourage team spirit, communicate and respect all employees so that they also feel that they are important.

Khoza (2011) further commends that although individualism seems to be contradictory to *Ubuntu*, existence of individual human beings is acknowledged for a team to be formed and together practice *Ubuntu*. This is concurred by Buqa (2017) who avers that in *Ubuntu*, an individual excellence is supported, however not for destructive competition purposes. Instead, an individual achievement should be aimed at a common good and beneficial to the community and it should not be accomplished at the expense of others. The ethic of humanness conveys that humanity is the caring species, a leader (campus manager) caring for all stakeholders at the campus including students, is a leader with humanness in the spirit of *Ubuntu* (Buqa, 2017). As Mbingi (1997) would alert, a spirit of solidarity which is the combined efforts of individuals striving for a common goal, respect and dignity is important for a leader to lead with unbiased views and regards for others' rights. Khoza (2011) cements this notion by lamenting that humanness in a leader is demonstrated through his or her ability to empathise with subordinates since his or her success is dependent on the subordinates, and in return subordinates depend on the leader for direction. In the TVET colleges, lecturer, support staff, campus managers, other stakeholders like SRC, staff representatives and even organised labour can work together and support each other to strive for a common purpose – students' achievement. All these officials mentioned above may have certain forms of thought and feelings, like all human beings have in common despite their cultural, religious and ideological differences. When humanness is at play, one human being can empathise with one another as they take that being from each other and each draw on the collective spirit of humanity as a whole (Khoza, 2011; Msila, 2015).

Additionally, to further highlight the significance of the ethic of humanness, Khoza (2011) points out that humanitarian law is designed to avoid human suffering in wars and natural disasters, and has its roots embedded in humane concerns. In other words, naturally human beings are neither good nor evil, instead, their behaviour is shaped by the environment around them. That is why

there should be laws and policies that exist to guide human beings on how to live and behave around others Msila (2015). These laws and policies that are presented by the country or institutions ought to protect everyone in that environment and since we are all humans, we should be protected and punished by the same laws, in the same way without any prejudice. Consequently, we find the country like South Africa having the National Constitution with its preamble recognising the phenomenon of *Ubuntu* which demonstrates the commitment of society to human rights. Chapter two of the Constitution, The Bill of Rights is seen as the cornerstone of democracy of South Africa. It spells out the rights of all people and affirms the democratic values of human dignity, equality and freedom (RSA, 1996). Evidently, laws and guides pinned in the Constitution protect and punish all citizens in the same way.

In the same vein, TVET colleges can have different sets of rules, policies and principles that should be put into place to guide all officials on how to behave. These policies are not punitive, instead, they are supposed to be constructive and give direction to the employees in a bid to practice human dignity under the espouse of *Ubuntu*. The policies mentioned above should apply to everyone and should be applied similarly.

(c) Individualism

Ubuntu recognises the importance of individuals and individual rights in society (Bombaerts, Jenkins, Sanusi & Guoyu, 2020). Khoza (2011) acknowledges the fact that humans have different lives and experiences, nonetheless, we are all highly dependent on each other, therefore the individual is a locus of community consciousness. The individual identity where the worldview rests and strengthens the saying '*I am because you are*' conscientises human individuals to acknowledge and embrace their collective existence. It indicates the interdependence that exists amongst humans and further demonstrates that the presence of differences amongst human beings is there to complement the areas of insufficiencies that may be in others. To put it plainly Khoza (2011) further accentuates, an individual is an entity separate from others, who may become him or herself only by means of their own conscious thoughts. In other words, as interdependent as individuals are on one another, individualism is different from reflecting that one human life is the product of all other humans' lives. Taking this notion back to African humanist terms, the existence of one human does not depend on what one thinks in their mind, but it is on social ties which are common values of the society where they share the caring and empathise with each other.

As Bombaerts, *et. al.*, (2020) would explicitly articulate, since *Ubuntu* acknowledges individualism, the individuals in the community have a right to freely express themselves and leaders provide the listening ears and provide a summary of various viewpoints to arrive at group consensus. Khoza (2011) supplements this notion and puts forward that campus managers and lecturers as leaders at campuses, need to understand that their roles are to use their power and capacity to empower others, and students. Additionally, campus managers as leaders need to perform their duties having in mind that their subordinates expect their leaders not only to demand work to be done optimally, but also expect their wellbeing to be prioritised. Khoza (2011) further attempts to demonstrate that all individuals have something to contribute to society that will nourish the growth of others which will result in the achievement of the common goal. Likewise, on campus, there are different individuals with different specialisations that they may share with the rest to take the campus and the college forward. The views expressed by Khoza (2011) and Bombaerts, *et. al.*, (2020) are evident in the TVET college sector, where the emphasis has been moved from individual leaders such as campus managers to a collective responsibility for leadership where all individuals have a say. This kind of leadership has its foundation in *Ubuntu* where individualism is acknowledged to form a team. As Letseka (2014) points out, *Ubuntu* respects the particularity of the other links up closely to its respect of individuality.

(d) Compassion

When humans understand other people's dilemmas or challenges and are willing to be part of the solution, compassion is at play. Khoza (2011) further states that compassion refers to feeling pity or sympathy for the suffering that others are going through. To be compassionate means that you care, love, understand and even share the pain with those that are directly affected by the situation. From an African perspective, compassion is part of *Ubuntu* as its interpretation aligned with African understanding is when people reach out to others and foster relationships and friendship. Africans strive for interconnectedness by sharing and giving without worry or concern for receiving. In other words, Khoza (2011) continues, compassion is not singular, it is a collective although it is not directed from the self to the other, instead, it encompasses all of us. Sharing compassion should not be confused with just an act of a feeling of pity for suffering, rather it is out of a deep loyalty towards the community of human beings. Khoza (2011) argues that if a human does not have compassion, that person cuts him or herself off from the source of one's being. In

addition, Khoza (2011) avers that as part of compassion, empathy is essential in humans' lives, which is one way of expressing your own personal feelings that are applied to others.

From the foregoing, Khoza (2011) discourages leadership that is not compassionate and labels it as hollow. He suggests that leadership should reach into the community and resonate with the expectations and desires of the followers and requires intuition to do that. Campus managers and lecturers should understand the TVET college community where they are leading because leaders cannot have effective leadership without a leap of understanding the hearts, feelings and minds of the staff and students. In simple terms, Khoza (2011) alerts campus managers of the difficulty they might face in trying to understand what their staff exactly thinks or feel. Due to this difficulty, they end up basing their assumptions on observations which has the potential of misleading. That is why they are expected to exercise compassion when pondering decisions which will be guided by care, love and empathy.

(e)Moral necessity

Ubuntu assumes that human beings are special because they are moral creatures who are constituted in commonality (Khoza, 2011). *Ubuntu* is a moral theory associated with humanness or being humane, which allows us to act humanely towards others (Letseka, 2012). Human beings cannot be without the presence of reciprocal altruism that bestows us with human culture and consciousness, a manner of mutualistic relationship we form with one another. A human being has that innate ethics and integrity within her, however, that ethical centeredness does not guarantee that all humans will act morally, instead, it means that virtue has authority over the entire human being no matter how much its existence is defied. As much as the TVET officials can have innate ethics within themselves, there should be some guidelines and policies like the Code of Conduct and SACE handbooks that are in place to serve as guides for campus managers and lecturers to support that morality needs to be displayed while they are working. In a bid to further support and revive morals, we find institutions like TVET colleges having workshops where new policies and guidelines are implemented, and their purposes redefined when institutions realise that *Ubuntu* is on the verge of being eradicated.

In an African *Ubuntu* setting, humans acknowledge the presence and existence of the spirits, our ancestors which embody our sense of knowing virtue. For Khoza (2011), ancestors have this authority over us as humans, and we should accept that fact without just mere imagination. Our

ancestors make us what we are and without them, we would not have achieved what we have achieved, even life itself would not be flowing as it is if they were not there, protecting us.

Furthermore, as *Ubuntu* would dictate, the dignity and respect of all people is based on their ability to differentiate between right and wrong and acknowledge the morality that lives in every human being's conscience (Letseka, 2014). That is the same morality that acts as a glue that unites human beings and enables them to demonstrate selfless concern for the welfare of their fellow citizens who in turn reciprocate. I concur with Khoza (2011) when he posits that leaders who embrace *Ubuntu* understand that followers are also moral beings who deserve to be treated with respect and dignity. This statement by Khoza (2011) is an affirmation and in line with chapter two of the Constitution of South Africa, which enshrines the rights of all people and promotes respect for all human beings. Khoza (2011) avers that *Ubuntu* frequently widens the realm of morality in an attempt that leaders do not see themselves as bigger than those they serve and even the institutions where they are serving.

The leader cares and displays that caring by treating subordinates with respect to win that similar respect back from the same people.

3.3.3 Lerner and Tetlock's (1999) Accountability Theory

According to Lerner and Tetlock (1999), accountability proposes various mechanisms to increase accountability perceptions. It is regarded as the stronghold of good governance in which the organisations have the mandate to answer to the employees about the actions they take and why they make such decisions (Vyas-Doorgapersad & Can Aktan, 2017). The accountability theory explains how the perceived needs to justify one's behaviours to another party causes one to consider being accountable for the leading to certain decisions and judgements (Vance, Lowry & Eggett, 2015). They further state, it is a process in which one is potentially obliged to explain and take responsibility of her actions to any party with the right to pass judgement on the actions and administer consequences in response.

Schwella (2015:37) simply refers to accountability as "answerability, which is a duty to explain one's conduct and to be open to scrutiny and criticism by others". In a nutshell, Lerner and Tetlock (1999) contend that part of accountability involves assessing an individual's beliefs and feelings and observing and evaluating the performance and behaviour of self and others.

Generally, accountability is an important construct for supporting ethical leadership (Ghanem & Castelli, 2019). According to Ekundayo (2017), accountability may be defined as the degree to which the actors (campus managers and lecturers) have the ability and willingness to demonstrate consistency between their activities and the prescribed policies. In this study, the conceptualisation and practices of ethical leadership are under investigation, which promotes ethical behaviours amongst all officials. From an African perspective, Nnadozie (2019) views and translates accountability to IsiZulu as saying *`ukumela amazwi akho`* - being the person of his/her own words, which simply means that the person must be answerable and take responsibility for his/her actions. It exists even when power holders are supposed to explain and justify their actions or face sanctions called for their actions.

In a broader context, the African philosophy of *Ubuntu* to an extent, captures the African perception of accountability (Ekundayo, 2017). These two phenomena: *Ubuntu* and accountability complement each other as the latter focuses on set principles of ethics while the former *Ubuntu*, goes beyond by incorporating the spiritual aspects addressing the inner being and sensitivity in addressing different situations (Ekundayo, 2017). Therefore, as Nnadozie (2019) contends, accountability from this perspective of *Ubuntu* promotes a sense of love and charity amongst the leaders and staff and discourages the desire for diverting communal (college or campus) wealth for the personal gains of those in power. He continues, instead, it advocates for the unity of humans towards a united South Africa where all citizens (students) will have access to education regardless of their backgrounds. To help sustain ethical leadership behaviour amongst campus managers and lecturers, colleges may want to consider adopting accountability as an instrument to promote and advocate ethical behaviour (Ghanem & Castelli, 2019).

For the sake of improving employees' accountability, Lerner and Tetlock (1999) put to the fore the four core components of accountability theory which are: identifiable, expectations of evaluation, awareness of monitoring and social presence. These components are potentially enabling the increase of accountability perceptions amongst workers in the organisations.

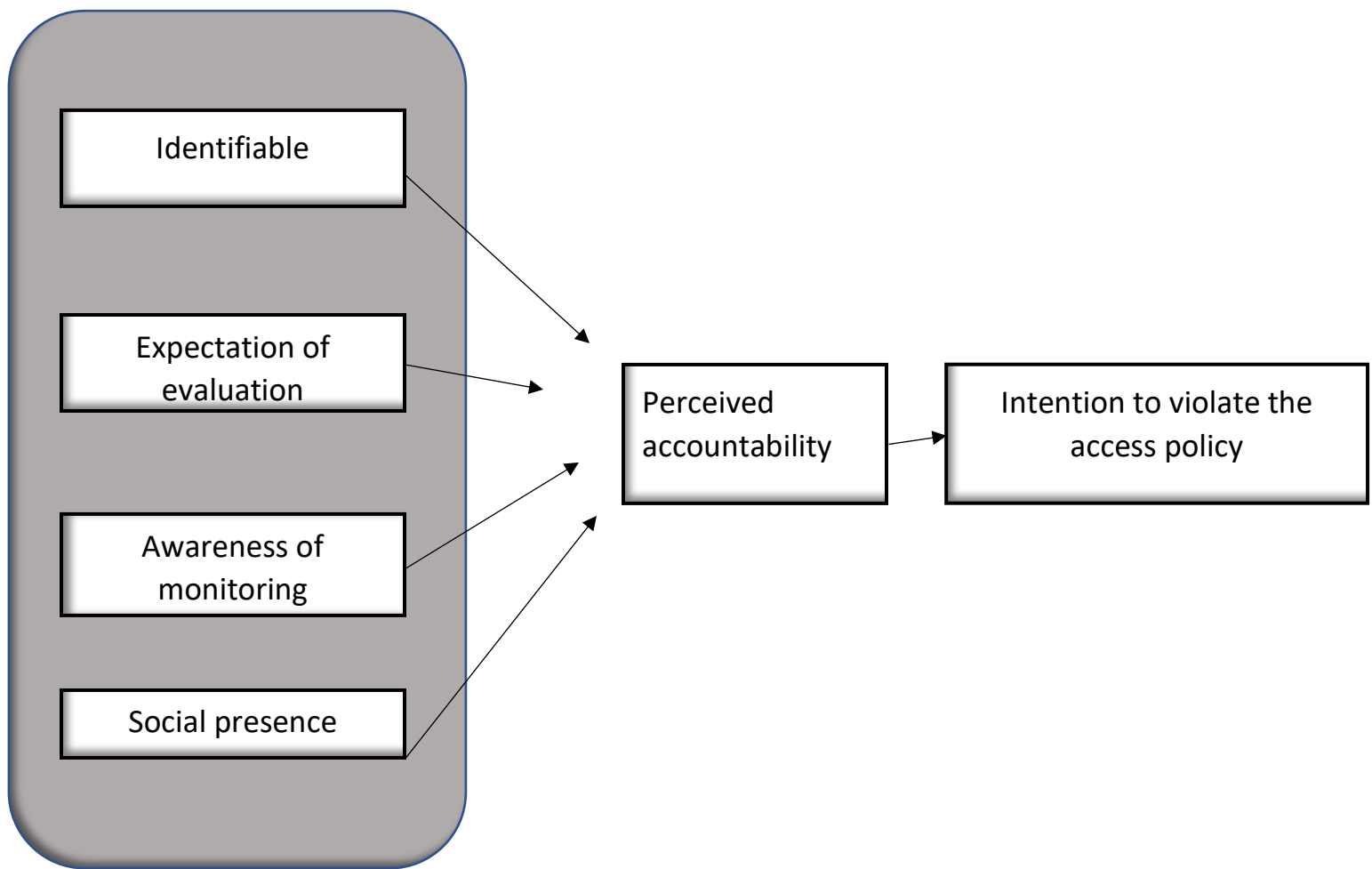


Figure. 2: Accountability Theory, Lerner and Tetlock (1999)

(a) Identifiability

This refers to a person's knowledge that his outputs could be linked to him and thus reveals his identity which is in direct contrast to anonymity (Vance, *et.al*, 2015). This is shaped by the system under which a person operates such as organisational policies and practices (Lerner & Tetlock, 1999; Frink & Klimoski, 2004). Because of this linkage, people tend to avoid unethical behaviours and behave in the most acceptable way since they are aware that their misbehaving is identifiable (Lerner & Tetlock, 1999). Accordingly, identifiability becomes an essential tool for accountability since the mechanism causes workers to know that their actions may be traced back and can therefore be made to account (Vance, *et. al*, 2015).

Accordingly, identifiability is a necessary facilitator of accountability because this mechanism causes a person to know their actions can be traced back to them and that they can therefore be made responsible for those actions. When people are thus performing identifiable behaviours, they are more likely to engage in systematic processing to ensure they perform only behaviors for which they are willing to be responsible and accountable. Conversely, if workers or officials are not identified, they have less incentive to engage in systematic processing to accept responsibility for an outcome. In the case of TVET colleges, all workers and students have the way of being monitored as they are identified which campus managers and lecturers must do. Credentials like the student numbers, staff numbers, passwords and login details being used when logging in to for different functions are the form of tracing the identifiability and make the user accountable for using the college systems. When a lecturer or a support staff must log in to the system to capture marks, the credentials must be used and thus cannot just capture or change marks anyhow as the systems are monitored. As Lerner and Tetlock (1999) posit, this identifiability makes it difficult for officials to commit unethical practices as they know they are being monitored and they have to account in the end.

(b) Expectation of evaluation

As part of accountability, one's performance is assessed by another according to some rules as prescribed by different organisations (Frink & Klimoski, 2004). As part of accountability, evaluation offers a regular mechanism to confront officials with information about their own functioning and forces them to reflect on the successes and failures of their guidelines. TVET colleges, like any other education institution, have policies that guide workers and are to be followed by all staff. Campus managers, lecturers, all other officials and even students have some accountability; hence they are all evaluated on their performance using the related guidelines and policies. As Peter (2019) would note, social forms of accountability are always of help in creating checks and balances and keeping workers on the tiptoe perceiving that their decisions or actions will be evaluated either internally or externally resulting in either rewards or sanctions.

Inherent to accountability is the expectation of evaluation such that the occurrence of evaluation should always be expected to occur (Hallie, Frink & Buckley, 2017). Although Hallie, *et.al.*, (2017) strongly believe that evaluation is one characteristic of accountability, Lerner and Tetlock (1999) argue that accountability is more than the expectation of evaluation, instead actors (campus

managers and lecturers) should believe that from time to time, some accountability and evaluation may be required. At this point, they should be positioning themselves to defend their decisions and actions in the event that they might be subject to evaluation. As part of TVET colleges' evaluation processes, there are procedures like moderation, monitoring and evaluation that must take place where the DHET officially evaluates the operations. The studies conducted by Nzoyiya (2019) discovered that TVET colleges still face monumental failure in the implementation of programmes like strategic planning and the study recommended further evaluation on this aspect as part of colleges' accountability. Evaluation through IQMS for lecturers and support staff through PMDS is part of the procedure to evaluate the performance of the staff. Campus managers should ensure that this takes place whereby each staff member accounts for their performance in that academic period. According to Sithole, Wissink and Chiwawa (2020), since the government demands accountability from TVET colleges, performance evaluation and auditing have to be conducted to increase proper controls and make managers accountable.

(c) Awareness of monitoring

As part of accountability, Vance, *et. al.*, (2015) contend that being monitored and awareness of monitoring is a user's state of active cognition that his systems-related work is monitored by all relevant stakeholders. Additionally, Vance, *et.al.*, (2015) contextualise monitoring as part of organisational security where they minimise the abuse of resources. According to Schwella (2015), before organisations can successfully monitor their employees, the employers are required to define and demarcate the duties, powers and functions of employees in such a way that their performance can be effectively monitored and evaluated. TVET colleges have different systems of monitoring different operations which campus managers, other managers and even other interested bodies in different hierarchies can use. In TVET colleges, the lecturers have plans that need to be monitored if the implementation is done correctly, there are moderation processes, class visits, and file supervision. All these are done by relevant managers and the management plans are drawn and shared to raise awareness of monitoring. As Schwella (2015) has mentioned, employees need to be made aware of the monitoring process so that they prepare themselves and be able to account for their performances. This also assists the supervisor in applying relevant consequences. In Peter's (2019) view, since accountability is seen as a relationship of power, supervisors can

impose penalties for poor performance, and that is only possible if the duties are monitored well, and employees are aware of the monitoring process.

(d)Social presence

Social awareness which is an awareness of other users in the system which Frink and Klimoski (2004) refer to as internal and external audiences. Since campus managers and lecturers are supposed to be accountable for everything, their daily duties are monitored, evaluated and there are so many TVET stakeholders in their workspace that will access the information they are accountable for. At the heart of education, lies accountability (Malena & McNeil, 2010). This is echoed by argument raised by Elmore (2004) who contends that in education, accountability for students` performance is one of the prominent issues each education institution should emphasise. Campus managers and lecturers need to remember that they have the responsibility to remain ethical and do their work well and carry out their tasks to the letter of the law and remain answerable to their students, the campus and college societies.

3.3.4 Transparency theory

The principle of transparency is regarded as of fundamental importance and a democratic right to all institutions (Fox, 2007; Buijze, 2013; Schnackenberg & Tomlison, 2014). This transparency concept has to do with the free flow of information which must be presented in such a way that it is understandable by all interested parties, in this case, students (Fox, 2007; Vyas-Doorgapersad & Can Aktan, 2017). According to Moura e S`a, Lourenco and Papadimitriou (2016), transparency is a quality management priority and a major concern for different fields in organisations since it provides access to information as also enshrined in the Constitution. According to the Constitution, “Everyone has the right to access to any information held by another person and that is required for the exercise or protection of any rights” (RSA, 1996:15). Staff and students of TVET colleges have the fundamental right to access information that informs them about their daily activities.

Albu (2014) suggests that the characteristics of a transparent workplace should involve the communication of organisational goals with clarity and honesty, regular feedback and respect for superior opinions. This is echoed by Wehmeier and Raaz (2012) who confirm that workplace transparency is not only important among co-workers, but it is a key to maintaining a healthy relationship between managers and their employees.

The study is attempting to explore ethical leadership, accountability and transparency. Literature confirms the existence of a great link between ethical leadership, accountability and transparency is important in the strengthening of a value system within the public service and promoting good ethical conduct among public office bearers (Frink & Klimoski, 2004; Fox, 2007; Wehmeier & Raaz, 2012). If implemented accordingly, it has the potential to improve the conduct of office bearers because they know that their actions are constantly being scrutinised (Wehmeier & Raaz, 2012).

Through transparent processes, accountability becomes easy and manageable. Transparency and openness encourage good performance, assist in reducing corruption, and enhance accountability (Grimmerlikhijzen, 2012; Park & Blenkinsopp, 2011). In addition, Park and Blenkinsopp (2011) concede that openness and transparency work as regulatory mechanisms to reveal what is hidden. However, they caution that there are boundaries of openness and transparency, such as the “violation of privacy, the revelation of sensitive information, and misinformation and propaganda” (Park & Blenkinsopp, 2011: 260).

They echo the same sentiments with Schnackenberg & Tomlison (2014) who state that in educational institutions like TVET colleges, transparency is a prerequisite to enhance participation and collaboration in line with the ethical climate. The provision of access to information is one of the fundamental rights that are enshrined in the Constitution. Section 41 (1) C of The Constitution provides that all government spheres must provide effective, transparent and accountable government for the country as a whole (RSA, 1996). Likewise, campus managers and lecturers as part of the entire college institution should be transparent in terms of information that needs to be shared. This is in line with the Batho Pele principles.

Buijze (2013) introduced Six Faces of Transparency: judicial protection; rights to defense legal certainty; sound administration; improvement of quality of decisions; accessibility to information; democracy; increasing trust and legitimacy and realising individual rights. This study will utilise only a few to understand transparency namely: democracy, accessibility to information and increasing trust and legitimacy.

(a) Democracy

According to Buijze (2013), transparency contributes to democracy. As Buijze (2013) postulates, the availability of information can fuel the public debate and helps with the process of will

information which in turn facilitates public information (Buijze, 2013; Schnackenberg & Tomlison, 2014; Tavares & Da Cruz, 2017). When public institutions like TVET colleges establish transparency measures, the action enables the public (especially students) to gain information (Flyverbom, 2016), which then compels campus managers and lecturers to disclose information to the relevant stakeholders, especially students, to enhance trust. Albu (2014); Moura e S`a, *et. al.*, (2016) assert that educational institutions face increasing pressures to be more open and communicate more with stakeholders. Likewise, campus managers and lecturers should be open to the stakeholders and communicate their plans. When transparency exists, more ethical behavior can be improved as the quality of the campus managers and lecturers' work is checked and they know they are being watched.

(b) Increasing trust and legitimacy

Transparency is often thought to promote the legitimacy of institutions as well as the trust of citizens in them (Costes, Hopbach, Kekalainen, Van Ijperen & Walsh, 2010). The increase in legitimacy improves the efficiency of the institutions as people will be more inclined to accept their decisions. Buijze (2013) contends that transparency contributes to legitimacy and increases faith in public institutions. I agree with this notion as it can be applied in TVET colleges where campus managers and lecturers can promote the legitimacy of the institution and in return earn the trust of its citizens: the students and parents amongst others (Buijze, 2013). As part of ethical leadership, campus managers and lecturers should be very transparent in everything they do so that the citizens, which is mostly the students, can easily accept their decisions. Costes, *et. al.*, (2010); Moura e Sa (2016) believe that educational institutions like TVET colleges have systems of transparency regarding the quality of individual study programs in different faculties.

(c) Realising individual rights

Buijze (2013) contends that transparency contributes to the realisation of many social rights in several ways like education. It empowers people and enables them to make better decisions with regards to things like education. In relation to ethical leadership, transparency in the TVET colleges is vital in terms of assisting students in realising their individual rights. That is why it is recommended that campus managers and lecturers should be transparent enough and give

information and communicate with their students to assist them in realising their goals (Buijze, 2013).

3.4 Conclusion

This chapter commenced with discussing in-depth presentation of the theoretical orientation of the study. This was followed by the discussion of ethical leadership theories namely: Multiple Ethical Paradigms theory utilising Shapiro and Stefkovich (2011) and Khoza`s (2011) *Attuned (Ubuntu)* leadership theory. Further, I presented Lerner and Tetlock`s (1999) Accountability theory and lastly discussed Buijze`s (2015) Transparency theory. As the different theoretical models were discussed, I outlined how they relate to the phenomenon studied.

Finally, the next chapter discusses the research design and methodology carefully chosen to guide the entire study.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

The previous chapter presented the theories underpinning the study on ethical leadership in the TVET college campuses. These were: Shapiro and Stefkovich's (2011) Multiple Ethical Paradigm; Khoza's (2011) *Ubuntu* (Attuned Leadership or African Humanism) theory; Lerner and Tetlock's (1999) Accountability theory and Buijze's (2013) Transparency theory. In this chapter, I present and discuss at length the different aspects of the research design and methodology that were adopted for this qualitative case study. Justification and rationale for all actions taken and decisions made are justified. I show how the research design of the study unfolded by describing its location as well as the sampling methods used and justifications thereof. I then present access issues followed by the descriptions of the data generation methods and how the generated data was analysed. The rationale for using each method is also discussed. Lastly, I discuss the issues of trustworthiness and ethical considerations of the study.

4.2 Research paradigm

For any research project conducted in human sciences, the paradigmatic position of the study has to be declared (Bertram & Christiansen, 2020). An American philosopher, Thomas Kuhn first used the term “paradigm” in 1962 to refer to a set of beliefs and practices that guide a field (Kivunja & Kuyini, 2017). Although there are various descriptions of a research paradigm, normally, there is a general consensus amongst scholars about what a research paradigm is. For instance, Babbie (2007); Nieuwenhuis (2010); Maree (2019); Rehman and Alharthi (2016); Siddiqui (2019) concur that this is a set of logically related assumptions, propositions, or concepts and a basic set of beliefs and assumptions that orient thinking and research and also explain about how things work whereby a researcher interprets the world according to the context of the subject and the questions being asked. The notion is echoed by Lincoln and Guba (1985); Moyo, Modiba and Simwa (2015); Schwandt (2015) who concur that a paradigm refers to how we view the world, how the world knowledge is gained and what we perceive as the real truth. Additionally, through the lenses of Du Plooy-Cilliers, Davis & Bezuidenhout (2016), the research paradigm is viewed as a general perspective, a manner of breaking down the complexity of the real world that shapes the study

Bakkabulindi (2015: 21) simply summarises research paradigm as “a sort” of camp to which a researcher belongs in terms of assumptions, propositions, thinking and approach to research. Likewise, De Vos, Strydom, Fouché and Delport (2013) believe that a research paradigm influences how the researcher views and interprets material about reality and guides the consequent action to be taken. Paradigms are thus important in research because they are the philosophical bases that dictate what is acceptable to research, what should be done, how should it be done and how results should be interpreted (Bertram & Christiansen, 2020; Du Plooy-Cilliers, *et. al.*, 2016).

Many researchers like Bertram and Christiansen (2020); Creswell (2013); Lincoln and Guba (1985); Moyo, *et. al.*, (2015); Nieuwenhuis (2012); Patel (2015); Schwandt (2015) are of the view that there are many research paradigms, but three dominant and widely used in research are positivism, interpretivism and pragmatism paradigms. Each of the three dominant paradigms implies a different way of understanding and interpreting knowledge. The interpretive paradigm endeavours to pick up human experience in the world and is also based on different beliefs and purposes (Cohen, *et. al.*, 2018; Meyiwa, 2015). According to Mack (2010), the interpretive paradigm's test cannot be observed objectively from the outside, rather it should be observed from the inside through the participants' direct interest. Sharp (2013) also concurs and advances an argument that the interpretivist's view holds an understanding that study participants do not have pre-installed knowledge about the topic, instead, Leavy (2017) admits that it examines and prioritises how people engage in processes of constructing and reconstructing meanings through daily interactions. When working within this paradigm, attention is drawn to people's patterns of interaction and the interpretive processes by which they assign meanings to events and situations (Meyiwa, 2015). Paradigmatically, this study employs an interpretivism approach because it aims to understand the human experience of the world by relying on the views of participants of the situation being studied (Du Plooy-Cilliers, *et. al.*, 2016). Contrary to positivism, the interpretive paradigm seeks to understand the world in terms of its actors and holds that there are multiple truths to a single experience as each person's experience is different from the other (Mack, 2010). This simply means that people interpret events based on their own meanings (Mack, 2010). This paradigm examines how people engage in processes of constructing and reconstructing meanings through daily interactions. Agreeing with this notion are Cohen, *et. al.*, (2018); Knowles, Nieuwenhuis and Smit (2009); Lincoln and Guba (1985) who also contend that interpretivists assume that there are multiple truths, and these truths are subjective and socially constructed. The

choice of using this paradigm is an assumption that participants, campus managers and lecturers, have their varied multiple truths about the practices of ethical leadership in this researched TVET college.

According to Rehman and Alharti (2016); Scotland (2012), there are four basic beliefs and fundamental concepts that constitute the research paradigms and make philosophical assumptions about knowledge: *ontology*, *epistemology*, *axiology* and *methodology*. As Neumann (2011) notes, all these fundamental concepts should be taken into consideration before, during and after any study. Kivunja and Kuyini (2017) advise researchers to have a firm understanding of all these elements as they comprise basic assumptions, beliefs, knowledge, norms and values that each paradigm holds, which will, in turn, guide their research. According to Bertram and Christiansen (2020), *ontology* is our beliefs about the nature or form of the social world, the reality and different views on what the truth is whereas Mack (2010: 5) postulates that *ontologists* study “what we mean when we say something exists”. Researchers choose a paradigm based on their answers to questions such as what is the nature of reality? what is known about that reality? (Neumann, 2011). We find these kinds of questions to be *ontological* in the sense that they go deeper into basic fundamentals about the nature of reality as sought to be understood by humans (Bertram & Christiansen, 2020; Du Plooy-Cilliers, *et. al.*, 2016). In other words, *ontological* assumptions are a participant’s worldview of reality. The *ontological* assumption in relation to this study is that there are multiple realities for various participants as they also bring their worldviews to the conversations with the researcher and attach different meanings to them. This therefore means that the concept of ethical leadership in the researched TVET college may be understood and enacted differently by campus managers and lecturers who participated in the research (Du Plooy-Cilliers, *et.al.*, 2016).

As far as *epistemology* is concerned, Meyiwa (2015:80) sees it as “...the claims made about the ways in which knowledge of reality can be gained and also what can be regarded as knowledge”. Cohen, *et. al.*, (2018); Du Plooy-Cilliers *et. al.*, (2016); Nieuwenhuis (2010); Maree (2019) concur that *epistemology* concerns our beliefs on how we know what we assume to be real, knowers and the know and methodology and that it is our basic beliefs about knowledge and relationship between the knower and the known. In the same token, Bakkabulindi (2015:23) further contends that “*epistemology* relates to how a researcher comes to know and constitutes that knowledge”. In

other words, as Cohen, *et.al.*, (2018); Maree (2019); Rehman and Alharthi (2016) would assert, at the centre of epistemology lies the frame of reference for obtaining and communicating knowledge to readers. In essence, if a singular verifiable truth is assumed, then that verifying person should be able to discover how things really are (Rehman & Alharthi, 2016). On the basis of these views, I fully concur with Ormston, Spencer, Barnard and Snape (2013) when they argue that it is important to acknowledge that there is no possibility of the existence of a single way of conducting qualitative research.

Axiology is the fundamental beliefs about the role of values, value judgments and the researcher's position (Bakkabulindi, 2015; Wayhuni, 2012). It is concerned with "ethics in research and it involves the researcher's stance in relation to the subjects being studied and the role of values in the research" (Wayhuni, 2012: 69) which gives us insight into what is valued within a particular paradigm (Du Plooy-Cilliers, *et.al.*, 2016).

Lastly, *methodology* outlines the process through which the researcher has come to understand the phenomenon being studied (Bertram & Christiansen, 2020). This concerns the best strategies researchers utilise in gaining knowledge about the world (Bertram & Christiansen, 2020; Creswell, 2013; Hartas, 2010; Mack, 2010). Further, Rehman and Alharthi (2016) refer to methodology as a strategic plan of action or process that informs one's choices of methods to be employed in that particular study. It is important for the researchers to note that the choice of methodology is influenced by an understanding of the other paradigm elements (*ontology*, *epistemology* and *axiology*) (Bertram & Christiansen, 2020). These methods include data gathering, sampled participants, instruments and data analysis. According to Kivunja and Kuyini (2017), *methodology* articulates the logic of the systematic process followed when the research project is being conducted. It simply means the researcher is concerned about how she/ he should go about obtaining the desired data, knowledge and understanding that will enable them to answer the research questions (Du Plooy-Cilliers, *et.al.*, 2016).

4.3 Research design

A research design is developed by a researcher once she or he has identified a research question (Bertram & Christiansen, 2020). This design is meant to serve as a foundation that maps out the direction research has to pursue toward its successful completion (De Vos, *et.al.*, 2013; Lincoln & Guba, 1995; Maree, 2019). A research design is the orderly organisation of all the research

activities that are linked and in coherence with each other to answer the research question and enhance the validity of the study (Creswell, 2013; Cohen, *et. al.*, 2018).

Likewise, Bertram and Christiansen (2020); De Vos, *et. al.*, (2013); Punch (2011; Van Wyk and Taole (2015) view a research design as a detailed plan of events that includes all of the issues and decisions that a researcher makes in planning and executing a research project, from identifying the problem to selecting a paradigm, methodology, research instruments, and population, and systematically generating and analysing data, to reporting and publishing the study's findings. Consequently, it corresponds to Creswell's (2013) definition of research design as the complete research process, beginning with the identification of a problem and ending with the formulation of research questions and the final report. The study design, according to Lincoln and Guba (1994) and Maree (2019), is a well-thought-out plan that outlines all of the processes. In a similar vein, Leedy and Ormond (2013:74) define research design as "a general method for solving a research challenge." In other words, Punch (2011) views it as a study's overall design, providing directions and ideas for what will be studied. That is why, according to Du Plooy-Cilliers *et. al.*, (2016), the research design is informed by all the orderly research activities linked and in coherence with each other to respond to the research questions and enhance the credibility of the study. Bailey (2007) adds to this idea by submitting in developing a research design, the researcher must decide on the research's objective as well as the context in which it will be conducted.

Creswell (2014) expands on the term, claiming that research design has three sorts of research approaches: qualitative, quantitative, and mixed methodologies, all of which provide a distinct direction for the research's purpose and procedures. Cohen, *et. al.*, (2018); Nieuwenhuis (2010); Van Wyk and Taole (2015) identify various designs in research such as experiment, survey, action research, ethnography and case study. A researcher's choice of approach is informed by the research designs and methodologies that that particular study adopts.

Van Wyk and Taole (2015) emphasise the necessity of researchers deciding early on which of the study designs they intend to use, however, Creswell (2014) cautions novice researchers against using more than one strategy. As a novice researcher, I chose to follow Creswell's (2014) advice and adopted qualitative case study research.

Creswell (2014) further avers that a case study is a qualitative research approach wherein the investigator explores a bounded system through detailed in-depth data generation involving

multiple sources of information. Researchers adopting case study methods like me, embark on an attempt to understand a studied phenomenon within specific circumstances since it allows a deep exploration within a natural context (Du Plooy-Cilliers, *et.al.*, 2016). Rule and John (2011) and Du Plooy-Cilliers, *et. al.*, (2016) further argue that case study research is useful for studying rare or complex realities with real-life and real-world contexts such as the successes and failures of organisations. The real-life context in this study comprises the conceptualisation and perceptions of the principles and values of ethical leadership in leading, managing and teaching at the researched TVET college in the context of *New Dawn/ Thuma Mina* and how campus managers and lecturers practice this in executing their daily duties. As a result, on the basis that ethical leadership appears to be unpopular in many public institutions including TVET colleges, a case study design was more appropriate for this study. Since Cohen, *et. al.*, (2018) describe a case study as an investigation that provides clarity on how people in a particular situation feel, this makes this approach strongly relevant to the study since campus managers and lecturers provide how they conceptualise and practice ethical leadership in executing their daily duties. The choice of case study design assisted in gathering information about the real-life experiences of campus managers and lecturers (Cohen, *et. al.*, 2018; Du Plooy- Cilliers, *et. al.*, 2016). Another factor that contributed to adopting the case study design was that the intention of this study was to gain data through describing and interpreting the opinions, feelings, practices, conceptualisation and documents in order to obtain a full understanding of the reality of ethical leadership from the participants' point of view (Maree, 2019).

As explained by Rule and John (2011), in this study, the case was five campuses of one TVET college in KwaZulu-Natal, which is the case of five campus managers' and fifteen lecturers' conceptualisation, experiences and practices of ethical leadership. This was not the case for all campus managers and lecturers in all TVET colleges across the country. Therefore, the findings that were produced by the study may not be generalised to all TVET colleges or with all documents on campus, campus managers and lecturers but only to the cases of analysis which were the participating campus managers and lecturers in the sampled campuses.

I deliberately adopted the case study design as it would allow me to gather data within real-life experiences and the natural setting of campus managers and lecturers. The reviewed literature confirms that there is a lot of unethical conduct in some TVET colleges among college officials

including lecturers (Matenda, 2020; Motheran, 2019). It was therefore imperative to interact with the participants on their campuses to understand the extent of unethical leadership and its implications for teaching and learning. Since this case study focused on a specific situation, ethical leadership, it offered insights into the cases being studied and thus provided me, as a researcher, an opportunity to interview participants in their situations (campuses) and get their in-depth understanding of the studied phenomenon. Nieuwenhuis (2010) asserts that case studies strive towards a holistic understanding of how participants relate to and interact with each other in a specific situation and that they strive to better comprehend the complexities of a particular situation. For the purpose of this study, my choice of a case assisted me in understanding and gaining deeper insight into how campus managers and lecturers conceptualise and practice ethical leadership when executing their daily duties.

4. 4 Research Methodology

Although there is no universal agreement as to what researchers mean by ‘methodology’, authors such as Gough (2002); Bantwini and Arowolo (2015) concur that it is part of the overall epistemological approach that is adopted by the study since it is regarded as a useful instrument for understanding the phenomenon under study. Henning, Van Rensburg and Smit (2004:36) view it as a “coherent group of methods complementing one another “with the ability to “deliver generated data and findings that suit the research questions and objectives”. On another angle, Maree (2019) defines research methodology as strategies or techniques employed by researchers during sampling, data generation, data analysis up to findings. Cohen, *et. al.*, (2018) concur since they view it as a variety of approaches adopted by researchers.

As has been previously alluded to above, there are three broad research approaches that researchers normally adopt to conduct their studies. These are qualitative, quantitative and mixed methods (Bertram & Christiansen, 2020; Cohen, *et. al.*, 2018; Creswell, 2014; Rule & John, 2011). It is therefore imperative that I examine these methods to qualify my choice of methodology. In this study, I attempted to understand ethical leadership as practiced by campus managers and lecturers on their campuses. This resonated well with a qualitative research approach which assumes that there are multiple construed realities meaning that people understand things differently based on their experiences and also allows for different interpretations of the phenomenon under investigation (Cohen, *et. al.*, 2018). This is contrary to the quantitative approach which deals more

with statistics, figures numerical inputs and data outputs thus becoming inappropriate to this study which explores ethical leadership conceptualisation, practices and challenges in a TVET college. The combination of both quantitative and qualitative research in a study is called mixed methods (Cohen, *et. al.*, 2018). Since the study sought to explore and understand the experiences and perceptions of campus managers` and lecturers` ethical leadership when leading and teaching in a TVET college, the qualitative approach became the best fit for this study.

4.4.1 Qualitative Research

For the purpose of this study, a qualitative research approach was adopted which is concerned with developing explanations about the complex nature of a social phenomenon (De Vos, *et.al.*, 2013). The qualitative approach intends to understand a complex reality and the meaning of actions in a given context (Querios, Faria & Almeida, 2013). Merriam and Tisdell (2016); Cohen, *et.al.*, (2018) further state that this approach allows for the researcher to understand the participants in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings. Additionally, qualitative research is broadly viewed as “an umbrella term covering an array of interpretive techniques which seek to describe, decode and translate certain naturally occurring phenomena in the social world” (Merriam & Tisdell, 2016:7). Basically, qualitative researchers are interested in understanding the meaning people have constructed; that is, how people make sense of their world and the experiences they have in the world (Merriam & Tisdell, 2016). In this study, I wanted to obtain an in-depth understanding of the participants` conceptualisation of ethical leadership and how they apply these principles when executing their daily duties.

4.4.2 Research sampling

From the interpretivist`s point of view, research can never be only objectively observed from the outside; rather, it should be observed from the inside through the direct and lived experiences of the participants (Mack, 2010). The process of selecting pertinent sites and participants in a research inquiry is referred to as sampling (Maree, 2019; Okeke & Van Wyk, 2015). Du Plooy-Cilliers, *et.al.*, (2016) extend by saying that identifying the research site and people to participate in the study is done through the sampling process. Merriam and Tisdell (2016) aver that within every study, different research sites could be visited, activities that could be observed, people that could be interviewed and even documents that could be reviewed. This concurs with De Vos, *et. al.*, `s (2013) assertion that a sample comprises elements of the population considered for actual inclusion

in the study which is a process that may involve the selection of individuals, a group, or a site within which the phenomenon under investigation is taking place. That is why Patton (2015) postulates that there is a multiplicity of different research strategies for selecting data-rich cases (participants or units of analysis) in qualitative studies. Bertram and Christiansen (2020); Du Plooy-Cilliers, *et.al.*, (2016); Maree (2019); Okeke and Van Wyk (2015) add that sampling is effective because it seeks to link the findings from a selection of participants. Creswell (2014) suggests that it is important in qualitative research to select sites and participants that will best assist the researcher in understanding the problem and the research question. It is thus clear that the researchers are required to make explicit decisions during the sampling process with the intention of selecting participants that are fit for the study and display the set of characteristics speaking directly to the issue under investigation and research questions. According to this study, a sample is a portion of a population of campus managers and lecturers who work in one TVET college in KwaZulu-Natal. The study intended to explore ethical leadership in one TVET college which made it a small-scale study.

According to Cohen, *et. al.*, (2018); Creswell (2014); Merriam and Tisdell (2016), several sampling techniques can be employed in research. However, non-probability sampling is the common method of choice for most qualitative research (Merriam & Tisdell, 2016). Non-probability sampling has various samples such as convenience sampling, quota sampling, dimensional sampling, snowball sampling and purposive sampling. Consequently, since this was a qualitative study, it followed what Bertram and Christiansen (2020) and Cohen, *et. al.*, (2018) describe as purposive and convenience sampling. The participants were selected through purposive sampling. Resonating with De Vos, *et. al.*, (2013) is Maree (2019) refers to purposive sampling as an overt selection of individuals characterised as possibly possessing the knowledge relevant to the studied phenomena. In other words, Bertram and Christiansen (2020) maintain that purposive sampling simply means that the researcher makes specific choices about which individuals, groups or objects to include in the sample. By doing this, the researcher selects the participants with a highly significant character for their behaviour for which research questions were appropriate in terms of the contexts which are important for the research, the time periods that would be needed and the interest of the researcher. Merriam and Tisdell (2016) concur by stating that researchers employ purposive sampling based on the assumption that they want to discover, understand and even gain insight into the phenomenon under investigation.

Rule and John (2011) echo the same sentiments with this view since they state that in purposive sampling, the researcher selects research participants deliberately because of their suitability in advancing the purpose of the research. De Vos, *et. al.*, (2013); Leavy (2017); Okeke and Van Wyk (2017) also refer to this as a judgmental sampling as it is purely on the researcher's personal judgment that research participants and settings are selected which also affords the study access to knowledgeable people (Cohen, *et.al.*, 2018; Nieuwenhuis, 2013). Additionally, Leavy (2017) is of the view that the researcher's choice or judgment of using purposive sampling is based on the premise that seeking out the best cases for the study produces the best data and research results are a direct result of the sampled cases. Consequently, to illuminate the practices of ethical leadership in this TVET college, the participants: campus managers and lecturers were sampled to share their experiences, perceptions, practices and challenges of ethical leadership. Although purposive sampling would provide rich information to the study, I was aware that it lacked tremendously in terms of providing breadth to the study (Leavy, 2017; Merriam & Tisdell, 2006; Teddlie & Yu, 2007). Nevertheless, I still chose purposive sampling because I believed that through it, I could seek information-rich and knowledgeable key participants to obtain relevant data for the research process (Patton, 2015).

I selected five campuses of one TVET college to understand if there were patterns of ethical leadership practices in these campuses. Further, the said campuses were selected for convenience purposes. In addition to purposive sampling, I also had to adopt convenience sampling which is, in Bertram and Christiansen's (2020) and Du Plooy-Cilliers, *et. al.*, 's (2016) views, it is an act by the researcher to select a sample that would be nearer, easy or conveniently available for him or her to reach. The main purpose of adopting a convenient population technique was to generate rich data from these participants who are campus managers and lecturers. Further, this type of sampling assists with generating information-rich data that would have not been possible with other sampling methods (Cohen, *et.al.*, 2018). I was familiar with the area where the research was to be conducted and it was very close to my workplace. This then afforded me cheaper and easier access to campuses to generate data. I was aware that these campuses and participants were not representatives of all TVET college campuses, campus managers and lecturers, but they were only representing themselves (Bertram & Christiansen, 2020; Cohen, *et. al.*, 2018; Creswell, 2014).

As alluded to previously, the research was conducted on five campuses located within Durban in KwaZulu-Natal. I purposely selected these five out of seven campuses on the basis that they are engulfed/ riddled with a lot of ethical issues like disciplinary and even dismissal of the staff as elucidated in the first chapter. From each campus, I selected a campus manager and five lecturers and were conveniently and purposefully selected to get their views, perceptions, experiences and understanding of ethical leadership at their respective campuses. I had hoped that a small group of participants would be easy to manage and would assist me in getting multiple truths pertaining to the enactment or non-enactment of ethical leadership in this TVET college. Understandably, the inclusion of post-level one lecturers was an attempt to triangulate information that was offered by the campus managers in terms of the enactment and also the challenges of ethical leadership. Both purposive and convenience sampling strategies assisted me in understanding the participants' conceptualisation and practices of ethical leadership in this particular TVET college and also whether or not ethical leadership is enacted.

4.4.3 Data generation methods

In this section, I present and discuss the methods and instruments I utilised to generate data. In any research, data generation is one of the most important aspects to get to the findings. Schwandt (2015) defines data generation methods as techniques that researchers use to generate and analyse data. Researchers like De Vos, *et. al.*, (2013) and Du Plooy-Cilliers, *et. al.*, (2016) contend that the ontological, epistemological and methodological stance researchers take influences the choice of data generation methods and instruments they will use to generate data. The view is echoed by Bertram and Christiansen (2020); Merriam and Tisdell (2016) who concur that the data generation methods to be employed in the study are greatly influenced by research questions, researcher's theoretical orientation, sample selected and research design and paradigms.

Likewise, Kumar (2011) concurs that the purpose of the study, the availability of resources as well as the skills possessed by the researcher influence the choice of the data generation strategy (method). Kumar (2011) further argues that the socio-economic and demographic characteristics of the study population play a crucial role in the selection of a data generation method.

There are different data generation methods that are used in research and each of these methods is rooted in different assumptions about *ontology*, *epistemology* and *methodology*. However, the most frequently used methods in educational research are questionnaires, surveys, interviews, document

reviews, observation and testing (Du Plooy-Cilliers, *et.al.*, 2016). It is for this reason that Bertram and Christiansen (2020) alert researchers to choose the methods that will be most effective in obtaining the information they need to answer the research questions and linked to the research paradigm they chose, such methods that should be time-saving and cost-effective. Du Plooy-Cilliers, *et.al.*, (2016) caution researchers to be careful when generating data because if data is incorrectly generated, it may lead to invalid results and findings. According to Cohen, *et. al.*, (2018); De Vos, *et. al.*, (2013); Du Plooy-Cilliers, *et. al.*, (2016), qualitative researchers rely mostly on generating data through the utilisation of interviews, questionnaires, documents review and observation. Check and Schutt (2012) are of the view that case studies focus on the use of multiple data sources, which assists in triangulation to ensure data credibility. The sentiment is echoed by Yin (2014) who maintains that a good case study benefits a lot from having multiple sources of data. I am also of the same view since in this study I employed semi-structured interviews from the campus managers and lecturers and also document reviews as data generation methods and both methods are discussed in detail below.

4.4.3.1 Interviews

Interviews continue to be the most common and popular data-generating technique in qualitative research and are the familiar strategy for asking participants about their own experiences (Bertram & Christiansen, 2020; Moriarty, 2011). According to Maree (2019), the interview is defined as a professional two-way face-to-face direct conversation whereby the researcher poses interview questions to the participant with the aim of generating data and learning more about their views, beliefs, opinions and even behaviours. Adding to that are Brinkmann and Kvale (2015) and Cohen, *et. al.*, (2018) who further define an interview as an interchange of views between two or more people on a topic of mutual interest where parties exchange ideas and build rapport. Unlike the spontaneous exchange of views in everyday conversations, Brinkman and Kvale (2015) concede that a research interview is that conversation that has a structure and a purpose. The purpose of the interviews is to obtain rich descriptive data that will assist the researcher in understanding the participants' construction of knowledge and social reality (Maree, 2019). According to Cohen, *et. al.*, (2018), the use of interviews in research represents a move towards regarding knowledge as generated between humans, often through conversations, compared to requesting people to complete a questionnaire, take a test or do some experimental work. Wayhuni (2012) regards

interviews as a more natural way of interacting because they allow interviewees to share their views, stories and experiences on the phenomenon under review, and so they fit well with the interpretive approach.

There are different kinds of interviews that researchers can choose from to generate data. Each of these ways is linked to a particular research paradigm because of its assumptions. Some of them are open-ended; structured; semi-structured and focus group interviews (Cohen, *et. al.*, 2018; Maree, 2019; Merriam & Tisdell, 2016). An open-ended interview is usually in a form of a discussion with the purpose that the researcher explores with the participants regarding his own views and beliefs about certain events or phenomena (Nieuwenhuis, 2012). On the other hand, semi-structured interviews can be used in research to corroborate data emerging from other data sources while structured interviews are normally used in multiple case studies or larger sample groups to ensure consistency (Bertram & Christiansen, 2020). Structured interviews are frequently employed in multiple case studies where consistency is sought however, they tend to inhibit probing if they are overly structured (Nieuwenhuis, 2012). Lastly, a focus group interview is defined by Du Plooy-Cilliers, *et.al.*, (2016) as a purposive group interview on a specific topic that takes place between a selected number of individuals with a common interest and background, who are simultaneously interviewed by the facilitator.

This study adopted semi-structured face-to-face interviews which were conducted with five campus managers and fifteen lecturers of five different campuses. To find more data about ethical leadership, interviews were also conducted with lecturers to triangulate data derived from campus managers' interviews (Bertram & Christiansen, 2020; Creswell, 2013; Okeke & Van Wyk, 2017). Semi-structured interviews have a set of pre-arranged questions whereas it opens a space for probing and clarity-seeking questions (Cohen, *et. al.*, 2018; Nieuwenhuis, 2014). In the same line of thought is Okeke and Van Wyk (2017) who define semi-structured interviews as guided interviews which allow flexibility within the discussion for the interviewer to probe further. Semi-structured interviews were suitable for this interpretive qualitative case study which sought to understand the experiences and lived meanings of the participants about ethical leadership. As much as these interviews demand more from the research participants, I still chose these since they are trusted for producing rich data as compared to other interviews (Leavy, 2017; Moriarty, 2011). Leavy (2017: 141) posits that the use of semi-structured interviews “.... creates an atmosphere

where the interviewer allows the interviewee to talk freely, is clearly understood and they ask questions that encourage participants to open up their attitudes”. I also wanted the participants to open up and talk freely about their experiences and practices or lack of ethical leadership.

I had direct interaction with all selected campus managers and lecturers with an average length of about 30-45 minutes on their respective campuses. I had to ensure that they are not too long because, as suggested by Patton (2015), long interviews may decrease the quality of responses. Interview schedules were crafted beforehand so that I would explicitly think about what to cover in the interviews (Greef, 2010). I as a researcher had to meet with on the agreed upon date, time and venue with the participants. Leavy (2017) warns that before an interview takes place, the researcher should inform the participants about the study details and give assurance about ethical principles, such as anonymity and confidentiality. From the onset, I established if the participants had understood the contents of the interview guide and whether the consent forms were signed.

At my request, all participants permitted the interviews to be tape-recorded, and I, at a later stage, transcribed all these recordings, which gave me a chance to be actively involved during the interviews. I had to assure the participants that the recorded data would be used only for this research purposes and to ensure that their stories were not misrepresented. Since I tape-recorded these interviews, it assisted me in identifying gaps that were closed through follow-up interviews (Maree, 2019). I used an interview guide to assist with the structure and sequence of the questions. This interview guide was used as a guide only, and participants were encouraged to reveal as much information as they could on the subject of ethical leadership. I also took notes during interviews in order to supplement the recordings that were taken during these interviews. The semi-structured interviews allowed me to seek clarity during the interview process. Guided by this assertion, I probed deeper into the participants` responses which made them feel relaxed engaging in the discussion to elicit more information (Cohen, *et.al.*, 2018; Nieuwenhuis, 2012). Further, I shared the summary of the digitally voice-recorded responses with the participants to allow their reactions (member checking), comment and validate if their responses were captured correctly (Lincoln & Guba, 1985).

4.4.3.2 Documents Review

As mentioned previously, the second data generating technique employed in this study was documents review. Documents are supplemental information and are often used in qualitative case studies to supplement data that was generated from primary data generation methods such as interviews and or observations (Bertram & Christiansen, 2020; Nieuwenhuis, 2014). To substantiate the data generated during interviews, I utilised the documents review approach. Documents review is utilising different types of written documents that contain relevant data and are reviewed and analysed to assist in providing clarity in understanding the phenomenon under investigation (De Vos, *et. al.*, 2013; Maree, 2019). De Vos, *et. al.*, (2013) and Nieuwenhuis (2014) argue that documents entail any written proof giving information about the investigated phenomena at hand and they are existent with or without research being conducted as they are produced for institutions` specific purposes. According to Merriam and Tisdell (2016), documents refer to the printed and other materials relevant to a study which may be materials existing naturally in the contexts of the study against researcher-generated documents.

Maree (2019) suggests that if a researcher is using document reviews as a way of data generation, he/she should focus on all types of written communications that shed light on the phenomenon under review. He further alerts researchers to also take care of evaluating the authenticity and accuracy of the records before using them since not everything that gets written is authentic. Since this study explored ethical leadership in the researched TVET college, it reviewed college documents that might assist in triangulating the data that was generated through interviews and such documents would tell whether there is an enactment of ethical conduct in this college. The college has a large quantity of documents and records to be analysed after review. I therefore sampled documents such as the college staff Code of Conduct; Code of Conduct for the Public Service; Leave Policy in conjunction with the leave management file and disciplinary hearing minutes. These documents speak directly to issues of ethical leadership and behaviour, and they are close to SACE Policy and Chapter Ten of the Constitution. From these documents, I looked for aspects that spoke to ethical leadership as a phenomenon under a microscope.

It was my belief as an ethical leadership researcher, that these documents would assist me to understand and interpret their actual contents in relation to the enactment or absence of ethical leadership in this particular TVET college. The documents that I conveniently sampled were those

with a life span of three years, from (2020 to 2022). These were recent documents and I chose the three-year documents because they shed light on whether ethical leadership following SACE has been in existence in the recent past or whether the recent decisions taken by campuses have been in line with any ethical conduct.

Although there are more advantages to reviewing the documents since they are easily available and cannot be distorted or modified to suit stories mentioned in the interviews, this method does not come without disadvantages (Merriam & Tisdell, 2016). The worst disadvantage is that documents may be unrepresentative, and people may be selective with the documents to be reviewed (De Vos, *et. al.*, 2013). The documents that I reviewed assisted in understanding and interpreting the contents of ethical conduct. Further, the reviewed documents served as a confirmation technique (triangulation), which increased the validity and credibility of the entire research of ethical leadership in this particular TVET college.

4.5 Data Analysis

After data generation has been completed, the next step is data analysis (Bertram & Christiansen, 2020). It is important that research produces findings that can only be developed if the data that had been generated can be analysed to develop meaning (Okeke & Van Wyk, 2015). No matter the data, it is their analysis that forms the outcomes and clear findings of the research in a decisive way (Flick, 2013). Du Plooy-Cilliers, *et. al.*, (2016) maintain that the analysis phase of qualitative research requires flexibility, with procedures developing in response to the ongoing analysis. "Checking and auditing all steps of the analysis is a natural part of the qualitative research, as well as careful archiving of each step of the analysis for later checking" (Du Plooy-Cilliers, *et. al.*, 2016: 232).

According to Okeke and Van Wyk (2015), during qualitative analysis, reviewing, synthesising and interpreting data to describe and explain the phenomena or social worlds being studied take place. "Analysis of data in a research project involves summarising the mass of data generated and presenting the results in a way that communicates the most important features" (Hancock, Ockleford & Windridge, 2009: 24). Check and Schutt (2012); Cohen, *et. al.*, (2018); Creswell (2014); De Vos, *et.al.*, (2013) further describe data analysis as a process of systematically searching, organising, accounting for and explaining the data so that some kind of sense may be made of it in terms of participants' definitions of the situation, noting patterns, themes, categories

and regularities and explore relationships among the resulting categories to bring order structure and meaning to it. Additionally, Check and Schutt (2012) and Creswell (2014) concur and view data analysis as involving all techniques that may be used to search and categorise useful data from transcriptions and to explore the relationships among the resulting categories. It entails making sense of data in terms of what the participants commented about the situation at hand and identifying patterns, themes, categories and commonalities in the data (Cohen, *et. al.*, 2018; Creswell, 2014). According to Nieuwenhuis (2013), qualitative data analysis is not a once-off thing, instead, it is a process that starts from data generation to reporting. This process sometimes requires the researcher to go back to the field notes or the participants to verify certain information (member checking) before making findings (Cohen, *et. al.*, 2018; Nieuwenhuis, 2013). In fact, data generation and data analysis usually run together; less data is collected, and more analysis is produced as the research progresses.

Additionally, Check and Schutt (2012), as well as Creswell (2014), concur that data analysis encompasses all techniques or strategies that may be used to find and categorise meaningful data from transcriptions, as well as to investigate the links between the resulting categories. It entails interpreting data in terms of what participants had to say about the topic at hand, as well as discovering patterns, themes, categories, and commonalities (Cohen, *et. al.*, 2018; Creswell, 2014). According to Nieuwenhuis (2013), qualitative data analysis is not a once-off process, instead, it is a process that begins with data generation to reporting. Before making conclusions, the researcher may need to go back to the field notes or the participants to verify specific details (member checking) (Cohen, *et.al.*, 2018; Nieuwenhuis, 2013). Merriam and Tisdell (2016); Nieuwenhuis (2013) warn researchers that the voluminous data generated can be overwhelming and therefore suggest that the analysis of the data should be done systematically so that there is some order in the process.

The first step of analysis is data preparation (Nieuwenhuis, 2013). After having generated data, it was transcribed into a word document and the initial analysis process began. According to Fossey, Harvey, McDermott, and Davidson (2002), no matter which approach is used, just as with data-generated methods, the rigour of the analytical procedures depends on their adequacy and transparency. The data are usually obtained in the form of notes and tape recordings. In the case of this study, there was a combination of interviews and document reviews generated data and

therefore, the transcribed recordings and notes from reviewed documents were interwoven and written in different fonts so that my voice would be clearly distinguished from the participants' voices in the data. During this stage of data analysis, it was worthwhile to read the whole data set so that I could get the whole picture of the studied phenomenon. During this initial reading, insights and understandings began to emerge and I wrote it down as memos. This is a kind of pre-analysis that can influence future steps of the analysis because the first relevancies start to unfold (Elliott & Timulak, 2005).

In this study, data were generated from campus managers and lecturers using semi-structured interviews and document reviews to triangulate data from participants. I was looking at data from different angles with the aim of identifying the key items in the text that would help to understand and interpret the raw data. I looked for similarities and differences in the text that would corroborate or disconfirm the theory (Cohen, *et.al.*, 2018). I analysed the data from semi-structured interviews and document reviews using thematic content analysis to identify core consistencies and meanings. According to Cilliers du Plooy, *et.al.*, (2016); Okeke and Van Wyk (2017), thematic analysis is a quest to ascertain themes that emerge with significance in the data usually derived from the literature review. As a researcher, I needed to make sense of the data in terms of the participants' definitions of the situation, noting patterns, themes categories and regularities (Cohen, *et. al.*, 2018; De Vos, *et. al.*, 2013). Since the interviews were digitally recorded, I transcribed each interview verbatim where I read these transcripts and engaged in minor editing to increase the readability. I identified core themes. The ability to use thematic content analysis appears to involve a number of underlying abilities or competencies in the study.

4.6 Issues of trustworthiness

Issues of trustworthiness of data may be regarded as a "fit in between what the researcher records as data and what actually occurs in the natural setting that is being researched" (Cohen, *et.al.*, 2018: 318).

As Golafshani (2003); Lincoln and Guba (1994) note, trustworthiness is an extent to which the researcher assures the readers that the research report is worth paying attention to. Adding to that are Bertram and Christiansen (2020); Cohen, *et. al.*, (2018) who maintain that it is important that the research report is trustworthy and one of the measures to ensure that is through triangulation. According to Bertram and Christiansen (2020); Creswell (2014); Okeke and Van Wyk (2017),

triangulation means using more than one research data generation method and more than one data source to generate data. Bertram and Christiansen (2020) are of the same view and contend that triangulation strengthens the trustworthiness of the research and encourages researchers to consider mixing various methods and instruments that will enable them to obtain a variety of information. This study generated data by interviewing campus managers and lecturers, additionally, the document reviews were employed to triangulate data generated through interviews.

Vithal and Jansen (2010) posit that the principles of trustworthiness also verify whether the research meanings and interpretations are sound and whether sufficient measures were employed to ensure the accuracy of the research findings and are the true reflection of what the researcher intended to find out. To accomplish this, Golafshani (2003); Lincoln and Guba (1994); Shenton (2004) recommend four criteria that qualitative researchers should consider in pursuit of a study that is trustworthy namely: credibility, transferability; confirmability and dependability. Bertram and Christiansen (2020); Loh (2013) are of the view that many qualitative researchers whose studies are underpinned by interpretive-constructivist paradigms are often challenged about their research credibility. Unlike quantitative studies that use validity and reliability as criteria for quality, qualitative studies are often explored in terms of credibility, dependability, confirmability and transferability (Cohen, *et.al.*, 2018; Du Plooy-Cilliers, *et.al.*, 2016; Golafshani, 2003; Lincoln & Guba, 1994; Rule & John, 2011; Shenton, 2004). In the next paragraphs, I briefly explain each of these four criteria for ensuring the trustworthiness of the study findings.

4.6.1 Credibility

Firstly, credibility is one of the significant principles used by researchers to establish trustworthiness where they ensure what they have reported in their study is truthful and correct. As per Lincoln and Guba's (1985) prescripts, of ensuring credibility, I maintained complete honesty and accuracy throughout the study. To promote confidence, I adopted research methods well established in interpretive case study qualitative studies. During and after interviews, I listened to the participants' responses through the tape record. I ensured credibility through using different sites, participants and even data generation methods. As posited by Lincoln and Guba (1994); Babbie and Mouton (2009), to strengthen credibility, there should be prolonged engagements until the researcher reaches data saturation and triangulation. I implemented the

notion of triangulation of data generation methods by corroborating interview data with data from the reviewed documents to ensure that what emerged from the participants was supported or refuted by the information in the documents. I also adopted the peer scrutiny process where I utilised a neutral academic to scrutinise some aspects of my research findings by posing questions and testing my honesty in the production of the research report (Creswell, 2014; Lincoln & Guba, 1985; Shenton, 2004). In essence, Creswell (2014) argues that the debriefing strategy contributes to an independent interpretation of the findings by peers and enhances the credibility of the researcher's account. Furthermore, credibility was enhanced by member checking which Lincoln and Guba (1995); Shenton (2004) consider to be relating to checking the accuracy of the data which may take place on the spot and at the end of the data generation dialogues. To uphold member checking, I requested participants to read transcripts of dialogues in which they have participated to check if their words match what they actually intended (Shenton, 2004).

4.6.2 Transferability

Another important criterion to enhance trustworthiness is transferability. According to Lincoln and Guba (1985) and Yin (2014), transferability refers to the degree to which the results of the qualitative research can be transferred to other settings or contexts. In other words, as Du Plooy-Cilliers, *et. al.*, (2016) concur, it is a degree to which the results and analysis can be applied beyond a research project. Shenton (2004) extends the notion by contending that in most cases, the findings of the qualitative study are specific to a smaller number of participants involved in a project which makes it difficult to show that the findings can be applicable to other participants and situations. However, Lincoln and Guba (1994) raise an argument saying for transferability to occur, it is important that sufficient thick descriptions of the phenomenon under investigation are provided to allow readers a proper understanding of it so that they can compare the instances of the phenomenon described in the research report with those that they have seen emerge in their situations. In other words, the researcher should fully describe the manner in which he or she conducted the study. Shenton (2004) adds that data generation methods, time period and number and length of the data generation sessions should be revealed by the researcher for his or her study to be transferable.

For this to be realised, as Creswell (2014) and Shenton (2004) suggest, I cautiously defined the research background and all the important expectations of this study. I gave a detailed description

of every step that I followed from a number of campuses participating in this study, the number of participants involved, documents that were reviewed, the data generation methods up to the data analysis methods employed by this study. I analysed data for the purpose of giving the readers a thorough explanation of what emerged in the campuses studied. I also provided detailed records of the research process for other future would-be researchers who would like to conduct a similar study in similar contexts. Cohen, *et.al.*, (2018); Creswell (2014) further advise researchers to provide details of themes to make findings more realistic, and this was covered in this study.

4.6.3 Dependability

Thirdly, dependability is another criterion that is crucial in enhancing the study's trustworthiness. Normally, the issue of dependability is associated with reliability in quantitative research studies while Lincoln and Guba (1985) claim the existence of the close ties between credibility and dependability and argue that the former cannot be achieved without the latter since the two principles work well together. In qualitative studies, dependability is concerned with whether the same results are obtained if we observe the same study more than once in the same contexts, with the same methods and with the same participants (De Vos, *et. al.*, 2013; Rule & John, 2011; Shenton, 2004). In essence, dependability may be achieved through the use of "overlapping methods" (Shenton, 2004:71). To address this criterion, I employed a technique of overlap methods which served as a form of triangulation. According to Bertram and Christiansen (2020); Maree (2019); Okeke and Van Wyk (2015), triangulation is a process where researchers utilise multiple sources of data generation (participants), techniques (interviews and documents) and types of data (texts and recordings) to enhance the dependability of the findings. In order to triangulate the data generated through interviews, I reviewed documents related to the practice of ethical leadership which led to the findings being more dependable.

To strengthen the study's dependability, I followed a meticulous plan and documented all of the methods in full so that future researchers might replicate the work, but not necessarily with the same results (Shenton, 2004). As suggested by Shenton (2004), I included details such as the research design and its implementation, the details of data generation, and all data analysis methods used in this study to allow readers of the research report to develop a thorough understanding of the methods and their effectiveness.

To increase dependability even more, I had an outside academic read my research to validate my findings and guarantee that they were consistent (De Vos, *et.al.*, 2011; Lincoln & Guba, 1985). To acquire an unbiased perspective and make a fair purpose, I used this seasoned and very capable reader to analyse my processes and the quality of the data, conclusions, and recommendations.

4.6.4 Confirmability

Finally, confirmability was employed as an additional criterion to improve trustworthiness. Confirmability continues to be a strategy to increase the quality of the analysis (Bertram & Christiansen, 2020). This refers to the degree to which participants can confirm the findings, rather than the researcher's bias (De Vos, *et. al.*, 2013; Rule & John, 2011). Even Cohen, *et. al.*, (2018) maintain that confirmability is concerned with whether the findings can be verified by participants without the researcher's bias.

According to Shenton (2004), the presence of the concept of confirmability in the study makes the investigator's concern for objectivity similar. In that sense, measures should be taken to ensure that the work's conclusions are, as much as feasible, the consequence of the participants' experiences and thoughts, rather than the researcher's preferences or bias. A variety of procedures were tried to improve the confirmability of the study findings. For example, I double-checked my interpretations of what the participants said by conducting member-checking to validate my initial understanding of what came up during our discussions. I even gave them the interview transcripts so they could double-check the information and make sure it was accurate, meaning what had been captured in the transcripts was the true record of what transpired during the interviews.

To uphold and maintain confirmability, I used triangulation of multiple sources of data and theoretical perspectives to assess the strength of my viewpoints throughout the investigation to keep my bias and subjectivity under control (Shenton, 2004).

4.7 Ethical considerations

In the previous sections, I explained the methods employed for data analysis and all the measures to uphold the study's trustworthiness. For every research project conducted, certain ethical principles should be adhered to, especially when humans are involved (Okeke & Van Wyk, 2017; Du Plooy-Cilliers, *et.al.*, 2016). Ethical issues are a set of principles that safeguard justice and relationships between the researcher and participants contributing to the quality of research

(Bertram & Christiansen, 2020; Rule & John, 2011). Du Plooy-Cilliers, *et.al.*, (2016) define “ethics” as norms that guide the researcher in terms of what can be considered acceptable and unacceptable behaviour. Cohen, *et.al.*, (2018) emphasise the importance of observing the ethical principle in order to pre-empt problems that may arise during fieldwork and to protect the rights and autonomy of participants.

To adhere to the Ethics Committee of the University of Witwatersrand, I applied to the College of Humanities` Research Committee for an ethical clearance which permitted me to continue with my research. Since the study was conducted on five campuses of one TVET college, I sought and obtained permission from the college principal. I further sought permission to conduct the study on the campuses with the campus managers of each participating campus and each participating lecturer. I explained to the participants the study's purpose and assured them that I would not withhold any crucial information in this regard.

There are various ethical principles of ethics in research such as confidentiality, autonomy, beneficence and non-maleficence (Bertram & Christiansen, 2020; Dakwa, 2015; De Vos, *et.al.*, 2013). Ethical standards such as participants` rights, confidentiality and anonymity are so imperative in qualitative research (Cohen, *et.al.*, 2018). These standards serve as a watchdog for issues such as plagiarism and falsification (Dakwa, 2015). Throughout the study, I was mindful of and upheld the participants` confidentiality.

4.7.1 Confidentiality, autonomy and informed consent

Rule and John (2011) contend that autonomy is observed when the researcher ensures personal autonomy and protects an individual`s rights to be fully informed about the whole study. To adhere to the principle of autonomy, I wrote to the college principal to seek permission (see APPENDIX A) to conduct the study in this particular TVET college and was granted (see APPENDIX B). I further sought permission to conduct the study on the campuses as research sites with the campus managers as gatekeepers (see APPENDIX C) of each participating campus manager and each participating lecturer (see APPENDIX D and E). I outlined to the campus managers and lecturers the study purpose and assured them that I will not withhold any crucial information in this regard (Bertram & Christiansen, 2020).

I issued a consent form or declaration (APPENDIX E) to each participant prior to the actual research, where participants agreed to take part in the study (Bertram & Christiansen, 2020; Cohen, *et. al.*, 2018; Leavy, 2017). I further advised and assured them that since their participation is voluntary, they would not be remunerated for their participation and also alerted them of their options and rights to withdraw from the study anytime they wish (Cohen, *et. al.*, 2018; Leavy, 2017). For confidentiality, participants' and research sites' privacy was assured by using pseudonyms instead of their real names (Rule & John, 2011). Before the interviews, participants were informed about the content of the interview questions and that the recording during interviews would be treated with strictest confidentiality. However, Cohen, *et. al.*, (2018) caution that in face-to face interviews, anonymity is not fully guaranteed since the interviewer may identify the participant, which thus makes it my responsibility as a researcher to provide credible confidentiality and assure participants that their autonomy will not be compromised.

4.7.2 Non-maleficence

Further, non-maleficence is another principle of research ethics that should be adhered to as a justice to participants principle. To uphold non-maleficence, as a researcher, I had to commit that the research findings should under no circumstances cause any harm (physically, emotionally, professionally, morally or socially) to the participants, their place of work and even the community as a whole. This principle calls for the need to exercise confidentiality and stresses the significance of ensuring that the entire research project is free from exploitation and possible traces of participants or research sites (Cohen, *et.al.*, 2018; Okeke & Van Wyk, 2017). I had to do this before, during and after the results of the study were published (Bertram & Christiansen, 2020; Leavy, 2017; Okeke & Van Wyk, 2017). Additionally, as contended by Okeke and Van Wyk (2017), the principle of beneficence demands that the researcher respects the interests of interviewees whose capacity of autonomy may diminish due to some personal constraints. The best way for me to uphold this was to read and familiarise myself with the Ethics Policy of the University. Cohen, *et.al.*, (2018) assert that it is not always easy to tell what constitutes harm, however, I tried my best to avoid sensitive information that may tarnish the images of participants in respect of losing their jobs and also their public standing.

4.7.3 Beneficence

Lastly, beneficence was another principle I had to implement and adhere to throughout the study. According to Okeke and Van Wyk (2017), beneficence is a concept in research ethics that states that research should carry the welfare of the research participants as a goal of research. In other words, the research should contribute to the public good which means that the participants and public should benefit from the research conducted (Bertram & Christiansen, 2020; Cohen, *et. al.*, 2018; Rule & John, 2011). This research study sought to explore the participants` (campus managers and lecturers) conceptualisations and practices of ethical leadership in one TVET college, it may assist them in comprehending the above and enhancing their leadership, management and teaching. The research findings, results and recommendations may also assist government decision-makers, government departments, other researchers and even the DHET officials that are responsible for governance, leadership and management. Another benefit is that this study is potentially able to put participants and other managers on the terrain of transforming ethical leadership and conduct in the TVET college they are leading.

4.8 Conclusion

In this chapter, I presented an outline of how the study was conducted. I briefly presented the research paradigm, research design, research methodology employed and the general methodological constituents which served as a blueprint for the construct of the entire study. I then discussed in detail the issues of sampling research participants and sites, data generation techniques and how data were analysed. I believe that the choices made about research design and methodologies assisted me in responding to the research questions, generating and analysing data that fitted the purpose of the study. I made it crystal clear that the data were generated through participants` semi-structured interviews and a review of ethically aligned documents. I then advanced to discuss issues of trustworthiness and ethical considerations. In this chapter, I demonstrated that this study is an interpretivist paradigm and adopted qualitative case study design. All the employed processes were elaborated and the motivation why they were selected was explained.

The proceeding chapter presents data presentation and analysis of the data as gathered through interviews and review of documents.

CHAPTER FIVE

CONCEPTUALISATION OF ETHICAL LEADERSHIP

5.1 Introduction

The previous chapter outlined the research design and methodology that underpinned the study. This chapter and the subsequent chapters: Chapters Six and Seven focus on presenting and discussing descriptively the data that was generated through interviewing the campus managers and lecturers. During the interviews, participants were allowed to talk freely while guided by the interview schedules. Probes were made to follow up on the unclear responses and to redirect the conversation to the focus of the study. This data was then triangulated through the review of documents that are in line with staff ethical conduct. The documents were reviewed during the visit to the campuses. In terms of the semi-structured interviews, this chapter reveals the analysis of views, opinions and conceptualisations of the campus managers and lecturers on ethical leadership in the context of the *New Dawn/Thuma Mina*. Due to the huge amount of data that was generated, the data presentation and discussion sections have been divided into three chapters: Chapters Five, Six and Seven.

To remind the reader, the study was guided by the following critical questions which were presented in the introductory chapter. The critical questions are re-presented here:

- What are the participants' conceptualisation and practices of ethical leadership in the context of the “*New Dawn/Thuma Mina*” in a researched TVET college?
- How do campus managers and TVET college lecturers apply the principles and values of ethical leadership as they lead, manage and teach in the researched TVET college?
- Why is ethical leadership important to leadership, management and teaching in the researched TVET college?
- What are the hindrances or enabling factors (if any) to implement the principles and values of ethical leadership in the researched TVET college?

In the data presentation, I ensured that the real voices of the participants were infused into the discussion and that is why I quoted them *verbatim*. Findings were thus analysed and discussed in length using thematic analysis which was a data analysis method employed in the study.

Consequently, I first presented the data that was gathered through semi-structured interviews and subsequently from the reviewed documents. The semi-structured interviews comprised of twenty participants namely: five campus managers and fifteen lecturers. In addition, the documents that were reviewed were the Code of Conduct, Leave Policy and Leave Management Files, minutes of disciplinary hearing meetings.

5.2 Discussion of findings

This section comprises of the elicited information that I received from interviews by all participants of five campuses that were purposefully and conveniently sampled for the study. These participants were five campus managers and fifteen lecturers; three lecturers from each campus as they are the executors of teaching, leading and management at this TVET college.

As stated above, the first theme that emerged through the thematic analysis of data is the participants' conceptualisation of ethics and ethical leadership. In the first theme, three sub-themes were formulated from the phrases that were frequently mentioned when the participants described their conceptualisation. These three sub-themes were right and wrong, transparency, integrity, accountability and usage of policies and legislation.

5.3 Conceptualisations of ethics and ethical leadership

In all campuses, most participants came up with the same themes of conceptualisation of ethical leadership.

5.3.1 Ethical leadership is the distinction between right and wrong

Generally, participants described ethical leadership as a set of principles, morals and values that guide behaviour and their entire way of life as a guiding factor. They also understood that for a leader or just a person to be ethical, it means they should be able to distinguish between right and wrong. Mrs Mbovu even mentioned that for one to be ethical, they must be able to know that they have to do the right thing every time, irrespective of whether anyone is watching or not. Additionally, the majority of lecturers revealed that they were primarily basing their ethical leadership on the classroom. This is what they said:

*Ethical leadership means doing the right thing all the time
irrespective of who is around. It is knowing what is required of you*

and doing exactly that. It also includes always being around parameters of policies and the law and don't go beyond it. You need to understand your duties as a lecturer and a leader. You need to perform accordingly and do not need to be followed.

(Mrs Mbovu, a lecturer from Mango campus)

The above was corroborated by the campus manager, who said:

Ethical leadership is leadership that is governed by a set of principles aimed at ensuring desired goals of objectives for assurance of productivity in an organisation. In a nutshell these principles involve things like service delivery, responsibility, equality, justice, respect, honesty, and integrity.

(Mrs Msomi, campus manager from Emirates campus)

From the interviews that were conducted at Mango campus, I understood that a lecturer, Mrs Mbovu and campus manager, Mrs Msomi had similar conceptualisation of ethical leadership. They referred to ethical leadership as a set of principles guiding the behaviour of individuals. Mrs Mbovu even mentioned that such behaviour was not informed by any factors such as being monitored, even if there was no one watching, one could do the right thing- that is being ethical. Obeying the rules, professionalism and trust were the main driving forces of ethical leadership an institution could have. Another lecturer, Miss Meyiwa echoed the sentiments, she had this to say:

Ethical leadership refers to a system of moral principles, a sense of right or wrong, and transparency. It counts for goodness and wrongness of actions, accountability, and consequences of these actions. Common examples of ethical behaviour in the workplace include obeying the college rules, effective communication, professionalism, trust and mutual respect for our colleagues and students in our campus.

(Miss Meyiwa, a lecturer from Emirates campus)

Likewise, Miss Mashiya (a lecturer from Airways campus) had similar views on ethics and ethical leadership and advanced her line of argument by revealing that ethical leadership differentiated between right and wrong. She also added that it shaped the behaviours and beliefs of people. Like other participants, she mentioned the issues of values, honesty and integrity as part of an ethical leader. This is what she said:

Ethical leadership means you are able to understand and differentiate between what is right and wrong. The values, your beliefs, what are your values, and what are your beliefs. It is talking about honesty and integrity.

(Ms Mashiya, a lecturer from Airways campus).

The findings that ethical leadership was the ability to differentiate between right and wrong was affirmed by the literature. For instance, Heres (2010) affirms that in an academic debate, ethics and morality are often used as interchangeable concepts referring to conceptions of right and wrong, just and unjust or even good or bad. Additionally, Berkovich and Eyal (2019) concur that ethics involve presenting and discussing moral philosophies that outline what is a good or proper way of life. In education space, Campbell (2008) maintains that ethics and teaching are inherently compatible and thus further recommends that educational leaders should adopt the ethical principles of what is right, good and moral and reject what is immoral and wrong. This was in line with what these participants viewed as ethical.

The above participants' conceptualisation of ethical leadership was echoed by the campus manager, Mr Majozi. Equally, he opined that an ethical leader is a person who is honest and with integrity. This campus manager equates ethical leadership with honesty. He was of the view that a leader should be exemplary and lead his or her subordinates with respect no matter the position. Only an honest person does that. To air his views, Mr Majozi said:

Honesty, there must be honesty, there must be integrity, but as I said, preaching by example. So as a leader, you need to lead by example to others and we must have respect. Do not humiliate other people in the way you talk, or in the way you do things, but you must have

consideration for other people. You must have empathy in your dealings and your relations.

(Mr Majozi, a campus manager from SAFair campus).

Another campus manager from Skyline campus, Mr Lukhozi echoed similar sentiments. This is what he said:

There is fairness. So, I do apply ethical leadership to my campus. For instance, where we treat people fairly, we don't discriminate. For example, we have mixed races in my campus with different social classes. You treat all these people with respect even with age. There are young ones and old people. We treat them with the values of being honest, fair, and all principles that govern the sector with work we are doing.

(Mr Lukhozi, a campus manager from Skyline campus).

As evidenced by the views of these selected participants, all five campuses that participated in the study were conversant with the phenomenon of ethics and ethical leadership under a microscope. All of them equated ethics to good moral behaviour, principles, integrity and even honesty. This kind of behaviour, they believed to have a great influence in guiding individuals' behaviour which leads them to be able to distinguish between right and wrong. When an individual has integrity, ethical behaviour is automatically followed.

Primarily, respect was one other factor that came up in the discussions. Mr Majozi, Mr Lukhozi and Mrs Msomi all believed that one did not need to be holding a certain position before they were respected, as humans or workers, they qualified to be respected and also had the responsibility to do the same, no matter the class. As Mrs Msomi alluded, there was no need to disrespect people up to a point that they were humiliated. She led her campus with the utmost respect for everyone, be it the students, colleagues, or even external stakeholders and argued that there should be consideration for everyone. Her sentiments echoed what was previously brought to the fore by Mr Majozi who said:

There should be respect rendered to all staff where they are treated with respect regardless of rank, salary, disability, colour, political background and affiliation and other differences. All these do not matter when it comes to respect. They should all be respected equally.

(Mrs Msomi, a campus manager of Emirates campus)

Even Mr Lukhozi averred that respect was the most important quality a manager should have; respect for all races, all ages, young or old. It means on his campus he looked after the students, staff and even the visitors. As previously mentioned, respect was part of the principles of integrity, and honesty that was carried by one's ethics. Mr Lukhozi went on to explain how he as a manager, and an ethical leader advocated for respect on his campus as one of the principles of ethical leadership. As alluded, respect had no class, no age or race, lecturers needed to respect one another; students needed to respect one another, respect the elders and vice versa. In his case, even the service being rendered by the institution needed to be respected. This was how Mr Lukhozi went on unpacking the ethical practice that he and his campus staff had adopted:

One of the principles that we need is respect. You respect everyone under your supervision. We do influence lecturers that they must respect each other. They must respect the clients and also the service that is due to our clients because the core business of the college is teaching and learning. We need to respect everyone.

(Mr Lukhozi, a campus manager of Skyline campus).

This was echoed by another lecturer, Mr Mqamu. This is what he said:

As a lecturer, you should respect all stake holders, parents, students as stated in the Batho Pele principles. In addition to that, a lecturer should treat everyone equally and respect institutional protocols as excepted.

(Mr Mqamu, a lecturer from Skyline campus).

The above assertions from the participants concurred with the principles of Batho Pele. The issue of Batho Pele principles seemed to be the buzzword in this institution as most participants in three of the researched campuses seemed to understand it. In principle, Batho Pele entertained the notion of putting people first, which was meant to emphasise that the first and foremost duty of public service was to serve its customers-the citizens (Pietersen, 2014). In the case of TVET colleges, “people first” was associated with students first as they were the main stakeholders in the college. One of the Batho Pele principles of treating people with respect and courtesy, is what was adopted by one of the participants, Mr Lukhozi when he talked of respecting students and the teaching and learning service that was being offered by the college. This also resonated well with the context of *New Dawn* where they had to dispense their duties correctly and in a well-deserved manner to build a better future for their students. Mr Gasa, a lecturer, also showed interest in this principle, although he was not focusing on respect as such, but it was more related to the Batho Pele. He mentioned that the service that was rendered by the TVET colleges was teaching and learning, and that service should be of good quality as spelled out in one of the Batho Pele principles. Mr Gasa had this to say:

I believe rendering a service of high quality and I comply with the Batho Pele principles. I put people first, people first to me means students! My understanding of Batho Pele principles assists me a lot to be more ethical and accountable when doing my job.

(Mr Gasa, a lecturer from Emirates campus).

This was echoed by the campus manager, Mrs Nomafu, she said:

In the TVET college, we are public servants, and we know as public servants we need to adhere to Batho Pele.

(Mrs Nomafu, a campus manager from Mango campus).

All the interviewed study participants in the four researched campuses demonstrated that they understood ethical leadership to include honesty, integrity, respect and moral principles. In the interviews, it emerged that the concept of ethical leadership was a strong cornerstone for strong quality educational leadership and management in the TVET college. These findings seemed to suggest that lecturers and campus managers behaved in a morally and ethically acceptable way.

To be moral, these findings seemed to suggest that the campus managers and lecturers were supposed to be honest with their work. Most participants mentioned integrity as one of the prerequisites of ethical leadership. This was in line with the studies that were conducted by Mpangase (2010) and Balkrishen (2017). In her study, Mpangase (2010) contends that integrity is one of the prerequisites of the lecturer as a leader. Without integrity, effective teaching and learning would not take place in the classroom and thus lead to poor students' performance (Balkrishen, 2017).

Further to that, Wolmarans (2015) concedes that for ethical leaders to be effective, they should display integrity consistent with followers' expectations which would in turn inspire to be consistent and coherent in terms of what they believe, how they lead and the type of organisations they wanted to lead. Additionally, most participants opined that ethical leadership sought to showcase compassion, being exemplary to the people that you lead, the followers. In this case, students could be the followers of either lecturers and campus managers or any other official in the TVET sector. Alluding to the issue of lecturers as the classroom managers and as influencers to the students they lead, the participants were aware that the primary existence of lecturers was more connected to the students and their main reason for existence was in the classroom. The classroom was a place where the tyre met the road in terms of teaching and learning and they regarded that as their main focus. Their responses further suggested that they were aware that the students and classrooms were their playground and that was the place where they were supposed to showcase their responsibilities.

Furthermore, the study concluded that most lecturers were of the view that teaching and learning was a primary reason and a core-function of the college and attaching a great value to it. They even treated students as their clients as they understood that without them (students), they did not have a job. Even the campus manager, Mrs Msomi ensured that the core-business of teaching and learning was uninterrupted by any other secondary activities. If it goes like that, outstanding results would always be attained. Mrs Msomi articulated her views as follows:

My core primary clients as a campus manager are students, and the core-business is to ensure the culture of teaching and learning is uninterrupted.

She went on:

Students are our first community members as a campus. The campus commits itself to teach students in such a way that they are well received by the labour market to be employable.

(Mrs Msomi, a campus manager of Emirate campus)

Another aspect that came out as part of participants' conceptualisation of ethical leadership was that participants understood that they were the reflection of their students' behaviour. They even alluded that as lecturers, they were the mirrors and reflection to their students and students learn through their actions. This is what they said:

Your behaviour as a lecturer in the classroom will have an impact on students.

(Mr Myaluza, a lecturer from Mango campus)

This was echoed by the campus manager, Mrs Msomi who also confirmed that students copied their (leaders) actions as they would return what you were giving to them. She had this to say:

One needs to model all the right things so that learners can copy your actions. Ones talking should be supported by actions. If you behave well, good behaviour is what you will get in return from your students.

(Mrs Msomi, a campus manager, Emirates campus)

Similarly, for Ms Mbovu, her role was to model the good behaviour to her students. Ms Mbovu put it this way:

The main thing is to be on time in class doing what you are supposed to be doing. One needs to model all the right things so that learners can copy your actions. Ones talking should be supported by actions. Don't tell the students not to be late in class while you as a lecturer are late and students do not find you when they get there. Good behaviour is what you will get in return from the students to you, if you do good.

(Mrs Mbovu, Mango campus manager).

Over and above what had been said by the campus manager, Mrs Msomi and the lecturer, Mrs Mbovu; Ms Mashiya and Mr Myaluza also shared the same sentiments. She said:

You need to lead by example, you cannot do as you please. Such as you cannot be late for class and expect your students to be early.

(Miss Mashiya, a lecturer from Airline campus)

This notion was supported by a lecturer Mr Myaluza, who understood that ethical leadership went hand in hand with the moral behaviour that should be displayed by an ethical leader, a lecturer. It was in this regard that we find Stefkovich and O'Brien (2004) highlighting the fact that leaders in education should mirror exemplary ethical behaviour by acting with integrity especially in front of the students they lead. Wolmarans (2012) also concurs that ethical leaders would personally demonstrate loyalty and commitment to the organisation by behaving and leading with integrity and even congruency. This assumed that ethical leaders, lecturers and campus managers who display high integrity behaviours, were more likely to develop followers who display similar high integrity behaviours. Most authors define ethics as the code of moral principles, values and beliefs that govern the behaviour of a person or group with respect to what is right or wrong (Begley, 2013; Bowring-Carr, 2005; Brown, 2007; Starratt, 2009). Additionally, authors like Stones and Glazzard (2020) contend that the behavioural style of a leader or a core person in an organisation will have a great influence on a behavioural style of other individuals, especially the followers in the same organisation. This implied that a leader behaves well hoping to influence followers' attitude through their high morals and professionalism. This sentiment is echoed by Sears (2023) who concurs that moral teachers' dedication, high professionalism, and high moral sense is normally imitated by learners unconsciously, which will not only improve their academic performance but also make them more self-disciplined and focused on high moral sense. Equally, Arshad, Abid and Torres (2021) assent that individuals are influenced by observing role models and learn about the most fitting behaviour and they choose the best. In addition, these individual followers of ethical leaders are more likely to ensure that their behaviours are in line with the acceptable behavioural norms that are rewarded.

Undoubtedly, the reviewed literature presented above corroborated interviews findings in that ethical leadership went hand in hand with integrity and code of moral principles. In the case of this study, campus managers influenced the entire staff that they were leading including lecturers whereas lecturers would have a great influence on learners in a TVET college.

Further to that, another lecturer, Ms Ngoza came up with another very valid point that lecturers could adopt as ethical leaders, where she made students to be comfortable and feel at home to engage and even go the extra mile for them, without expecting any extra payment. This was the other form of care as ethical leaders that those lecturers had to undertake. She had this to say:

When I get to class then I see that the attendance is not good, as a lecturer, I normally try by all means to have a good relationship with the students so that they will feel free to communicate with me. It's part of the roles of the teacher and another thing that I consider the most is when I'm supposed to teach, I teach and I make sure that the students understand and feel free to ask questions from me because I think the first thing that you need to do as a lecturer is to support learners.

(Miss Ngoza, campus manager from SAFAir campus).

The views were echoed by Mrs Mbovu, a lecturer. She said:

As a lecturer or a leader, we also act as parents, that is the route we take with learners. I treat them as my own kids, and it makes things easier for them if they have problems, they can easily approach me as their lecturer. It also makes it easy for me to observe if there is a change in behaviour, I can always reach out and call a student to discipline, and learners can have someone to listen to them and find a way to approach the situation and render help or anyone else from the staff/team who can come up with help.

(Mrs Mbovu, a lecturer from Mango campus).

In examining the views postulated by the above participants in the interview, it became clear that most participants were knowledgeable about their roles as lecturers and even in the lives of students while they were under their care. Although campus managers` and lecturers` duties were complex, they had the main responsibility of managing and ensuring that effective teaching and learning took place at the campus. This was because they were responsible and accountable for teaching and learning and the students` achievement at their respective campuses. Fortunately, the ethics of care was contended by the renowned ethicist, Noddings (1992) who was of the view that caring should surpass achievement as the fundamental goal of our education.

In line with this perception, a highlight by Wolmarans (2012) contends that generally educational leaders, which were in this study, TVET college campus managers and lecturers, stand in as *loco parentis* to learners and were expected to imbibe the principles of ethical leadership. As lecturers showed their commitment to students, that was exactly what they were expected to do as per Wolmarans` (2012) view.

Theoretically, the study also drew from *Ubuntu* leadership approach which assumed that humans are by nature moral and they cannot exist either individually or collectively, without an inborn ethical sense (Khoza, 2011). Additionally, *Ubuntu*, which is a relevant terminology that can serve as a foundational principle of doing good, caring and even extending human relations in a TVET college, which this study attempted to address. This then puts the campus managers and lecturers in a position to embrace *Ubuntu* as part of continued ethical leadership. The notion is echoed by Etica (2017) who contends that in an educational institution where ethical leadership is practiced, that institution cares for learners and also motivates them to study harder to yield their desired goals.

While campus managers and lecturers adopted the ethics of care as an approach for their students, they kept in mind how those relationships could maximise student learning (Barrow, 2015). Noddings (2012) proposes that educational leaders should foster relationships with students, as part of caring, especially those students who found school challenging and even coming from difficult backgrounds. From the interviews, it came up that this was exactly what these lecturers were doing, they showed compassion and care to the students by assisting those coming from financially battling backgrounds.

It appears that every interviewee in the four campuses under investigation showed that they understood ethical leadership to involve honesty and moral standards. As a result of the interviews, it became clear that the TVET college's administration and leadership were built on a solid foundation of ethical leadership. These results seemed to imply that lecturers and campus managers should conduct themselves in a morally righteous manner and should be open and accountable for their deeds. These results appeared to indicate that the campus managers and lecturers should be truthful in their work.

5.3.2 Ethical leaders are accountable and transparent

The second sub-theme that emerged from the data and which was very crucial and often scarce in the education sector, especially in TVET colleges, was accountability and transparency. Participants in the researched campuses were so eager to mention transparency and accountability that they so much demonstrated that they understood these two concepts. On a broader level, transparency and accountability were very much related to ethical leadership. To account, one must be answerable for what they had done and why they were doing things the way they did. It means one had to be willing to give answers to the staff, management, department, and even the college community at large. Coupled with accountability was transparency which was also part of ethical leadership. Most participants, especially campus managers revealed how they practiced these two related phenomena that cemented ethical behaviour in the organisations.

Campus managers were aware that for work to be done, they had to be open to the staff and communicate important information that needed to be shared by all. Mr Majozi, the campus manager of SAFair campus was of the view that transparency promotes understanding, togetherness and collaboration. Most importantly, these campus managers opined that when they were transparent, followers who are staff and students were likely to show dedication and commitment towards their duties and be part of decisions taken. This is what he said:

Be open with everybody, there must be transparency, in whatever information that is available. Obviously, there are things that we should not disclose to everyone, but whatever is for everybody's consumption is availed. So, there is transparency in that manner. Once there is transparency, it means we seek from the others that there is collaboration and understanding.

(Mr Majozi, campus manager, SAFair campus).

Another campus manager, Mrs Msomi emphasised the importance of transparency. She mentioned that whatever that was being done at a campus level should be transparent and should be shared with the staff and relevantly, students. She believed in working by the book and encouraged everyone to do the same. Executing one`s duties ethically was easy if there were guidelines and policies that would assist you, that is why she shared policies with the staff. Mrs Msomi had this to say:

I apply principles through transparency. I make sure that nothing is hidden to the staff in terms of the policies and things they are expected to do and the consequences for certain behaviours. All the policies are shared.

(Mrs Msomi, campus manager of Emirates campus)

Mrs Msomi also revealed that her consistency with sharing policies assisted her in holding staff accountable. She said:

Staff is always reminded that they are accountable for their actions, be it good or bad.

Evidently, the above revelations from participants, campus managers in the interviews connoted that both campus managers believed that transparency was the key to ethical leadership. They believed that information that needed to be revealed to the workers should be shared so that everyone was aware of what needed to be done. This gave direction to the people they led and limited the wrongdoings on the basis that people knew what they should and should not do. As espoused by Schnackenberg and Tomlinson (2014), transparency is often understood as a matter of disclosing timely and publicly available information for purposes of openness, accountability, and the generation of trust. Disclosing information leads to clear directions as workers would know exactly what they had to do, based on the relevant information shared with them by their managers. If one is an ethical leader, Kim, Ko and Kim (2015) contend that one embraces transparent communication, which stimulates ethical behaviours, and the entire organisation inhales an ethical climate. As Mrs Msomi further extended that staff needed to be accountable, there was a close relationship between transparency and accountability. In other words, transparency as it was a

means of information sharing, strengthens accountability (Schwella, 2015). In Ahmad's (2017) view, a good leader is one who embraces and is underpinned by accountability, transparency and openly operates under the rule of law.

The notion of accountability was also extended by Miss Ngcobo who was well aware of her accountability for everything on the campus. Ethical leadership embraces accountability, transparency and also responsibility and thus as leaders, they had to be accountable for their conduct and any activities taking place in their organisations (Ekundayo, 2017). This is evident from the voice of Miss Ngcobo who had this to say:

As a campus manager, I have a responsibility to support staff, lecturing staff, and senior management. I make sure that I take it with both hands that I am accountable for whatever happens in campus.

(Miss Ngcobo, campus manager, Airways campus).

Similar accounts were noted at Emirates campus, where the campus manager, Mrs Msomi revealed that she understood her accountability at the campus. She mentioned that as a campus manager, she played pivotal roles where teaching and learning were the core. Her contention was that:

If you are a campus manager, you are accountable for all the activities on campus. I make sure that I take responsibility with both hands that I am accountable for whatever happens on campus. One of the primary reasons we exist is for teaching and learning and we are being judged by the academic performances of our students, we therefore account for results, passes and failures of our students.

(Mrs Msomi, campus manager of Emirates campus)

Furthermore, similar views were expressed at the same campus, where Mr Gasa, a lecturer confirmed this notion by sharing that he considered himself accountable for his students. This is how he put it:

Accountability is of the utmost importance since we are dealing with people who are beneficiaries of our institution, we account for our learners.

(Mr Gasa, a lecturer from Emirates campus)

In addition, a lecturer from Skyline campus had a similar view on accountability. He went up to the extent of mentoring novice lecturers under the banner of accountability because he knew the importance. This is how he shared his views:

In addition to my daily duties, I also mentor the newly appointed lecturers on how they should handle accountability, responsibility and the behavior towards the stakeholders and the institution at large.

(Mr Mqamu, a lecturer from Skyline campus).

Evidently, the above revelations from participants in the interviews connoted that both campus managers and lecturers took accountability for their work. According to Balkrishen (2017), TVET colleges in South Africa are expected to meet the NDP 2030 vision of accountability with the focus on students' performance improvement. This is in line with the position taken by the staff on these campuses that they had to take responsibility for students' results. Accountability is regarded as the stronghold of good governance in which organisations have the mandate to answer to the stakeholders about the actions they take and why they make such decisions (Vyas-Doorgapersad & Can Aktan, 2017). Likewise, TVET colleges accounted to their main stakeholders, learners about their teaching and learning, their results and academic performances. In Werner's (2011) assertions, in both ethical leadership and ethical decision-making in the organisation, lies accountability to the stakeholders of that organisation.

5.3.3. Ethical leadership practices

The findings derived from the interviews seemed to suggest that ethical leaders were concerned with the welfare of their students and other colleagues. They understood that their existence at the college was meant to promote teaching and learning. Most importantly, participants were concerned with the success of the college and campuses they led and as a result, they went the

extra mile to achieve their organisational goals. They believed they had to go beyond the call of duty and ensure that they led by example. This was evident through the voices of the participants. This is what Mrs Msomi, the campus manager had to say:

Even the staff in their respective units or classes, securities, or cleaners they are responsible to deliver to their best. The responsibility of teaching and learning on campus is done and expected to produce good results. So, I make sure that the staff also has the same responsibility. My belief is that I should lead by example. I always make sure that in in-house workshops we discuss time management.

(Mrs Msomi, campus manager of Emirates campus)

Similar sentiments were shared by another campus manager, Mrs Nomafu who also shared that part of her ethical leadership practices was leading by example. She said:

As I have said previously, part of my ethical practices is to lead by example. If you are doing the right things, automatically you convince your followers to do the same thing. If you want work to be done, you need to do the work too. If you want people to meet the deadlines and submit, you need to submit too so that people will know that deadlines need to be respected and are respected by everyone.

(Mrs Nomafu campus manager, Airways campus)

Additionally, another campus manager felt the same about practicing ethical leadership. Mr Lukhozi was aware that as a leader, he was in a position of influence, and he had to follow principles of honesty and integrity. He said that as a leader, one should always be truthful to the system, despite the everyday challenges any leader faced. He believed that by following these principles, he could influence staff and even students to follow suit and that could take the campus forward. Mr Lukhozi had this to say:

Honestly, at some stages, there are challenges that we face from both students and lecturers. What I have learnt is that when you are honest things get easily done. For example, when students complain about NSFAS that has not been paid, one of the principles of ethical leadership that I have decided to adopt is to tell them the truth. There are things I can tell them to bribe them to get back in class but after some time, it will come back with a negative impact because it's lies. What if I tell them something wrong and NSFAS comes back and sues the college? Whatever you do must be transparent, open, honest and tell the truth. Also, with everybody we all want to hear something favourable to us but after some time it comes with problems.

(Mr Lukhozi, campus manager of Skyline campus).

From the interviews that I conducted; I understood that all campus managers were conversant about being exemplary when enacting ethical leadership. They all agreed that as leaders, they had to practice what they preach. Campus managers were well aware that they were leading, and they should execute this leadership role with honesty. This is in line with Werner's (2011) assertions where he argues that leaders in their positions are role models in their organisations and they influence the followers to look up to them, that is why they must do good in front of the followers, the staff and students. Corroborating the aforesaid is Smit, Cronje, Brevis and Vrba (2007) who aver that the most crucial requirement to embedding good ethics in a campus is through leading by example. Agreeing with this principle is Yates (2014), who posits that being exemplary, role modeling and caring when leading in any organisation germinates positive attitudes and behaviours by the followers towards their work, and this attitude improves service delivery. In addition, this caliber of leaders always develops their followers by modeling good behaviour. Leaders are role models for their employees because when leaders are doing good, followers tend to be attracted to them and consequently imitate their leaders' behaviour and good coupled with positive results are yielded.

Furthermore, enactment of ethical leadership exhibited itself in different ways where it existed by different stakeholders. This was evidenced by the interviews that were conducted with the

lecturers. When they were asked how they enact ethical leadership as lecturers, their responses suggested that they took care of learners. Some even mentioned that they went beyond the call of duty by going an extra mile and offer part-time classes without expecting any remuneration. This was the form of ethics of care as backed by Starrat`s (1996) and Shapiro and Stefkovich`s (2011) views that emphasise the importance of campus managers and lecturers displaying the desire to forge relationships with the students. As Arar and Saiti (2022) would further note, the ethic of care requires lecturers and campus managers to be responsive to the learners` interests which would involve a strong bond of interpersonal interaction between the leader and the organisational members with an emphasis on building the human relationships with all stakeholders and students in particular. Confirming this is Starratt (1996) and Shapiro and Stefkovich (2011) who refer to an ethic of care as the dignity that is worth to all humans, an approach that is significant to all educational leaders who are often in the position to make moral decisions. In Klenowski and Ehrich`s (2016) views, caring should not start and end with students only, however, ethical leaders must extend caring and respectful relationships with staff and community members, creating a positive and welcoming school culture where they all together with the students feel they belong, and their contributions are valued. The views of lecturers like Mr Mqamu, Miss Ngoza and Miss Meyiwa who declared their dedication to assisting the students resonated very well with this literature.

Lecturers understood that going beyond the call of duty requires one to be prepared to assist the students and sacrifice their valuable time that could be dedicated to their families or any private affairs. This act suggests that they are concerned with the betterment and success of their students, which is the goal of any organisation. Lecturers showed that they understood that their roles as lecturers do not end in the classroom only, but they further take the parental role. This is in collaboration with the views of the campus managers who also showed much dedication to the learners by acting as moral agents who were paving the way. This is what the lecturers said:

I also go the extra mile transforming from a lecturer, subsequently to a guardian or parent. I play a parental role in such a manner that I see the problem of the student and give advice accordingly. For example, if some students are experiencing challenges with my subject, firstly I alter the method of delivering the matter if I see they

still do not understand, I even conduct afternoon classes without expecting any compensation from the student or institution.

(Mr Mqamu, a lecturer from Skyline campus).

Similarly, Miss Ngoza echoed Mr Mqamus` sentiments, she had this to say:

As a lecturer, I teach the challenging subject of Maths. I normally organise part-time classes without any money involved, I'm not getting paid for that. I developed to my students the love of this subject the same way my university lecturer developed it for me. I've created a group chat with them where they feel free to ask questions in the group, I also share past papers and together, we discuss it. I do all this for free.

(Miss Ngoza, a lecturer from SAFair campus)

Meanwhile, the findings further suggested that lecturers continuously enacted ethical leadership at their respective campuses in many different ways. It also came out that lecturers understood the pastoral care and parental roles they played in the lives of their students. To underscore this, Miss Meyiwa stated that:

I know my students and try by all means to look out for their welfare. As an ethical leader, I always demonstrate appropriate and professional behavior for my students.

(Miss Meyiwa, a lecturer from Emirates campus)

Likewise, Miss Mashiya of Airways campus reported that:

You must be able to solve problems fairly with your students. Since the students come from different backgrounds, they have different behaviors and different problems, they will act differently in class during lessons. In that case, you need to be able to deal with all different kinds of behaviors that you come across in class in an ethical way. As a lecturer, you need to act as a parent and show pastoral care.

Similarly, Mr Myaluza (a lecturer) echoed the above sentiments and said:

You have to find the best possible way of delivering your subject to the understanding of students. Another important area is your relationship with the students. We have had cases where students and lecturers have immoral relationships. It is happening in a school where a deputy principal is in a relationship with a student of eighteen years. No matter how jovial or simple you are in the classroom, it should not affect you as a person. You can have a relationship with them, but not too close.

(Mr Myaluza, a lecturer from Mango campus)

The foregoing assertions were evidenced by literature where scholars like Yukl (2010) argue that the greatest ethics and high moral developments are apparent in leaders who are more concerned about the welfare of their followers and the organisation itself. These leaders put their personal needs behind those of their followers. This sentiment is echoed by Pushpa (2012) who is of the view that ethical leaders go beyond their personal egos and push the agenda of recognising and valuing organisational success to benefit the stakeholders. As the participants have mentioned that to assist their students, they offered extra classes without expecting any compensation; that was a sign of recognising the most important values of the college, to improve the learners' achievements. One of the mandates of the TVET colleges is to play a pivotal role in developing a knowledgeable and skilled population, willing and able to contribute effectively to the skills and developed economy of the country (Balkrishen, 2017). This goal can be realised through students' achievement, and the kind of ethical leaders like lecturers and campus managers mentioned above can make this happen. I agree with Cotton (2010) who states that students' achievement lies with good college ethical leadership and in return, findings from the interviews suggested that at this college, different lecturers and campus managers, through their enactment of ethical leadership, were keen to carry these duties.

Additionally, Khoza (2011) posits that some of the *Ubuntu* realms emphasise hard work and respect for students, other staff members and even the management as main stakeholders in education. Consequently, hard work, in accordance with Khoza (2011) is invariably similar to the perspective of going beyond the call of duty. The findings from the interviews appeared to show

that lecturers from the researched campuses were fully aware that they had to draw this notion of *Ubuntu* which could teach them the mantra that “*my child is your child, and your child is my child*”. In this instance, lecturers could learn to teach all the students as if they were their own. Once they adopt this mantra, they would excel in their duties which would result in improved students’ achievements. For lecturers to fully understand their roles and that if the normal college lecturing time was insufficient, they had to work extra time without expecting any financial gain, that was a sign of heeding the *Thuma Mina* principle and depicted a form of care. Even campus managers, as ethical leaders, valued the *Thuma Mina* and humanity and interpreted that into professional actions of going the extra mile and effectively managing teaching and learning at their respective campuses.

In addition, lecturers also showed their further commitment to assist students even outside the classroom. As parents, lecturers should create space for their learners to feel at home away from home, while they are at the campus under their care. It is a sad fact that most of the students at tertiary institutions come from financially disadvantaged home backgrounds and rely on student funding (NSFAS) for survival. While they were waiting for such funding to kick in, lecturers came in as parents and assisted the students financially. Mr Mqamu is one such lecturer who assisted the students. This is how he explained his intervention:

Furthermore, I also dig deeply into the student’s passion and give a positive advice career wise in such an extent that I communicate with colleagues at the campus or even other colleagues from our sister colleges to assist if the problem needs more attention. I also play an important role in curriculum activities such as sports and seeking poor students and financially helping them, which is called humanity, Ubuntu.

(Mr Mqamu, a lecturer from Skyline campus)

Mr Mqamu’s assertions were corroborated by Miss Mashiya’s assertions who confirmed that they assisted those students coming from the financially battling backgrounds when NSFAS delayed the payments. She said:

NSFAS is not paying them as early as they had expected. Some students come from far away, they come here having no money, but expecting to get residence that will be paid for by NSFAS. Most of our students come from poor backgrounds. Some need to rent houses that will be paid for by NSFAS money. We have to intervene and assist by giving them any money we can afford while they are waiting, they are our kids.

(Ms Mashiya, a lecturer from Airways campus)

The above was also supported by the campus manager.

It also makes it easy for me to observe if there is a change in behaviour I can always reach out and call a student to discipline, and learners can have someone to listen to them and find a way to approach the situation and render anyone else from the staff/team who can come up with help. Students rely on NSFAS and sometimes it takes forever to pay, as lecturers need to intervene with either small change or food.

(Mrs Mbovu, a lecturer from Mango campus)

In addition, although Mr Gasa was just a post-level one lecturer, he was so committed to his work that he went as far as organising excursions for his students.

I once organised an excursion for lecturers and students, I did that for the benefit of the students as well as lecturers, so that they could experience the real workplace situation of what is taught in class. The excursion was fruitful. I also mentor consistently students that have completed the programme offered at the campus. I use my position of a lecturer as a leader to mentor, guide and encourage my students to strive in life.

The same sentiment was shared by the campus manager, Mrs Msomi, who even extended her help and support to the staff. Her support was not only on work-related matters but also on private matters.

One needs to give as much support as needed. A colleague might need support at home or academically. So, a leader needs to check and follow up on a colleague with family problems. Academically you support lecturers by giving them all resources such as books for smooth operation.

(Mrs Msomi, campus manager of Emirates campus)

The above findings were corroborated with the study that was conducted by Buqa (2016) wherein he states that the appropriateness of these findings stemmed first and foremost that at its core, *Ubuntu* value placed emphasis on the social welfare of the people rather than on the individual which encourages the principal value of each other's well-being. Lecturers assisted students, not academically only, but also extended their hands financially to those who were found to be struggling. This was a sign of *Ubuntu* which was more caring as espoused by Denig and Quinn (2016); Msila (2014); Ncube (2010). They concede that from an early age, Africans learn that they are interconnected with one another which creates interdependency and thus they adopt a notion of sharing, togetherness, generosity and even compassion as caring norms. Msila (2014) further extends his argument by stating that the values mentioned above can be significant to campus leaders, especially in TVET colleges. According to the findings, lecturers found it their duty to assist the students, both academically and otherwise. Furthermore, the campus manager also adopted as her duty the willingness to extend her hand and assist her subordinates, with learning material and also spiritual support. This happens when *Ubuntu* and the ethics of care are at play (Khoza, 2011; Msila, 2014; Ncube, 2010). When humans understand other people's dilemmas or challenges and are willing to be part of the solution, compassion is at play. Khoza (2011) further states that compassion refers to feeling pity or sympathy for the suffering that others are going through. Miss Meyiwa mentioned that she took priority in the welfare of her students, while Miss Mashiya also personally assisted financially, by using her money to either buy them groceries or pay for bus fare when students were still waiting for NSFAS to pay. This is what Khoza (2011) and Tsheletsane (2013) mean by being compassionate. These lecturers had the interest of students

at heart because to be compassionate means that they care, love, understand and even share the pain with those who are directly affected by the situation (Khoza, 2011; Msila, 2014). From an African perspective, compassion is part of *Ubuntu* as its interpretation aligned with African understanding is when people reach out to others and foster relationships and friendship. Africans strive for interconnectedness by sharing and giving without worry or concern for receiving. In other words, Khoza (2011) continues, compassion is not singular, it is a collective although it is not directed from the self to the other, instead, it encompasses all of us. Sharing compassion should not be confused with just an act of a feeling of pity for suffering, rather it is out of a deep loyalty towards the community of human beings. Khoza (2011) posits that if a human does not have compassion, that person cuts him or herself off from the source of one's being.

Khoza (2011) supplements this notion and puts forward that campus managers and lecturers as leaders at campuses, need to understand that their roles are to use their power and capacity to empower others and students. Additionally, campus managers as leaders needed to perform their duties keeping in mind that their subordinates expected their leaders not only to demand work to be done optimally but also expect their wellbeing to be prioritised (Mbigi, 2012; Msila, 2012). This is where lecturers took care of the well-being of their students before they expected them to excel academically.

Additionally, the initiatives taken by campus managers and lecturers from campuses resonated well with the notion of the *New Dawn/ Thuma Mina/ Send Me*. In the context of the *New Dawn/ Send Me*, the situation is related to where people respond by volunteering their services and helping to address some pressing problems, including problems regarding education (Lediga, 2018). Similar to the call made by President, Cyril Ramaphosa where he implicitly challenged the country's citizens to engage in prosocial deeds for the betterment of fellow human beings and their communities, especially in education, the campus managers and lecturers availed their services to better the lives of the students (Naicker & Govender, 2020). As Beckham (2019); Dimpe and Mutekwe (2019) contend that the word "*Thuma Mina*" has a conviction that testifies to bravery, fearlessness, purposefulness and awareness of a calling and self-knowledge, these lecturers and campus managers revealed in the campuses. Extending a helping hand during a time of need is a sign of *Ubuntu*, care, bravery and purposefulness. This is further extended by Denig and Quin (2016) who shared that adherents to the caring approach (campus managers and lecturers) seek to

get to know the individual and see their eyes and facial expression, to size up the whole situation and lend a helping hand to the needy students. Participants like Miss Mashiya and Mrs Mbovu lived up to these standards put forward by Denig and Quin (2016), they understood their students, listened to their stories and volunteered to heed the *Thuma Mina* calling.

In the context of *Thuma Mina*, the President of South Africa made a call to the citizens of the country to avail themselves in times of need, where they would volunteer their services to better some pressing problems in the country. In this study, the pressing problems were the needy students who would not have gotten an education if it was not an extra hand that lecturers and campus managers extended to assist them. They heeded their roles as messengers who had been entrusted with the future of their students.

5. 3. 4 Ethical leaders use policies and legislation to enact ethical leadership

The study also found out that institutions cannot be ethically managed without following legal policies and different pieces of legislation. Most participants indicated that they relied on and were guided by policies and legislation when executing their duties in enacting their ethical leadership practices at various levels. This study revealed that in a bid to heed accountability and transparency as theories underpinning this study, campus managers shared the different legislations with the staff. Interestingly, this study further revealed that without the proper adoption and usage of legal prescripts, the college or campuses can be chaotic, and the institution would be managed by a laissez-faire kind of leadership which is a kind of leadership that collapses most institutions. In defense against this situation, campus managers narrations in the interviews revealed that for every action they were taking, they used policies for guidance. Some even mentioned the Code of Conduct and PAM documents, just to name a few. They used these policies to create order and it made life easy in terms of transparency.

Since the advent of democracy in 1994, South Africa has developed numerous legislative documents to spearhead a transformational agenda meant for its citizens. At its 52nd National Conference of 2007 in Polokwane, the ANC recommitted the government to this agenda of the educational systems of South Africa. Again, in his 2010 State of the Nation Address, the former President, Jacob Zuma emphasised the importance of implementing government education policies (RSA, 2010). This shows the importance of policies as giving direction in the transformational agenda, especially in the *New Dawn* era. Likewise, TVET colleges are no

exception to this transformational agenda hence they are also expected to implement relevant policies to fulfill the government's intention of transforming the TVET college sector into a vibrant, high quality and responsive system that will spearhead educational development in South Africa.

The existence of these policies aided the TVET college staff into understanding the dangers of committing acts that are in contravention of policies. Some of these policies were utilised by the CMT to take decisions in relation to discipline, lecturer workload and general teaching and learning activities. Nevertheless, the widely reported acts of misconduct by some staff including lecturers and even campus managers were a cause for concern as they knew the prescripts of the law and the Code of Conduct which deals with all kinds of misconduct which all staff must avoid at all costs. They were also aware of SACE Act 31 of 2000 which deals with the lecturer's code of ethical conduct. Some lecturers even mentioned policies that were directly related to teaching and learning such as the Internal Continuous Assessment (ICASS) Guidelines and even the IQMS which deals with management of their performance. It was therefore crystal clear that ethical leadership coupled with the relevant application of these policies and laws can stimulate good governance and good educational leadership in these campuses. One of the campus managers agreed with the existence and implementation of some policies in this college and also shared that they were of great assistance and gave direction on what to and what not to do. He said:

Policies do assist because they act as a guideline so that people will know what is expected from them. PAM document talks about the duties of an educator. It stipulates what are the roles and responsibilities of an educator and how we as managers should respond to it. And also, there are legislative pieces provided and documents that do assist because they give guidelines to administer our services to the community. The Code of Conduct assists me a lot because I always read it before I take decisions.

(Mr Lukhozi, campus manager of Skyline campus)

This was corroborated by another campus manager, Mrs Msomi who spoke about the Code of Conduct that the college was using for guidance. She had this to say:

Code of Conduct for staff members is good as it stipulates everything. We are being guided by this code.

(Mrs Msomi, campus manager from Emirates campus)

Equally, another study participant, a lecturer also pointed out that there were policies that assisted them in shaping their behaviour. Through legislation, staff can behave ethically since it gives guidance for everyone and also the sanctions coming with certain behaviours. As a classroom-based lecturer, she also mentioned the policies that guided them to execute their daily teaching and learning duties. Consequently, she knew what to do when she had to teach since the existence of these policies informed her well. She said:

There are policies involved and one of them is SACE which promotes ethical conduct and leadership at work, there are many policies that you can refer to such as Code of Conduct, Leave Policy etc. There is also an ICASS guideline which is one of the policies that are talking about teaching and learning. ICASS guidelines guide you on what to do especially with subject files, portfolio of evidence, assessments, how many assessments you need to administer, how to record marks and so on.

(Miss Mashiya, a lecturer from Airways campus)

Likewise, another lecturer from Skyline campus heavily dependent on ICASS guidelines for guidance especially in the classroom when he was executing his teaching duties. He also mentioned the Code of Conduct as a guiding document they relied on to get what was expected of them. This is how he unpacked his understanding:

Regarding SACE, ICASS, Code of Conduct, Leave Policy, Enrollment Policy and all other policies and fundamentals or legislations policies play an important role in ethical leadership. It controls illegal practices such as a charging student for space during enrollment, porn videos, exchanging cash for marks etc.

(Mr Mqamu, Skyline campus)

Most participants showed an understanding of the policies they were using for teaching and learning and also those HR policies that guide their conditions of service. Accordingly, participants relied on documents like PAM document, SACE and Code of Conduct, to mention just a few. These pieces of legislation empowered campus managers and even lecturers to comprehend their roles in execution of their duties. Policies like the Code of Conduct and SACE provided comprehensive relevant guideline for regulating the expected standards of conduct by the employees. One of the main purposes of these Acts was to maintain discipline in the college and to ensure that the code of employees conformed to the basic values and principles governing public administration and the norms and standards as prescribed by the Public Service Act. Interestingly, these codes protected both the campus managers and lecturers in terms of codes and also during the times of disciplinary action because they all understood what needed to be done. The PAM document also performed the same duties since it assisted in explaining in detail the daily execution of the duties of lecturers. The PAM document clarifies the workload and contact hours of college lecturers, their duties, basic appointment and promotion requirements, transfers and salaries.

As most lecturers also mentioned the ICASS guideline which was a very operational policy in terms of teaching and learning, they were supposed to be clear with their mandate when in class. The purpose of the policy was to provide guidelines for a common approach to the management, administration, and implementation of the ICASS component of all subjects. As Miss Mashiya brought to the fore her understanding of the guideline, it is in line with how the policy must be implemented. It is interesting to note that the lecturers and campus managers equipped themselves with knowledge of the related legislations which in turn served as a weapon when undue influence from staff representatives, unions and even SRC wanted to turn campuses into chaos. If the campus managers were fully knowledgeable about the legislation, their powers and authority could never be undermined by the stakeholders that wanted to create anarchy and make the campuses ungovernable. The relevant policies could be pulled out and serve as a shield to protect the dignity of the campus manager and that one of the campuses.

Interestingly, Mr Mqamu from Skyline campus added that legislation like the SACE Code of Professional Ethics promotes ethics and regulates conduct of educators and boosts their professionalism. Arguably, this study attempts to enhance ethical leadership in TVET colleges and

hopes to influence lecturers and campus managers to be ethically motivated in discharging their duties. This policy also shaped the conduct of lecturers and campus managers and guided their behaviour with regards to other colleagues, learners, the employer, and the college community at large. According to Winston (2007), the codes of ethics reflect the attempts of professional bodies and individual organisations to display and implement the principles to guide the work of those in the field. This is supported by Werner (2011) who emphasises the importance of codes of ethics and communication thereof since it allows leaders to redefine their organisational ethical positions. Cranston, *et al.*, (2006); Shapiro and Stefkovich (2011) also suggest that campus managers should follow the ethics of profession to take ethically informed decisions. Therefore, the presence and subsequent utilisation of SACE fulfill this purpose. In other words, if the SACE code of ethical conduct is consulted and optimally utilised, the conduct of staff would be in place.

On the contrary, Mrs Msomi came up with a different view on the issue of the policies. She admits that there are policies on her campus, however, these policies are not correctly implemented and some of them are there as white elephants.

SACE is good on paper; however, we still have challenges like the ICASS guideline which stipulates everything that needs to be done regarding teaching and learning but lecturers only do paperwork. They do not do the actual job as stipulated in the guidelines. The moderation of papers is not done as expected, despite the existence of the ICASS guideline and the moderation policies. To trace that it becomes a problem because even some senior lecturers do not want to do their job. They do not have teaching expertise. To make sure that policies are implemented, I have to go around doing jobs for other people who are getting paid for nothing.

(Mrs Msomi, campus manager of Emirates campus)

The notion of the failure of some campuses to implement policies was echoed by Miss Ngoza who agreed with Mrs Msomi that although there are various policies at her campus, those policies were not optimally utilised. It came out that they knew about SACE, but the way people behaved was in contradiction with how it dictates. As an attempt to promote ethical conduct of educators, SACE legislation also attends to issues of dress code which

is viewed as part of self-respect and respect for others that SACE promotes. In addition, it promotes moral and ethical virtues in the education fraternity and TVET colleges. To underscore this, Miss Ngoza had this to say:

We have SACE, as we are looking at ethical leadership, there is this part that talks more about being presentable, meaning the dress code, you'll find that we sometimes have issues with the dress code for example where lecturers are wearing skinny jeans and even leggings. On that other Monday, a lecturer was instructed to go home and change because her leggings looked very informal and were revealing a lot. This was looking bad, especially in front of the students. We must lead by example and how we dress up, either builds or tarnishes our dignity as professionals.

(Miss Ngoza, a lecturer from SAFair campus)

In addition to non-adherence to SACE policy, Mrs Msomi also brought to the fore the other policies that were there at her campus but not properly used. ICASS policy which was the backbone of teaching and learning and curriculum delivery at the TVET college was not utilised to its full purpose. From the interviews that were conducted, Miss Mashiya explained how the ICASS guidelines assisted lecturers in the execution of teaching and learning. As previously alluded to, one of the purposes of this legislation was to provide guidelines for a common approach to the management and implementation of subjects offered at the colleges. If it is not implemented correctly, there is a possibility of the college failing to achieve its purpose of improving students' achievements. The comments by Mrs Msomi proved her failure to implement because it was her duty as a campus manager to implement policies at the campus. Teaching and learning were the core business of TVET colleges, failure to monitor this by the campus manager or any academic manager had the potential to decline the students' performance which is a critical measure of the success of teaching and learning purpose. Literature reveals that one of the most critical instructional leadership roles of the campus manager is to ensure that outstanding teaching and learning takes place at the campus (Ajayi, 2021). Additionally, Balkrishen (2017) concedes that the leadership of a campus manager fosters the success of all students by facilitating the development and implementation of a shared vision of teaching and learning leading to students'

academic progress and institutional improvements. Failure by the campus managers to carry all this may mean a decline in students' academic achievements. As a means to improve results, one of many steps that needed to be taken was the implementation of the ICASS guidelines, which instructed and guided curriculum delivery, setting of assessments and moderation thereof. Using the policies at hand, campus managers like Mrs Msomi could easily manage the issue of dealing with the non-performance of senior lecturers who could not do their work. PAM document, as previously analysed, spells out the duties of all lecturers at the campus and the Code of Conduct can be consulted to correctly deal with discipline if it has to take that direction.

5.4 Conclusion

The previous chapter presented the research design and methodology. The major aspects that were discussed were research paradigms, research design and methodology, sampling methods, data generation methods and concluded with data analysis. This chapter presented a descriptive discussion of campus managers' and lecturers' conceptualisation of ethics and ethical leadership. The findings revealed that campus managers and lecturers viewed ethics and ethical leadership as an ability to distinguish between good right and wrong and that they as leaders were supposed to be transparent and accountable in the execution of their daily duties. Further, the study found out that campus managers and lecturers led by being exemplary to their followers and they were also compassionate with their students. Lastly, participants revealed that they consulted policies which came in handy and assisted them in their enactment of ethical leadership at their respective campuses. Thus, it was therefore evident that in different campuses, ethics and ethical leadership was practiced. The proceeding chapter further presents a descriptive analysis of the hindrances to implementing the principles and values of ethical leadership in the researched campuses.

CHAPTER SIX

HINDRANCES TO IMPLEMENTING THE PRINCIPLES AND VALUES OF ETHICAL LEADERSHIP IN THE TVET CAMPUSES

6.1 Introduction

The preceding chapter delved into the conceptualisations and experiences of ethical leadership of campus managers and teaching by the lecturers in the researched TVET college. This chapter features a descriptive analysis of the hindrances to implementing the principles and values of ethical leadership on their campuses. The analysis employs the literature reviewed earlier in the study as a lens to illuminate the findings. These were obtained through the primary data, which were from interviews and secondary data in the form of documents that were reviewed.

6.2 Presentation and analysis of data

The following findings were obtained from the twenty participants who were purposefully and conveniently sampled from the five researched campuses. The participants consisted of five campus managers and fifteen lecturers, three from each of the five campuses. It emerged from participants' voices that there were various hindrances experienced by campus managers and lecturers in the implementation of the principles and values of ethical leadership in their campuses of the TVET college. These varied reasons for unethical practices were shared by the majority of participants and were coming from both campus managers and lecturers. Bribery especially during examinations and enrolment, abuse of sick leave, absenteeism, and female students' sexual harassment by male lecturers especially in the Engineering departments so that students get better marks, were the common forms of unethical behaviour. SCM processes where TVET officials delayed curriculum delivery while they were still forging the documents, were among the hindrances.

TVET colleges have policies that guide the daily conduct of officials but lecturers in most cases decided to overturn and abuse those policies. Policies like the Leave Policy are the most abused in the researched TVET campuses. The Leave Policy is utilised in conjunction with Collective Agreement No.1 of 2013 to provide for a general contract of lecturers. Both documents spell out how leave measures were not less favourable than those provided for in the BCEA and or PAM and for leave to be managed effectively. Additionally, it was observed that lecturers in TVET

colleges intentionally abused the leave system and utilised it for them to dodge performing certain duties. This study also found that poor management by TVET college CMT or even Central Office level retarded the correct implementation of such policies. This caused commotion when lecturers were absent, and the supervisors had to stand in for absent lecturers hiding behind the policy.

6.2.1 Abuse of sick leave

The findings seemed to suggest that there was a lot happening in the researched college, especially at various campuses, and the theme that was brought to light was the abuse of the sick leave system. Different participants came with different levels of Leave Policy abuse by different officials. Although there was nothing pointing at the management of the abuse, the mismanagement or non-monitoring of the implementation of the policy was a challenge on its own. It also emerged that the sick leave system was used whenever someone did not want to come to work. Consequently, a lecturer from Airways campus explained this abuse as follows:

During exams, we usually have an invigilation roster and maybe each person will invigilate 10 times or more. Then there will be those two / three lecturers who will be getting sick now and again, some will be stuck in traffic and some will have flat tyres if they have to invigilate. Mostly, simply because they have their updated leave assessments, they conveniently get sick during examinations.

(Miss Mashiya, lecturer from Airways campus)

She went on further elaborating how far they as lecturers would run away from their duties hiding behind the sick leave. She said:

If I need to submit the files and my files are not ready, I just do not go to work. On the date that is scheduled for my submission, I will just take a sick leave. Because I didn't do my work, or I am behind with my work or just do not want to submit my files to a supervisor.

Furthermore, a campus manager from SAFair campus agreed with Miss Mashiya as he observed that lecturers got absent because they had a duty to perform, but they were not willing to do that, they then hid behind the sick leave to avoid performing those duties. This is how Mr Majozi put it:

In my experience as a campus manager, I have noticed that people when deadlines are near or when we've got monitors coming in from Central Office or even head office or when there is a job that urgently needs to be delivered, purposefully people get sick.

(Mr Majoji, campus manager of SAFair campus)

The utterances of most participants in this study suggested that staff on different campuses are abusing sick leave. It became clear that officials, especially lecturers do not do their job and when it is time to submit, they just conveniently get sick. Miss Mashiya mentioned that if she had to submit her file, she would disappear and go on sick leave. This was witnessed by both campus managers and lecturers. When the lecturer was absent, legitimately so or not, the students were left unattended which impacted badly on their results, one day lost for students is too many.

The finding was also affirmed by literature where Cherkowski (2015) posits that lecturers, like the one on the campuses under microscope, misuse sick days for personal time. We find authors like Ralph (2022) advancing that lecturers inspire and play a vital role in the lives of students. Furthermore, scholars like Niamatullah, Gul, Rab and Shah (2020) and Ralph (2022) posit that lecturers' absenteeism has a negative effect on students' academic performance, the campus and the entire college pass rate. I agree with Jeremiah (2018) who further contends that lecturer absenteeism results in students' high failure rate and some even dropping out while the college pass rate drops drastically. In addition, Niamatullah, *et.al.*, (2020) posit that lecturers are considered the most essential in each group such that students' class activities are disturbed if the lecturer is absent resulting in non-completion of the syllabus and reduced instructional hours. As previously mentioned, this absence caused a decline in the academic achievements of students.

Theoretically, this study drew from ethical leadership which sought to promote ethical behaviour amongst officials, especially lecturers and campus managers. In principle, from the reviewed literature, this study conceded that there were ethical lapses in the education sector. Listening to Miss Mashiya and Mr Majoji's voices, the participants from two different campuses, it was confirmed that some lecturers left students abandoned because they were supposed to submit their work. This was the worst unethical behaviour any parent could wish for their children. Lecturers as leaders in TVET colleges should be grounded in strong ethical values that serve to deal with impositions and constraints and focus on what is best for students (Bhindi & Giles, 2010). From

the views of these participants, where lecturers leave students unattended, it showed that they did not have the best interest of their students at heart and were far from *Ubuntu*.

Nevertheless, lecturers were still absenting themselves from work and it was even worse when deadlines were knocking. As if that was not enough, on their return, some of them produced fake medical certificates which were categorised as gross corruption and against the ethics principles and even the Code of Conduct. As the interviews continued, participants revealed a number of unethical conducts in this aspect, which is a huge hindrance to ethical leadership despite them as managers having shared the policy with staff. Campus managers had to deal with this while they had to ensure that teaching and learning were not compromised. This is how Mrs Msomi, one of the campus managers shared her experiences and she said:

Lecturers will absent themselves and when you are trying to do the follow up, they will just lie. They say they are sick and produce fake medical certificates. At some stage, one lecturer produced a copy of an old medical certificate and changed the dates.

(Mrs Msomi, campus manager from Emirates campus)

Mr Lukhozi from Skyline campus reported that he had a similar experience as Mrs Msomi where he witnessed the submission of fake medical certificates. In fact, it was the blank medical certificate that was shared amongst the staff, and they filled in as and when they were “sick”. This is what he had to say:

Two lecturers were absent, and, on their return, they submitted the medical certificates that are fake. The same Dr had different signatures, we can just see that they are fabricated and when you ask them to confirm, they start fighting with you.

(Mr Lukhozi, lecturer from Skyline campus)

Likewise, Airways campus experienced the same incident where the lecturer submitted a number of medical certificates from the same doctor, but with different signatures. This is what Ms Ngcobo had to say:

Lecturers have been submitting fake doctor`s medical certificates. I did not notice when it started until he forgot the blank one on my table. I went back to the leave file and realised that he had submitted more than five sick notes from the same doctor, but all had different signatures and when I approached the doctor, she denied having such a patient. All along he had been submitting fake medical certificates. The matter is in HR for hearing.

(Ms Ngcobo, campus manager of Airways campus)

This was corroborated by another campus manager, Mrs Nomafu who also admitted that although the Leave Policy was available, it was not implemented correctly. The blame was not only on staff because even them as campus managers they had the responsibility to ensure that the policies were correctly implemented, however, they had not worked enough to close the gap that existed. That was where the staff got an opportunity to misbehave. This is how she put it:

There are policies that we have but we find that policies are not implemented correctly as expected. Let me talk about the Leave Policy, as a campus manager, you need to make sure that you explain to the people you are leading about the Leave Policy because it is affecting them every day. What you find as a hindrance is that people do not want to adhere to the policy. There is a lot of corruption around the leave taken by the staff. You find that some of them come late but don't report to their supervisors and don't record the correct time on arrival. They keep on lying and give incorrect information. Leave Policy is very straight forward that if you are sick for so many days you need to bring the doctor's note. Some lecturers don't and if they see that they are tied in the corner, they just bring anything, and it looks like a real medical note. The doctor doesn't even know that person, you just see it is a fake document.

(Mrs Nomafu, campus manager of Mango campus)

The observations by campus managers about the abuse of leave system and the fake medical certificates were also echoed by the lecturers. Miss Mashiya shared the same sentiments about fake sick notes. This is what she said:

There is nothing wrong with the policy, it's just that some people need more days to heal. But yes, there are some who abuse the leave policy. Sometimes you find that you are tired you need some time off work. Then you need to go to the doctor, but you don't have medical aid, then you need to fake the sick note.

(Miss Mashiya, a lecturer from Airways campus)

Evidently, on the campuses there was misconduct that was committed by staff in terms of leave. Accordingly, this was misconduct and as mentioned by Mr Lukhozi that the matter was in HR for disciplinary measures, where it belonged.

In the same breath, another campus manager was of the same opinion about the abuse of sick leave system that was taking place in his campus. He admitted that the policy was there, and everyone was trained, but instead of the staff using it to correctly, they turned out to abuse it. This is what he said:

Staff is aware of the 8 weeks cycle, and even when they genuinely get sick, they will just take days on purpose knowing that they have got the rights to take their 3 days. If they know that they have not been sick within this 8-week cycle, they know it's time to just get sick. There is very little that one can do because it is within the policy and their rights, and they know it. They take advantage of it and use it.

(Mr Majozi, campus manager from SAFair campus)

Another participant from SAFair campus, Miss Ngoza came up with another view blaming the HR Department that was not fully functional when it came to the management of leave. Campuses submitted but HR did not process especially the Incapacity Leave. Staff therefore did not bother about being absent since they knew that there was nothing that was going to happen. There was

no docking of the salary since there were no records of absenteeism of the employee or whatever that was there did not correspond with the register. This is how she put her story:

We know that we are having 36 days in a 3-year cycle but if you can go to HR and check how many days we are left with, and we check the attendance register you see that it doesn't talk to each other/ correspond. The leave management is not done well, and the leave taken is not recorded in HR. Therefore, it is easy to take leave that cannot be accounted for.

(A lecturer from SAFair campus, Miss Ngoza)

I am not happy because the leave days that are allocated are not enough. We have 36 days in a 3-year cycle which means you only have one day of sick leave in a month. You find that you are very sick, and you need to take some days off work then you find yourself having unpaid leave.

(Miss Mashiya, a lecturer from Airways campus)

On a different note, a lecturer, Mr Myaluza showed his different view on the leave policy itself and its application. As much as the Leave Policy spells out how the leave should be taken, he felt that there was an abuse/ loss on the side of the employee as he believed that the department had to meet the employees halfway in the sense that the unused leave should be converted to money.

There are different reasons that the Leave Policy may be used incorrectly. that can happen I will agree with the fact that can happen so in that way you're not actually using the full policy; you are using the policies as an excuse for your own benefit.

(Mr Myaluza, a lecturer from Mango campus).

He further reiterated:

But there are people that do not finish their leave, when it's not taken it is thrown away and not carried to the next year. I am entitled, if there is a way you exceed 36 days, the employer will

dock your salary, now if you have days left, you get nothing and that is not fair. Why don't I carry over these days to the next year or at least it is converted to money? Yes, ethically this may be wrong to apply the policy in this sense, but practically, that is the way to go.

Another lecturer from Mango campus showed that she understood the Leave Policy and went on to reveal that the policy was made available to the staff and was workshopped in her campus. However, for some reason this was not implemented and monitored correctly hence they found very simple staff becoming difficult in terms of adherence to the policy. Evidently from her presentation, it emerged that the campus was loaded with some challenges because of the management acting differently while responding to one and the same policy. This lecturer, Mrs Mbovu had this to say:

Lecturers are told that they have to report early if it happens that you are booked off and are not coming to work, they are supposed to report. On return, the first thing is to submit the leave form, if five days have lapsed and you still haven't submitted, the leave form is filled on your behalf and it becomes leave without pay. The campus manager has a right to fill in the form for you if the time frame has lapsed. Early departure and late arrival leave have challenges as different supervisors act differently and then staff talk. That means the CMT is failing to fully implement the policy.

(Mrs Mbovu, a lecturer from Mango campus)

The findings from the interviews deduced that there was a problem with the application and implementation of the Leave Policy in the researched TVET college. Staff and managers were all guilty of misusing the policy and management was equally guilty of not implementing the policy correctly. Some participants revealed that the college had attempted to alert the college staff about the Leave Policy, however, there had been no adherence to it.

The above findings were corroborated by the data that was gathered through documents that were reviewed. To triangulate the data from interviews, the leave management file and leave forms were

reviewed and confirmed some of the data gathered from interviews. In the interview, Miss Mashiya mentioned that during examinations, most lecturers became sick because they did not want to invigilate. In the leave register of Airways campus, it showed that more than five lecturers were absent at the time when national examinations were underway compared to other times when there were no exams. Even the part-of-day leave forms were viewed and surprisingly, they revealed that many lecturers arrived after two hours of the examination's commencement. Additionally, when the leave forms were studied from Airways, Emirates and Skyline campuses, the fake doctors' sick notes were viewed. The two sicknotes from Emirates campus were from the same doctor but bearing different signatures.

TVET colleges are public institutions falling under the auspices of DHET and therefore fall under the public sector. The Determination on Leave of Absence in the Public Service (2021) and Leave Policy are the guiding documents utilised in conjunction with the Collective Agreement No.1 of 2013 Leave Measures for college lecturers appointed in terms of the FET Act No 16 of 2006. The rationale behind the development of the Leave Policy was to ensure that all leave measures were not less favourable than those provided in the BCEA and/or the PAM documents. The policy under discussion is very clear on the types of leave available and how different leaves can be taken. When an official is late or they are going to leave early, they need to report on arrival or before departure. The leave form had different sections, and one of them is part of day leave that an official needs to fill if they come late or leave early. For this process to be accurate, it needs to be monitored at a very close range by the line manager. If this was not properly managed, inaccurate and poor record-keeping occurred which led to financial benefits to the non-deserving employees and qualified audit outcomes. Additionally, it caused unnecessary tension because the staff felt there was unequal treatment.

According to the Leave Policy, absenteeism is the most crippling factor to the smooth functioning of the institution and is therefore a major challenge that needs to be addressed and managed effectively. It was for this reason that line managers should be on their toes in an attempt to manage and monitor leave as part of their daily activities.

In a nutshell, absenteeism is viewed through the lens of literature as the non-attendance of an employee when he/she is expected to report for work and perform his/her duties (Jeremiah, 2018). Through the lenses of Banks, Patel and Moola (2012), absenteeism is a violation of a social

obligation to be in a specific workplace at a time. Being absent from work of one individual is so disruptive that it upsets plans and timetables and thus affects the quality of teaching provided by lecturers (Jeremiah, 2018).

The above assertions were well supported by the views of a myriad of scholars who all concurred that absenteeism in the education sector was on the rise and left learners unattended which robbed them of their qualifications (Jeremiah, 2018; Ralph, 2022). Jeremiah (2018) admits that as much as absenteeism may have valid reasons like sickness, death in the family and any other, the fact is students' performance is negatively affected. Ralph (2022) further argues that the absenteeism of educators is disruptive and affects the quality teaching and learning provided by TVET colleges. Moreover, Jeremiah (2018) asserts that absenteeism is one of the methods generally used by lecturers to avoid what they may perceive to be aversive work conditions and sometimes use it as a strategy to attract attention of the employer. This is exactly what the lecturers of the campuses do, running away from doing work they are paid for.

In the case of the TVET colleges in general and the particular TVET campuses under microscope, it emerged from the interviews that most students were funded by NSFAS. According to NSFAS rule 15(5), all bursary recipients who fail to progress to the next level of their studies should not be awarded a bursary to repeat a level that they failed. Looking at the rate of absenteeism as alluded to by participants, innocent students whose future was put in their lecturers' hands may not complete their courses, not at their fault but due to lecturer absenteeism. According to Ralph (2022), lecturers play an important role in the lives of the students, and their absenteeism negatively affects the academic performance of students. When lecturers do not come to class, the syllabus would not be completed in time and when exam time comes, most students will fail (Banks, *et. al.*, 2012). This notion is supported by the study conducted by Musasia, *et. al.*, (2012) which discovered that syllabus coverage has a significant effect on student performance since institutions that cover 100% of the syllabus perform better than those that cover less than 50% of the syllabus.

The above literature about the negative effects brought by the absenteeism of lecturers raised concerns. From the interviews, it emerged that lecturers got absent for reasons not covered by the policy, but for private affairs and it happened at the expense of poor students. This was highly immoral and was not supported by ethics of care. As shared by Shapiro and Stefkovich (2011), the

ethical standard of care promotes compassion and interest of developing students` potential, which was not in existence in these campuses as per information gathered from interviews and reviewed documents.

6.2.2 Sex for marks

This study also found that different types of unethical conduct were taking place on different campuses. This ranged from examination irregularities committed by officials during the examinations and throughout the year during assessments to get good marks and qualify to write exams. Participants also indicated that misconduct during examinations was common, and it was between the lecturers who became invigilators and support staff who were data capturers. Part of the irregularities even began before the actual examination since it occurred with changing marks and allocating a higher assessment mark for the students. Poor students were made to pay for data capturers and lecturers and marks were changed for cash. This was said to be happening in most institutions of higher learning where students had to pay either for enrolment or inflated marks to pass. This was gross corruption that had infested the TVET colleges. This is what one of the participants said:

Lecturers have been involved in examination irregularities. There is a policy, and they all know about it and its consequences but for some reason they still do what is unacceptable. They exchange marks for cash. A student will pay a certain amount of cash to the lecturer to get pass marks. We do have such on- going cases being dealt with by the department. We are waiting for the outcome.

(Mrs Ngcobo, campus manager of Airways campus)

Miss Ngoza echoed the sentiments and confirmed that people were tampering with students` marks and making a lot of money from it. This is how she put it:

What I have noticed is that there are people who act as if they are assisting our students in terms of answering papers. You will find that there is a leakage of papers to students and in the end the people that are affected here are the students, they end up being suspended yes we know that it's their fault but at the same time, there is

somebody who is getting money out of this and the issue of the students who want you to get the better marks.

(Miss Ngoza, a lecturer from SAFair campus)

Similarly, Mr Mqamu shared his observations. He mentioned that there were quite a few cash exchange sagas that were going on in his campus. Although there were policies in place like the Code of Conduct for staff that spelled out exactly how staff should behave and SACE, staff still went ahead and had sexual relationships with students in exchange for better marks. He also mentioned that some staff members went as far as writing examinations for the students and the students pay cash for that. This is what Mr Mqamu said:

There are several cases whereby male lecturers have sexual relationships with students. Lecturers also exchange porn videos with the aim of sleeping with students and in return, they exchange sexual favours for higher marks. When students do not meet the DP requirement of 50 %, they remark the scripts to qualify, along the way, cash is exchanged, and marks modified. Lecturers also write exams for students; they make arrangements with invigilators to overlook cellphones and that invigilator is paid.

(Mr Mqamu, a lecturer from Skyline campus).

Concurring with Mr Mqamu was Miss Mashiya, who was also of the same view that TVET college lecturers collected cash from students in exchange for better marks. This is what she said:

Some lecturers make sure that they set difficult assessment papers for the students. If the students didn't pass the test or assignment, they come to the office during break time or after hours and discuss with the lecturer some options on what to do as they have failed the test. Maybe they must pay R1000 or more to get better marks, but it also depends on the mark that you are going to get. Sometimes if the students, especially females cannot afford money, they pay with sex.

She went on:

There are especially those who are changing marks. If the student gave R200, then I must give the admin capturer to change marks for the student so that they can qualify to write exams. Some students buy us some chocolate if we give them a good DP mark and many lecturers are making money out of it.

(Miss Mashiya, a lecturer from Airways campus)

A similar sentiment was echoed by Mr Myaluza. This is what he said:

On our campus, we have part time students and most of them are working class, some of them managers in different public departments. They register just to obtain a qualification, and they themselves tell us how busy they are at work and do not have time to study, they just want answers and give us something but that also is being discussed quietly. We then take advantage of making extra money.

(Mr Myaluza, a lecturer of Mango campus)

In addition to cash collected for marks for examination purposes, there was another way of making money by TVET college staff including support staff. This normally took place during the enrolment period when the enrolling officers, normally lecturers and support staff made some decisions to enroll students that did not qualify, and they gave cash in return for the favour.

The support staff also gets some extra cash when it is time for enrollment. If the student does not qualify, they ask them to pay anything up to R2000 for the space, and that is how we get some money. January is a dry month...Although we know it's not fair, we are doing it quietly and nobody knows we are doing it.

(Miss Mashiya, a lecturer from Airways)

Mrs Nomafu concurred with the latter voices in that lecturers collect cash from the desperate students who did not meet the admission requirements but desperate to enroll. This is what she said:

The other scandal takes place during enrolment. Before you are enrolled in a certain course, you have to meet the minimum requirements of that course. Officials can spot the desperate students because they approach anyone for a space. They sometimes come to my office crying for the space and promise anything as long as they get the space to study. The greedy staff, they make their way and get paid a certain amount of money to enroll those students. That's how bad it is, as they do not qualify, they do not do well academically as well.

(Mrs Nomafu, a campus manager of Mango campus)

On a general note, judging by the participants' utterances, it was evident that corruption in this college was multifaceted. Lecturers who sometimes worked with administration clerks found a way to milk money from students who were not academically capable and undeserving to be admitted to the college. Lecturers changed marks for the students and recorded as if the students had done well even if that was not the case. Evidently, most staff at the researched college were found engaging in unethical behaviours that did not speak well about their morals and their profession. Lecturers are part of ethical leaders and are supposed to teach the same to the students they are leading but are otherwise found to be doing the opposite. In this college, it had become an open secret that instead of studying hard to get better marks, students had an option of flashing cash or having sex offers to pass. The department with the college aspires for both lecturing and administration staff to demonstrate a high standard of ethics in their behaviour, understanding that the opposite undermines the success of the college and or the qualifications obtained in TVET colleges. That is why the DHET had issued several policies that were meant to guide the ethical behaviour of the staff. Section C.5.3 of the Code of Conduct states very clearly that: *"An employee does not use her or his official position to obtain private gifts or benefits for herself or himself during the performance of her or his official duties nor does she or he accept any gifts or benefits when offered as these may be construed as bribes."* In this college, the opposite happened, and the staff was in contravention of this rule. From the voices of the participants, the staff in these campuses were ushering in the opposite direction especially when they were taking cash from students either during enrolments or for better grades.

Unethical conduct coupled with corruption continues to be a major concern for many public institutions including TVET colleges. In South Africa, corruption is widespread in the public sector, and it permeates all spheres of government including TVET colleges (Woermann, 2012) such that it is also regarded as the main challenge facing the government (Naidoo, 2012; Van der Schyff, 2012). The participants' sentiments are confirmed by literature where Joseph (2014) reveals that another huge ethical concern is the sexual violence by male lecturers towards female learners that has been reported to be taking place in different institutions of higher learning. She claimed that sexual harassment of students by Faculty members in colleges and universities is a recurring phenomenon that was aggravated by the weak mechanisms and lack of redress in these institutions. Following different sexual harassment-related allegations in the tertiary institutions, the minister of DHET established a policy framework to address gender-based violence in the PSET system in a bid to empower every woman, especially female students in the PSET system to lead a life of dignity and freedom. The policy also attempts to eliminate gender-based violence including requests or demands for sex in exchange for improved marks, accommodation in residence, or other needs and benefits. The policy was available at campuses, however, it did not seem to have been implemented since these scandals kept recurring.

Additional to the above policy is a piece of literature by a South African scholar, Matenda (2020) which revealed that an Engineering female student was sexually harassed by a male lecturer who wanted to exchange sexual favours for marks. Moreover, a different but related case was reported in a Gauteng TVET college (Chauke, 2019), where a male lecturer was suspended on allegations of having sexually harassed female students in exchange for marks for them to pass. Fanta and Makewa (2014); Omar (2018) concur, as the findings of their research also revealed that some teachers award students higher grades in exchange for favours and sexual escapades. Such ethical immorality discredits the teaching profession. In another related case, a TVET college in Gauteng province saw the dismissal of a lecturer for soliciting money from the students in exchange for marks (ELRC, 2019). According to the White Paper for PSET (2013) and Balkrishen (2017), poor student achievement, with low pass rates and drop-out rates has been identified as one of the most pressing challenges in the TVET colleges. This is aggravated by enrolling students who are academically unfit for a certain course which consequently leads to students getting frustrated and results in a low pass rate.

Furthermore, reports by BBC *Eye on Africa* (2019); Awaah (2021) confirmed that what was happening on the different campuses was similar to what was happening in many African countries. Academic institutions were increasingly facing allegations of sexual harassment by lecturers and unfortunately, this type of abuse was said to be endemic but rarely proven. In Ghana, Awaah (2021) calls the sex for marks a sexually transmitted grade when senior faculty members of the institution demanded sexual favours from students as prerequisites for passing the examination. In his study, Awaah (2021) posits that if students did not concede, that would lead to failure in that lecturer's course and subsequently, most students would not report the offenses but would just be happy to get their qualifications. In her assertions, Miss Mashiya mentioned that on some campuses, lecturers set difficult papers so that students would not pass and would be compelled to ask them favours. She alleged that:

“...lecturers make sure that they set difficult assessments for the students. If the students did not pass the test or assignment, they come to the office during break time or after hours and discuss with the lecturer some options on how to improve marks as they have failed the test”.

(Miss Mashiya, a lecturer from Airways campus)

Her words were corroborated by Ncube (2019) who refers to this action as sexually transmitted marks where lecturers give students tough assignments and timelines that cause students to seek assistance, that is where they were asked for sexual favours in exchange for better marks.

Scholars like Khoza (2011) who promote *Attuned-Ubuntu* leadership and Shapiro and Stefkovich (2011) who preach about Multiple Ethical Paradigm, have their theoretical views that are very much related to ethical leadership which are the best feasible options we can adopt to wrestle with these behaviours. In this kind of leadership, Khoza (2011) avers that *Ubuntu* as an African philosophy is ethical as it attempts to transform educational institutions such as TVET colleges towards ethics of care institutions (Shapiro & Stefkovich, 2011). In congruence, Denig and Quinn (2001) affirm that a caring approach that lecturers seek to get to know the individual student, talking to them, looking at their eyes and seeing their facial expressions, to size up the whole situation to express their commitment to students' well-being and learning through positive influence is coupled with members of professional judgement and empathy in practice. Through the demonstration of care, the decision-makers (campus managers and or lecturers) step back from

their personal frame of reference and the subjectivity of the students (Noddings, 1984). Contrary to the above assertions, lecturers and other officials in the researched campuses were found to be doing the opposite. In the sampled campuses, lecturers were taking advantage of desperate students, which was totally against *Ubuntu*. Charging money and asking sexual favours from students to pass or to get admitted to a certain course was not acting in their best interest, instead, it was against Noddings's (1984) beliefs that officials should step back from their personal frame and put students first.

In *loco parentis* concept, as a focus brought in by ethics of care Shapiro and Stefkovich (2011), lecturers must safeguard students in the same way that parents would. This includes not harassing them; however, media reports and literature expose sexual harassment that had been observed in some TVET colleges that were opposing this principle. As these actions were against the SACE Code of Professional Ethics, as defined by ethics of profession (Cranston, *et.al.*, 2003; Salawu, 2011; Shapiro & Stefkovich, 2011), they cast the teaching profession into contempt (RSA, 2000). Section 3.9 of SACE states that lecturers should refrain from any form of sexual harassment (physical or otherwise) of learners and Section 3.14 further condemns lecturers from abusing the position they are holding for financial, political, and or personal gain. Omar (2018) cautions that the sexual harassment of students by lecturers from colleges and universities does not end with good results since it can be costly and damage the institutions' reputations, and thus the emotional and academic well-being of students should be the highest priority. This is because sexual harassment can damage students' well-being, provoke and exacerbate conflict among students, and contribute to a hostile learning environment.

6.2.3 Corruption among officials

The study also found that there was corruption in the researched campuses of the college. The findings suggested that officials who were dealing with purchases of goods that were meant to support teaching and learning were only concerned about themselves against college goals. Instead of correctly processing requests from campuses that were meant to support teaching and learning, they waited until they found the opportunity to make money through the same process. TVET colleges were doing vocational subjects that had practical components. According to the ICASS Guidelines, practical assessments form part of the final results to get the qualification. Such

practicals require consumables that should be purchased through the tender processes via the SCM unit. According to the participants, this process was delayed because officials had to give this tender to the service providers who were their friends and in turn got kickbacks. Both campus managers and lecturers were frustrated by it. The campus manager, Mrs Msomi had this to say:

There are some purchases that need to be made just to run the campus daily. The problem is that you need to submit your requisition to the SCM, and you find that things are delayed because SCM people are still doing their things. They want to override the system since they are connected to the providers. You find that while they are trying to make money for themselves, we are delaying and are wasting precious time.

(Mrs Msomi, campus manager from Emirates campus)

The sentiments were echoed by another campus manager who had this to say:

We also find ourselves having to delay with the practical lessons and assessments. It is unfortunate that we need to follow the SCM process that is not treating our practical lessons as a priority. To date, we have not received the consumables of the practicals that were supposed to be done in April, but we have not received as yet. We are hearing that SCM is still busy but for more than 4 months? We know they are still waiting for their friends. You know what they do, they overprice the items so that they get kickbacks. We have seen this, salary L5 clerks are driving fancy cars, where do they get the money to buy those cars? It is clear they are corrupt here and benefit from the college funds.

(Mr Lukhozi, campus manager of Skyline campus)

In the same vein, Mrs Nomafo who is the campus manager of Airways campus reiterated the points made by Mr Lukhozi, the campus manager of Skyline campus on the corruption that was taking place in the SCM unit. This is how she put it:

Supply chain management staff members are corrupt. They are taking bribes from service providers. They are giving tenders to their friends and taking bribes. While they are waiting for the right

opportunity to seal these deals, students are waiting for their consumables and assessments are delayed which adds to the high failure rate.

(Mrs Nomafu, campus manager of Mango campus)

Equally, Mr Myaluza from Mango campus opined that the delays in the delivery of consumables were caused by SCM unit while they were still trying to take tenders to their friends. He confirmed that teaching and learning was grossly disturbed until students went on strike. This is what he said:

Those who are dealing with purchasing consumables are always delaying the process. Sometimes the consumables do not come early, because they are still calculating the change they will get once they give tenders to their friends. They are supposed to support teaching and learning but all they care about is their stomachs. We wait until students go on strikes before they are pressured to buy.

(Mr Myaluza, a lecturer from Mango campus)

Congruent to the foregoing, another lecturer Miss Mashiya posited that:

The SCM people are not doing justice to us because we will be informed that the tender is being advertised and the process of giving tender takes time while they are still looking for their “friends” to give them the tender. For many years we do not have computers because of this. There is a lot of misconduct going on in that department, and I just don’t want to involve myself.

(Miss Mashiya, a lecturer from Airways campus)

Despite the SCM team pushing corruption during tender processes, it came out that part of their dealings was with the lecturers who also benefited from that corruption. Lecturers were said to have exhibited numerous unethical practices using their classrooms that were workshops. TVET college lecturers were specialists in their subjects and mostly those subjects had practical components that needed consumables. Hospitality lecturers used the kitchen where they did their practicals, and their consumables were groceries. It came out from the interviews that part of their groceries was for their families instead of using it during lessons, part of it was taken with them and sometimes even used the college kitchen for their small businesses. The same thing happened with people doing trade subjects like plumbing and electrical subjects where they took

consumables for their personal use. This data was gathered from both campus managers and lecturers. Mr Myaluza, who was a lecturer on one of the campuses with workshops had this to say:

I have seen a lot of corruption. You know my colleagues that cook always have groceries that they take from the college kitchen. The grocery is meant for students for their practicals. You see, we see them carrying steaks of meat and drinks, tea sets and all. This food is for students and that is where they get marks. I do not know what they cook, maybe the marks are fabricated because of the way these lecturers take it, I don't think there is anything that is left.

(Mr Myaluza, a lecturer from Mango campus)

A similar sentiment was echoed by a campus manager who had the following to say:

A security guard tipped me when he was checking the car, he saw cables and boxes of toolbox packed in his car. This was a lecturer doing Electrical subjects and this incident happened during practicals.

When he (the security guard) started recording, he (a lecturer) tipped him off with R200 for him to keep quiet. Unfortunately, that security was very faithful in his job such that he refused to play along. I have since reported the matter to HR for investigation.

He went on:

It is a pity that HR is not taking my matter seriously and I wonder how many other similar incidents are happening since there is no discipline whatsoever.

Similar views were expressed at Skyline campus where Mr Mqamu shared with me what was happening on his campus. He said:

Most campus managers approve requisitions that are not on the syllabus. Trade lecturers request anything and the campus manager will approve because they are not familiar with the requirements of the subjects and thus lecturers get an opportunity to use the college resources in terms of consumables for their private purposes.

Currently, we hear that the college is bankrupt, and you see where the money goes, unfortunately, learners are affected by this.

(Mr Mqamu, a lecturer at Skyline campus)

Both campus managers and lecturers talked about corruption by lecturers who sabotaged teaching and learning. Evidently, the above revelations from participants confirmed the recurring unethical conduct by lecturers. In a different view, lecturers mentioned that campus managers as well were deep in corruption using the college resources to enrich themselves. Campus managers were said to exhibit numerous unethical practices such as having relationships with contractors who provided services to the campuses. Miss Meyiwa from Emirates campus shared her views about her campus manager. This is what she said:

My campus manager works with contractors to rob the college, I am sure he makes a lot of money than we think. I know this because I reported the broken window that needs repairs. When the invoice came, unintentionally I saw it and it was for three windows in my classroom.

(Miss Meyiwa, a lecturer from Emirates)

Congruent to the foregoing voice, Mr Gasa from the same campus posited that:

Mr Lukhozi, who is our campus manager, was on leave and he was at home. He asked me to drop some documents at his home, which was at the time when the library cupboards were renovated. The very same contractors were building his home kitchen with the same material they used in the library, I just saw that this is paid for by the college.

(Mr Gasa, a lecturer from Emirates campus)

The above assertions found resonance in the concurring voices of the participants about their campus managers. Mr Fuze concurred with the latter voices in that campus managers were pushing the agenda of feeding themselves at the expense of the student's education. This is what he had to say:

Most campus managers rent classrooms to the community, be it a church or for meetings. They do not report all the rent they collect, and they take that money rented and use for their private affairs. I

got to know this because I happened to be on a certain committee where all financial incomes were discussed. That is when I learnt that she does not declare all the income she receives on campus. This money can assist in buying resources like computers that are a very scarce learning resource on our campus.

(Mr Fuze, a lecturer at Airways campus)

The foregoing assertions confirmed that there was gross corruption happening in this college. Having officials from campus managers, lecturers and even clerks getting involved in corruption was an open secret. It is very unfortunate that this was happening at the expense of poor students who had to delay their practical and assessment tasks simply because people were still waiting to get an opportunity to feed themselves. Both campus managers and lecturers were concerned with the delay in the completion of the syllabus while they were waiting for the purchases. This agenda of corruption that was pushed by officials was categorised as unethical and was totally against *Ubuntu*. Corruption in the public sector was cited as one of the main factors that sabotage governments' efforts to reform education. Various reports revealed that SCM officials in the public sector and education generally are the major offenders in TVET colleges (Serfontein & De Wall, 2015). This is worrying considering that SCM by its nature and focus, was supposed to be a pillar of the college in terms of procurement of goods and services that supported teaching and learning. Therefore, SCM officials were expected to act and behave in a manner that is above reproach and advance the interest of the TVET college instead of theirs. The findings that SCM in most public institutions and this particular college was infested with corruption was affirmed by the literature. For instance, Wilson (2019) avers that in SCM, suppliers collude with officials to process fraudulent high-value transactions or bribe officials to manipulate the tender process. In his study, Wilson (2019) also submits that in one of Northwest TVET colleges, some clerks inflate prices and delay the purchase of some goods and services which delays teaching and learning. While this was happening, students were waiting for these consumables, like in this college teaching and learning were delayed. A one-day delay in curriculum delivery confused everything in terms of lesson plans and assessment plans, very much leading to negative effects of declining results. Furthermore, reports by Motheran (The Citizen, 25 July 2019) that in a KZN TVET college, the court convicted and sentenced two employees, a procurement officer and a lecturer to three years for twelve counts of tender fraud in the procurement of goods and services in the college. In this

report, a pair conspired and manipulated the tender processes of the college which caused the college to suffer a loss of R273,256 due to fruitless and wasteful expenditure. Additionally, Fengu (2019) reported in the City Press that 92 TVET lecturers were charged with corruption of more than R24 million in the college coffers. Focusing on corruption in TVET colleges, we recognise that its prevalence in different public departments is no unique event. To different degrees, it permeated all departments, especially in education.

Accordingly, corruption in TVET colleges not only violated the values and rights of all students as enshrined in the Constitution of the country of quality education for all, but it also sabotaged the central purpose of education. According to Chapter 2 of the South African Constitution, education is the right of every child, however, instead of supporting this government's initiative, the officials compromised this right. As Serfontein and De Waal (2015:8) remind us, "lack of integrity and unethical behaviour within the education sector is inconsistent with one of the main purposes of education; that is to produce 'good citizens', respectful of the law, human rights and fairness". Corruption in TVET colleges does, however, not only influence current learners but also future generations, since a lack of quality education increases skills gaps already hampering economic growth (Serfontein & De Waal, 2015). It is unfortunate that this occurred despite the promulgation of different policies that were out there to regulate procurement at the colleges. Policies like (PFMA) Act 1999 (Act No 1 of 1999); Preferential Procurement Policy Framework Act No 5 of 2000 and FET Colleges Act No 16 of 2006 are given to the officials to direct them in their daily duties of procuring the goods and services for the TVET colleges. The behaviour of these officials as captured in the interviews by participants stated otherwise. This was despite the fact that the college had given them the Code of Conduct that spelled out exactly what and how to do things ethically. Instead, their actions proved otherwise.

In a public institution like a TVET college, policies guiding public servants are essential, especially in directing service delivery. The Batho Pele Principles Act of 2007 spells out how the public servants should put people first. In the case of this study, public servants were all officials appointed in this TVET college under microscope, and the people first or citizens were the students. As spelled out in the ICASS Guidelines, practical assessments form part of students' final results and should be administered correctly and on time. As per participants especially Mr Lukhozi, Mr Myaluza and Mrs Nomafu's comments all said in one word that the students, who

were central to the existence of the TVET college, were not put first as per Batho Pele when it came to the services, instead, officials served their interest first before the interests and goals of the college. This is what Khoza (2011) refers to as selfish and an act against *Ubuntu* which discourages selfishness and instead encourages sensitivity and consideration for others. They should be working on their conscience for the benefit of the students. This supports Khoza's (2011) view of ethics that deals with conscience, hence he argues that as humans, we cannot steal from our fellows without feeling guilt, since *Ubuntu* connects our spiritual being with our social as a moral statement. Contradictory and very sad, on the campuses, many participants agreed that most officials including lecturers lacked in basic ethical foundation hence we saw this distorted value system of bribery and corruption that led to self-enrichment and materialism. All these had negative effects on the academic performance of the learners.

6.2.4 Resistance to change

The findings of this research seemed to suggest that various forms of unethical practices hindered both managers and lecturers from implementing the values of ethical leadership. One such was resistance to change by staff to new situations. From the interviews, it came out that there was a lot of resistance to change to new situations on these campuses. My focal lens was on the hindrances that participants experience when initiating changes because of the new demands. From time to time, there should be improvements that should be implemented by lecturers, and this is what they said:

Staff tend to resist, especially when there is change. At the leadership level, be it at the campus manager level in my case, there used to be someone else who was a campus manager. I am coming in as a new manager and people are not familiar with me. They do not know you; they do not understand you they do not know how you work; they only know about the old campus manager, and they want you to manage like him/her. If you introduce new things according to your scope, there is that resistance that you will definitely experience.

(Mr Majozi, campus manager from SAFAir campus)

This was corroborated by the lecturer; this is what she said:

Yes, it is possible for me to implement ethical practices but there is something called resistance to change. It is not easy to adapt to changes. I remember when I came to this TVET college most of campus manager were easy, but now things are different. We now need to adhere to different policies such as ICASS guidelines, leave policies and many others. If you are a lecturer, you have to do your file, do admin work. It is difficult to adhere to those documents and duties as we started on an easy pace by not following those documents. Now they want us to do a lot of new things, and we do not want that, then we resist, and this is part of the hindrances because of past experience.

(Miss Mashiya, a lecturer from Airways campus)

The sentiments were echoed by another campus manager who mentioned that she had experienced a lot of resistance to the implementation of new policies at her campus. However, she had a way of managing that resistance to change. This is what she shared:

There are hindrances like non-implementation of policies. It becomes a challenge that there is resistance in terms of implementing the policies. The staff may resist and do not want to comply with the new laws. The college was run privately before and they did their own things, but since we are under the Department of Education we now have to comply with certain rules. To deal with such matters we hold meetings every year to discuss policies. We unpack all the policies that are at our guidelines. This is to ensure that I am protected when a person denies and says she was not aware. After the workshop, the members sign the register as proof they attended and received the policy document. When they resist, they deal with a disciplinary committee. I make sure those people who do not comply face the charges.

(Mrs Msomi, a campus manager from Emirates campus)

On the other hand, Mrs Mbovu, who was a post level one lecturer had witnessed this resistance in her campus. She also mentioned that at her campus, the most confusing people were the members

of CMT who were pulling in different directions. In her narration, she put forward that they as lecturers were not keen to abide by the rules if they were managed by a person who had been promoted amongst them because they were used to that newly appointed person being in the same post level as theirs. This is what Mrs Mbovu said:

The hindrances to implement policies according to experience is ushering to different directions as CMT members and it creates problems as you try to instill policies to the members and you find that one is against, may act as an enemy and tend to pull to the opposite direction. You find that an innocent manager becomes an enemy because she or he is trying to push people to the correct direction but there is someone acting against progress. For instance, there are managers saying you don't have to sign the leave form because it's exams now it is flexi time don't waste your days by signing the leave forms.

She went on.....

Some CMT members encourage resistance. For example, when one person has been promoted to a senior position in the same institution where you were at the same level, the staff may be resistant to respect you in your new position. Officials may not want to do their work correctly.

(Mrs Mbovu, a lecturer from Mango campus)

The foregoing assertions revealed that most staff members on almost all campuses did not want to change, be it the new policy or newly appointed manager. The violation of generally acceptable norms and standards was still prevalent throughout the various sectors including the TVET college sector. This resulted from staff wanting to work at their own pace, selectively doing what they wanted to do rather than doing what the employer dictated. They were comfortable in their current situations and did not want to change. Authors like Terblanche (2017) view change as a process through which organisations acquire, grow, and utilise human and financial resources to run their daily business. This needs a strong leadership deployed in the organisation that is there to see if the organisational changes were effected.

Public sector organisations are often viewed as being resistant to change (Grant, 2014). This is supported by Kuipers, Higgs, Kickert, Tummers, Grandia and Van der Voet (2014) who concur that while organisations seek to improve their ability to get things done, they tend to resist adopting different ways to execute old and new tasks. Therefore, resistance to change was not unique in the researched college only, but it was also happening elsewhere as per the literature stated above. In the researched campuses, as in the entire college, staff resisted changing different categories like policies, and new personnel like managers. The findings from the interviews suggested that staff wanted to choose what they did and were not ready to implement policies as and when there were changes. When the staff resisted somehow, there were some policies that were violated and that was where managers, especially campus managers, should intervene. In her narration, Miss Mashiya brought forward that they did not want to do some of the duties like doing files and administrative work because they had never done it previously, when things changed, they still did not want to do it, and that was equal to insubordination. PAM document spells out very clearly the duties of lecturers and part of which is administration like doing files and if they refused to do it, that equals to insubordination that a line manager, in this case a campus manager had to deal with the matter.

TVET colleges like any public institution had policies of dealing with this kind of behaviour. The Code of Conduct was one of the policies that was provided and that guided the employer on how to deal with matters like insubordination. If that practice continued to be how Miss Mashiya had put it, it means there was a challenge with the management of campuses because there were all the tools provided to deal with such matters.

Contrary to other participants, Mrs Msomi who was a campus manager accepted that they had challenges with staff resistance. Her statements, however, suggested that at least she had a way of dealing with resistance since she referred to the policies that assisted her when she was faced with misconduct.

The documents reviewed corroborated Mrs Msomi's assertions that she disciplined those who acted against the law. The minutes of the disciplinary meeting were viewed where two lecturers had to go to the disciplinary hearing for failing to submit their files despite numerous reminders. In the minutes, it was revealed that lecturers were trained on how to do the file and all other related duties. How Miss Mashiya elaborated that they did not want to do things they had never done before even if there was a systematic change, that suggested that they knew what the policy was

saying. The empirical evidence seemed to indicate that in one of the campuses where Mrs Msomi was a campus manager, policies were communicated and utilised when they were faced with situations that needed reference to the policies, especially the issues of misconduct. In the said case, where the lecturers did not do their files, that led to their discipline, they were in contravention of the Code of Conduct. According to Section 6.3.2 of the Code of Conduct, “*an employee should know and understand that certain responsibilities and authorities are vested in the employer through legislation and serves his employer to the best of his/her ability*”. Section 7 further gives directions and states that “*the contravention of the Code constitutes misconduct and consequently shall be dealt with, in terms of the disciplinary procedures applicable to DHET employees contained in the DHET Labour Relations Manual*”. Accordingly, this was what Mrs Msomi did as a campus manager who acted on her delegated duties to represent the employer; she consulted the policy.

Failing to do your professional duties as a lecturer was also in contravention of SACE codes of ethical conduct. Theoretically, this study drew from Ethical Leadership which the ethic of the profession was one of the guiding principles. This ethic gauged campus managers and lecturers to ask questions like how the teaching profession would expect them considering that the learners to be considered first (Shapiro & Stefkovich, 2011). Earlier on in the study, it was mentioned that learners as per Batho Pele principle of “people first” should be put at the centre of ethical decisions in every respect. If lecturers resisted changes that were meant to improve teaching and learning, they intended to shy away from this principle. Respectively, this study further attempts to address the issues of ethical leadership in the context of the *New Dawn* which was a concept that responded to the era of constant changes. Therefore, public servants, including TVET college lecturers should put aside their personalities and respond to changes that the *New Dawn* is trying to address by ensuring the well-being of their students (Starrat, 2004).

6. 3 Conclusion

In this chapter, I have discussed the findings from the perspectives of both campus managers with regards to the hindrances they experience when implementing the principles and values of ethical leadership on their respective campuses. The verbatim voices of the participants were used to underscore the findings of the study. The chapter further provided insights into the hindrances

experienced by campus managers and lecturers when implementing the principles and values of ethical leadership.

In conclusion, the findings from the discussions above suggested that there were hindrances experienced by campus managers and lecturers when implementing the principles and values of ethical leadership on campus. It was also evident that some campus managers did take responsibility by applying the rules guided by the policies in an attempt to bring back the culture of teaching and learning at the campuses. The findings from the documents that were reviewed corroborated that indeed the hindrances were rife.

The next chapter is an extension of this current chapter. It further presents a descriptive analysis of the suggestions on what should be done to enhance ethical leadership practices in TVET college.

CHAPTER SEVEN

STRATEGIES TO ENHANCE ETHICAL LEADERSHIP PRACTICES

7.1 Introduction

The previous chapter delved into the descriptive analysis of the hindrances to implementing the principles and values of ethical leadership on the campuses. This chapter deals with the final descriptive analysis and strategies on what should be done to enhance ethical leadership practices at the TVET colleges. In analysing the data and strengthening the findings, the research questions, literature review and theoretical framework which were thoroughly discussed in Chapters Two and Three respectively were used.

7.2 Strategies to enhance ethical leadership

The following findings were generated from participants who were conveniently sampled from the five researched campuses. Most participants were of the view that among the many alternatives to enhance ethical leadership practices in the TVET college were training and workshops, consequence management and policy implementation were essential. This study found that there was a plethora of ethical leadership lapses on the campuses in the researched TVET college.

7.2.1. Provision of training and workshops

Most participants felt that among many alternatives to eradicating unethical behaviour and enhancing ethical leadership practices for campus managers and some lecturers, the foremost was to provide them with training and workshops to prepare them for work. There was resonance among the participants that unethical behaviour was rife among lecturers, campus managers and other staff. Moreover, they corroborated with each other several times that if enough training and workshops could be offered, there was a possibility of enhancing ethical leadership practices that might lead to a decline in the immoral conduct of some staff. To respond to the interview questions when they were asked to suggest ways to enhance ethical leadership, most participants mentioned training and workshops as actions campuses and the college had to prioritise. One of those who suggested this was Mr Majozi, who said:

I think it is very important that there may be training courses in the form of workshops and short courses where people get trained so

that they get to understand better. They get to be exposed right to what is needed and what is expected of them so that they come back and deliver. and replicate what has been taught. So, it's very important that lots of workshops, training or short courses are offered.

(Mr Majozi, campus manager of SAFair campus)

Similar sentiments were echoed by Mr Mqamu, who also showed concern about the training of staff. He said:

There should be training and workshops for lecturers. The same training should be offered to the data capturers and in my opinion, senior lecturers and HODs should be trained on a lot of things especially marks capturing and management of the system because it is their duty, but they do not know how to do it. We always have a number of cases where marks are unduly changed, the reason is, that people who are supposed to manage the system cannot do it.

(Mr Mqamu, a lecturer from Skyline campus)

Another lecturer participant recommended the training on ethics as a crucial need that had to be undertaken by the college to enhance ethical leadership.

Training of all staff on ethical leadership and consequence management should be applied equally to all stakeholders, including senior management and campus managers without fear, favour, or prejudice. I say this because it looks like the senior managers are exempted from discipline because they sometimes do things anyhow and we never heard that they were made to account.

(Mr Fuze, a lecturer from Airways campus)

Miss Ngcobo, the campus manager from Airways campus further elaborated on the importance of training, especially ethics training for all managers including campus managers. She emphasised that managers need this kind of training since her views suggested that there is an oversight into

the issue of ethics in senior managers. She further elaborated why managers need this kind of training since they are in the power positions where they take decisions that affect the operations of campuses. She believes that all decisions taken by managers should be ethically aligned. This is how she put it:

There should be training at all levels especially our junior staff. Training related to the job that the person is doing, so that they discharge their duties perfectly. Ethics training should be across but most importantly to the leaders. Managers do need ethics training so that the decisions they are taking and how they act is ethically aligned.

(Mrs Ngcobo, campus manager of Airways campus)

Corroborating the above utterances and linking with the enhancement of ethical leadership, was Mrs Nomafo who said that it was training and workshops for the staff that could make a huge difference to their behaviours. She was more specific on the issues that she thought were of the main concern in terms of teaching and learning. This is how she explained it:

Other things that need to be done are workshops and training of lecturers, they need to be trained on classroom-based matters. As for their conduct that is ethically challenged, they need to be trained in ethics as well. This does not leave managers outside of the training scope, we as campus managers also need this type of training since we have to instill some discipline on campus. I think the department too should introduce the system of appraisal where those people that are doing well can be appreciated while those that are doing wrong are punished.

(Mrs Nomafo, campus manager of Mango campus)

Mrs Nomafo also brought into light monitoring as the other factor that should be looked at which would bring about compliance in the issues of teaching and learning. Over and above the monitoring of teaching and learning-related matters, she brought forward amongst other things monitoring of the staff attendance register that was mentioned earlier on in this study as having a

gap in its management. Monitoring would assist in many things where managers would see if the subordinates were doing what was right in terms of service delivery. There was a belief that unethical behaviour arose because there were no proper systems in place to track and monitor unethical behaviour on campuses. In addition, the monitoring of lecturers should be done to ensure that ethical behaviour was enhanced when they were executing their teaching and leading responsibilities at their respective campuses. This is what she said:

There should be consistent monitoring which should be done by immediate supervisors. The consistency of monitoring assessments, facilitation and assessment plans will assist in improvements. So far, some lecturers do not know how to write lesson plans properly. So, all those things need to be workshopped and monitored. I think we still need workshops for the lesson plans and other things.

She went on:

There should be close monitoring, especially the attendance register. If it is left unattended, there is a lot of misconduct that takes place. Once you leave the register with spaces, people get an opportunity to sign present even if they were absent. Lecturers also come in and sign incorrect times because there are gaps that are not closed.

(Mrs Nomafo, campus manager of Mango campus)

The foregoing assertions strongly suggested that campus managers and lecturers and all staff should be trained more, especially in ethics. Campus managers themselves should be trained in management. When the staff had not reported to work for a day, managers did not update the register by putting absent or leave. Instead, the register was left there open for days until the culprit returned and signed as if they were there. It is for this reason that campus managers need to be trained in their administration and general monitoring on campus.

The widely spread misconduct and unethical practices perpetrated by lecturers and campus managers in campuses suggested that there should be continuous ethics training. Ethics training assists in the sense that it teaches people morals and values, and over and above, it brings back the attention of the staff to be able to distinguish between right and wrong. Ethical issues are part of

everyday life in institutions and frequently arise from decisions that require value judgement about doing the right things. Managers or organisational leaders; in this study: campus managers and lecturers, were subjected to making ethically informed decisions daily when they were executing their duties. Even Shapiro and Stefkovich (2011) concur that educational leaders are on a daily basis faced with dilemmas and challenges that need them to make complex and ethical decisions that are justified in the best interest of the learners. Ethics training of managers would perpetually expose them to what is ethical and moral behaviour, where they would be destined to comply with the campus's ethical rules. When lecturers and campus managers were continually exposed to the Code of Conduct, especially by being trained on an ongoing basis, that particular college or campus stands a better chance of bringing back ethics and in turn, bringing about improvements in learner results. Significantly, when ethics training becomes regular, it makes it easy for the campus to institute sanctions against unethical behaviours. Additionally, if this training was done as suggested by the participants, the conscience of employees would be revived thus curbing unethical conduct and in turn protecting the institution from negative reports. These findings were corroborated by Cezmi and Toprak (2014) who contend that leaders, campus managers and lecturers, need to act in accordance with ethical values and influence subordinates to follow suit. This notion confirmed the need to do ethics training which would ensure that campus managers and lecturers were knowledgeable and thus able to make moral judgements that should be in the best interests of the students (Shapiro & Stefkovich, 2011).

7.2 2 Consequence management

The views of most participants seemed to suggest that the college or the DHET was not doing enough to punish those who were on the wrong side of the law, hence the continuous unethical practices committed at different campuses. Consequently, most campus managers, lecturers and other officials were reported to be easily contravening the policies of the department and the college. Furthermore, participants mentioned that since misconduct continually occurred without any consequences, the unethical behaviour and corruption were accelerated since the other staff members adopted that immoral behaviour as something normal, acceptable and unpunishable. The majority of the participants felt that there was a need for disciplinary measures to be put in place to resolutely deal with unethical practices and corruption that were reported to be taking place at the campuses. Nevertheless, from the data gathered from interviews, there were strong suggestions

for ethics training, general training and workshops on policies like Code of Conduct, SACE and other ethically aligned policies. These workshops and training would assist the management and staff to be kept informed about what constitutes ethical behaviour and to clarify sanctions supplementary to the contraventions of the codes. All these views were coming from both campus managers and lecturers. One of the concerns from the participants was the application of consequence management which seemed to apply to the junior staff whereas that should be applicable to the campus managers and other senior managers as well. Mrs Ngcobo, a campus manager had the following to say:

Don't be afraid to admit mistakes even if you are in a senior position. In our college senior managers do as they please and even if you report to the authorities, the matter is swept under the carpet while it is easy for them to deal with the junior staff. The discipline should be applicable to everyone, no matter the position and that will teach the junior staff to act accordingly. It is difficult and the hard-working staff and ethically behaving should be rewarded somehow.

(Mrs Ngcobo, campus manager of Airways campus)

Mr Fuze further added that discipline for wrongdoers should not start and end with the junior staff, but it should be equally applicable to the senior managers who contravened the rules without any consequences. In his case, he was realistic that consequence management should apply to everyone without any reservations, and they should be made to face the law without fear, favour and or prejudice like everyone else. This is how he put it:

Strict adherence to all statutory regulations applicable in the TVET sector should be followed by the application of consequence management. Consequence management should be applied equally to all stakeholders, junior staff including Senior Management, without fear, favour, or prejudice.

(Mr Fuze, a lecturer from Airways campus)

Similarly, Miss Nomafo posited that:

There are policies that are meant to be implemented but, in most cases, they are not. One problem is there are no consequences when the policy is not implemented, there are no consequences from management. People just do as they please. At the same time, there are no consequences even if you report the issue to management. Nothing is being done that will scare people and refrain from doing wrong.

(Miss Nomafulu, a campus manager of Mango campus)

Consistent with the afore-mentioned statements about consequence management, some participants felt that reporting or not reporting made no difference and the unfortunate part was all staff, even the innocent ones were tarnished by what the offenders were doing. Mrs Msomi pointed out the relevant policies that could be visited when the correct direction was taken to apply consequence management. She had this to say:

Disciplinary actions should be taken as soon as misconduct occurs. We have SACE and should be used in conjunction with the Code of Conduct, these are the sources that should be utilised to alert people about the consequences of non-compliance to them. Very serious steps should be taken against those that are breaking the law because if this happens, it shows that they have no respect for it. When this continuously happens, we are all painted with one brush, and we look bad while some of us are trying to do the right things.

(Mrs Msomi, campus manager of Emirates campus)

Furthermore, some participants brought up the issue of the HR unit which seemed to be contributing to the staff's non-compliance to the policies. Miss Ngoza confirmed the inability of the HR unit to manage leave records. This perpetuated the absenteeism and encouraged other staff to act in a similar way which retarded the operations of campuses. The voices of the participants were assertive on the issue of disciplinary actions that should be taken against the offenders. Like how Mrs Msomi mentioned SACE and the Code of Conduct as legislations that could be utilised to act decisively against corruption and any transgressions or unethical behaviour. The application

of sanctions as enshrined in the above documents could assist the campuses in eliminating the behaviour of those officials who undermined the ethical standards as stipulated in the legislation. Earlier on in the study, it emerged that male lecturers were asking for sexual favours from students and in return awarded them with better marks. It was also reported that during enrolment, lecturers and admin clerks offered spaces to unqualifying students in exchange for cash. Furthermore, there were different immoral activities conducted by campus managers where they were using college resources to enrich themselves. These unethical acts were among many corruption cases that had been gathered from the interviews. All these acts could be curbed and ended if disciplinary actions and sanctions to offenders could be taken which would in turn enhance ethical leadership application. The SACE Code of Professional Ethics in terms of disciplinary actions clearly states that: *“The Council may impose sanctions on an educator who is found guilty of a breach of the code, that educator’s name should be removed from the register for a specified time or indefinitely, or subject to specific conditions”*. That is why in South Africa all teachers (lecturers and campus managers) by law should be registered and in possession of a SACE certificate to be employed in the profession. The Code of Conduct should also offer useful guidelines to facilitate the ethical behaviour of members of the TVET colleges. It serves to maintain discipline in the college and also ensures that the conduct of employees conforms to the basic values and principles governing public administration and the norms and standards as prescribed by SACE and the Public Service Act, as amended. The two legislations mentioned above complement each other in terms of instilling discipline and enhancing ethical conduct in TVET colleges.

The Code of Conduct applies to all employees, without colour, salary or post levels. The concerns raised by participants, Mr Fuze and Mrs Ngcobo suggested that college management overlooked issues where senior members had to be disciplined. This raised a very serious concern because ignoring such deeds looked like the management was protecting their own and focusing on the staff at lower levels thus application of consequence management seemed to be biased and senior managers were seen as lacking accountability. In view of Mothupi, Lekunze and Musvoto (2022), consequence management is another factor that should be established in South African institutions to ensure accountability. Likewise, as per the findings, all employees including senior managers should be accountable for their deeds and be protected and punished by the same law if they transgressed the laws and policies of the department.

7.2.3 Application of policies

The participants surmised that the college management needed to use relevant policies, not just as a paper exercise or putting them in the file but applying it correctly would assist the campuses to enhance ethical leadership practices. There were other matters that were policy-aligned that participants raised as another serious concern. This is what Mrs Msomi brought to the fore on the issue of policies:

We also need clear policies. The policies must be clear and vivid in terms of outlining everything. They should be utilised to give us the way forward. There is no point in us having to put everything in the file without proper applications, that does not help us. Policies help the entire institution to get the staff to work towards the same goal because there is a direction.

(Mrs Msomi, campus manager of Emirates campus)

In the same vein another campus manager, Mr Majozi also concurred that there should be the correct implementation of policies. He mentioned the HR policies that were sometimes not implemented correctly or fully. As previously mentioned, there should be the adherence to the Code of Conduct, SACE and all other ethical related policies which were all supposed to be coming from the HR unit. To air his views, this is what he said:

Policies, training and workshops are necessary for all staff to know and understand the policies better. We have the central office, which is the campus head office, and the main existence of the central office is to support the campuses. When I first went there to work as a campus manager, the main office with outstanding issues and policies was HR. There were so many issues in that office that affected the operations of the campuses. Therefore, the Central Office should, as the head office of the college, assist campuses with policies.

(Mr Majozi, campus manager of SAFair campus)

Still, on the notion of policy and policy implementations that the college had to action, Mr Mqamu insisted on the implementation of IQMS and PMDS which had always been done as a paper exercise in many campuses. He felt that the way IQMS was done on his campus was not how it was meant to be done. He said:

We as lecturers are doing IQMS and support staff are doing the PMDS. There are quite a few things that need to be done to manage staff performance, hence these policies are designed to motivate and develop all of us. We do it in one day, just to submit it because HR has told us to do so. I think HR needs to come to the campuses and train us. The campus manager also has a role to play in implementing these policies.

(Mr Mqamu, a lecturer from Skyline campus)

Similarly, Mrs Nomafu also aired her views on the implementation of IQMS and PMDS policies. She mentioned that in most cases, the exercise was done for compliance and not for its intended reason. She said:

I think if the department can truly introduce the system of appraisal where IQMS and PMDS will be done correctly and not just as a paper exercise. People will have to know they are only going to get incentives because they have done the correct thing. Unfortunately, these things are just done for compliance instead of developing staff. You see that because we always highlight the areas where we need to be developed and nothing comes up, we do the same every year.

The appraisal policies were developed to manage the performance and development of the department's workforce, which assisted in enabling employees to participate meaningfully in the management of their own performance (Mchunu,2016). Once again, the purpose of the existence of TVET colleges is to provide a highly skilled workforce that contribute to meeting the country's skills demand and economic development, which is measured through the students' academic success. The performance of lecturers also assists in making this dream a reality, which is why the

department developed a performance management system. It was unfortunate that in some campuses it was not done properly, and it defeated the whole purpose.

In addition, there was an outcry about several misconduct cases that were not closed where the disciplinary action processes were started, and others were reported but never initiated. The data gathered from interviews suggested that campuses were infested with several misconduct cases that were reported and there were no actions, and where process of disciplinary actions was started, but not concluded. Mrs Msomi raised the issue of pending cases that affected other staff. Unfortunately, when the misconduct was committed, and no action was taken against the wrongdoers, the other innocent staff would feel that doing the wrong things was fine. Mrs Msomi had this to say:

There is a case of a lecturer who was changing marks in exchange for sexual favours. We were fortunate that the student came forward to report. We even saw the conversation on WhatsApp chat. The lecturer was saying if you sleep with me, you will get better marks and you will pass and get to the examination with 80% DP. This is still under investigation. This has been more than a year and we are waiting as the lecturer is still teaching. It is a challenge as other lecturers are looking at us as if we do not know what we are doing as we keep such a person. To them we are not acting, and such matters are confidential to give a detailed update.

(Mrs Msomi, a campus manager from Emirates campus)

The findings seemed to suggest that the college management, through the HR office, was not acting in response to the reported unethical behaviours that misrepresent the entire college. The myriad of unethical activities that occurred on the campuses and the college, in general, were perpetuated by incorrect application of policies where the correct procedures were not being followed. Notwithstanding numerous reports generated from interviews where most participants averred on how policies were not implemented, some participants (campus managers) mentioned that they followed and workshopped policies on their campuses. Interestingly, when policies are implemented correctly, they become solutions. Legislation serves as arms and ammunition in instances where the opportunistic staff want to unjustifiably act unethically and undermine the

powers and authority of the campus managers bringing the campus operations and ethics to its knees.

Like how Mrs Msomi mentioned how she used the policies and legislations when leading the campus, it showed that at least there was some kind of ethical leadership and some discipline on her campus. Similar actions were expected and should be copied as good practice by other campuses where participants stated that policies were not being implemented correctly. Generally, the HR unit is a very sensitive unit that is a backbone of the colleges supporting the campuses in terms of various functions including labour relations matters. If the HR unit does not follow policies as prescribed, the college operations are on the brink of collapsing. Likewise, campus managers and lecturers should at all material times consult policies when they teach and lead at the campuses. The findings of this study also suggested that without sensible use of legal prescripts, campuses could deteriorate into chaos and dysfunctionality and will lose their purpose of providing a highly skilled workforce that will be used to eradicate poverty.

7.3 Conclusion

This chapter presented a descriptive analysis of the suggestions of participants on what should be done to enhance ethical leadership practices in the researched TVET college. These findings were generated through the utilisation of semi-structured interviews and document reviews. I further infused literature that was discussed in length in Chapter Two, and lastly, the theoretical framework that underpins this study and located in Chapter Three. Both literature and theoretical frameworks were infused to either corroborate or refute the findings of this study. To summarise briefly, Chapters Five, Six and Seven focused on descriptive presentation and discussion of data. These chapters provided a picture that although the participants stated they understood ethical leadership when they were teaching and leading on their campuses, it became evident that there were gaps in the knowledge and enactment of ethical leadership practices in the campuses of the TVET college under microscope.

The subsequent chapter presents an evaluative analysis of the major themes that emerged from the findings presented in the previous three chapters. The analysis and interpretations are compared and contrasted with relevant literature and theory.

CHAPTER EIGHT

DISCUSSION OF KEY THEMES EMERGING FROM THE FINDINGS

8.1 Introduction

The previous three chapters: Chapters Five, Six and Seven were devoted to the descriptive analysis of the findings from the data generated from interviews and reviewed documents. In this chapter, I present an evaluative and theoretical analysis of the key themes emerging from the data that respond directly to the key research questions. The interview data were triangulated against the data that emerged from relevant documents that were reviewed. The literature reviewed in Chapter Two and the theoretical frameworks discussed in Chapter Three is also interchangeably utilised to analyse the data to support or disprove the findings emerging from the data.

Further, the chapter does not attempt to condense all the themes and sub-themes that arose from the findings but places a focus on major themes that were significant as they directly responded to each of the key research questions asked. Each theme is analysed and then developed by demonstrating how it manifested in the data with reference to the key findings. Finally, each theme was further interpreted with relevant literature and theoretical frameworks to generate assertions, recommendations and suggestions.

8.2 Key themes that emerged from the findings

After a thorough scrutiny of the findings, the themes that emerged from the data were: the conceptualisations and practices of ethics and ethical leadership in the context of the *New Dawn/Thuma Mina*; accountability and transparency, taking care of students, the use of policies and legislations to enact ethical leadership, corruption by the staff and necessity of ethics training.

8.2.1 Conceptualisations of ethics and ethical leadership

It appeared that participants had a sound understanding of ethics and ethical leadership as the distinction between right and wrong. This study's findings emphasise that the ability to distinguish between what is right and wrong was essential because it made the leader to be able to provide guidance to her/his followers and gain their trust at the same time. The findings also revealed that the leader's ability to differentiate between right and wrong enables him/her to recognise and value the interest of the subordinates. Automatically, what is right or wrong is guided by a set of

principles, values and beliefs followed by the leaders, the group of followers, lecturers, students and the entire college community (Ward, 2020). Furthermore, the good and right things by an ethical leader propels honesty and integrity and these principles altogether shape and influence followers' behaviour who in turn are able to distinguish between right and wrong. Accordingly, when individuals are ethically influenced by an ethical leader, their ethical behaviour is seen to automatically follow.

Additionally, ethics is acceptable behaviour in the workplace and this behaviour enhances and commands respect among colleagues and students. Respect does not classify a group of people, instead young or old, rich or poor, everyone deserves it. Respect prevents people from humiliating one another, but if they are all human beings, they deserve respect no matter who they are. From the participants' narration, respect has no class and no race, but everyone is treated in the same way. Furthermore, the participants also alluded that as TVET colleges' primary existence is teaching and learning, as workers, they have to respect the service they render, and they also have to respect mostly the aims and goals of the institution.

Moreover, ethics is about acknowledging your roles as an ethical leader and understanding that the students mimic their actions as leaders. It is to understand that as educational ethical leaders, they played an important role in the lives of the students who were their followers and were under their care. This study further revealed that participants were aware that they had to behave in a certain moral way with the hope of influencing their students' attitudes through their high morals and professionalism. The following narratives served to highlight this perspective:

One needs to model all the right things so that learners can copy your actions. One's talking should be supported by actions. If you behave well, good behaviour is what you will get in return from your students.

(Mrs Msomi, campus manager of Emirates campus).

Don't tell the students not to be late in class while you as a lecturer are late and students do not find you when they get there. Good behaviour is what you will get in return from the students to you if you do good.

(Mrs Mbovu, Mango campus manager)

Based on the findings that have been presented so far, concisely, ethics is a set of principles guiding people on what is right and wrong, it also said that ethical leadership is about moral behaviour which embodies fairness and justice in their decision making, which provided evidence of knowing the difference between right and wrong. In a nutshell, ethical leaders uphold ethics and practice ethical leadership that demonstrates fairness and justice in their conduct. While they are doing that, they automatically influence their followers to do the same.

The findings of this study corroborated the arguments by Alshammari, Almutairi and Thuwaini (2015) that ethical leadership has its foundations based on the principles of distinguishing between what is right or wrong, good or bad. The same sentiment is shared by Ahmad, *et.al.*, (2017) who contend that leaders adopt ethics as a guide to do right or wrong even if there is no one watching. Ward (2020) additionally corroborates the assertion that ethical leaders positively influence their followers. He further avers that ethical leadership is the art of motivating a group of people, mostly the followers, to take action toward a common goal in the best interest of the beneficiaries. In other words, ethical leaders are aware that they have the responsibility to safeguard the interests of employees and of the organisation. They have the ability to motivate and empower the workforce to in turn understand their responsibility and guide them to exercise their rights with great care. This study noted that campus managers influence lecturers and the entire staff at the campuses, and in return lecturers influence their students.

8.2.2 Ethical leaders are transparent and accountable

Furthermore, another major theme that emerged from the findings was that ethical leadership encourages and accelerates accountability and transparency. Most campus managers showed their understanding that as leaders on campus, they had to be open to the staff they were leading. They communicated with staff and shared the information, which in turn would give direction as everyone would be aware of what needed to be done. They were also aware that transparency had a positive impact in such that followers: staff and students were likely to show dedication and commitment towards their duties, knowing that they were part of decision-making. This study also revealed that sharing information and becoming transparent with important information raised awareness among the staff on the dos and don'ts, and thus limiting wrongdoings. Policies and other important sharable information should be there in the open for everyone to understand things.

Viewed from the perspectives of Schnackenberg and Tomlinson (2014), openness to information strengthens ethics and accountability and generates trust in the organisation. In this study, it was evident that campus managers and lecturers were open with one another and in their relationship and there was trust in campuses. This study's findings on transparency were further corroborated by Kim, *et. al.*, (2015) who posit that ethical leaders embrace transparent communication which stimulates ethical behaviour, and the entire organisation team exhales ethical climate. In Werner's (2011) assertions, in both ethical leadership and ethical decision-making in the organisation, lies accountability to the stakeholders of that organisation. In different campuses, transparency was acknowledged by both campus managers and lecturers as indicated above.

Another theme that emerged from the findings was one of accountability. Campus managers and lecturers showed that they understood that they were accountable when executing their duties. They all understood that they account for the student's results and all other academic performances. This study further found that campus managers were also responsible for everything that was taking place on the campus as they were the accounting officers at a campus level. Although campus managers play a pivotal role ranging from taking care of students, staff, internal and external stakeholders, most of all and primarily the teaching and learning. On the other hand, as much as campus managers and lecturers were accountable, students as well were accountable for their learning and all other issues at their level. It also came out that accountability is very closely related to transparency hence, when ethical leaders are transparent, accountability strengthens (Ahmad, *et. al.*, 2017). Both phenomena of transparency and accountability are related to ethical leadership because ethical leaders have nothing to hide and thus transparently communicate and account for their actions. As part of their ethical practices, lecturers and campus managers account in accordance with their different levels of leadership. As they teach, lecturers account for their students, hence a lecturer Mr Gasa alluded:

Accountability is of the utmost importance since we are dealing with people who are beneficiaries of our institution, we account for our learners.

(Mr Gasa, a lecturer from Emirates campus)

Likewise, one of the campus managers also articulated his understanding of accountability in his campus, and this is what he said:

If you are a campus manager, you are accountable for all the activities on campus. I make sure that I take responsibility with both hands that I am accountable for whatever happens on campus. One of the primary reasons we exist is for teaching and learning to be carried out, and we are being judged by the academic performances of our students, we therefore account for the results, passes, and failures of our students.

(Mr Majozi, campus manager of SAFair campus)

The participants' understanding of accountability was in line with what I found in the literature. According to Ekundayo (2017), ethical leadership embraces accountability and accounts for their conduct and any activities taking place in their organisations, in this case campus managers and lecturers. Agreeing with a similar notion is what Balkrishen (2017) shares as part of accountability. He believes that TVET colleges in South Africa are expected to meet the NDP 2030 vision of accountability with a focus on students' performance improvement and findings of this study confirmed that campus managers and lecturers were doing just that. In addition, Vyas-Doorgapersad and Can Aktan (2017) consider accountability as a stronghold of good governance in which the organisations (campuses) have the mandate to answer to the stakeholders about the actions they take and why they make such decisions. In Werner's (2011) assertions, in both ethical leadership and ethical decision-making in the organisation, lies accountability to the stakeholders of that organisation.

8.2.3 Taking care of students

Another prominent theme that emerged from the findings when participants were asked about their ethical practices on campus was the welfare of their students and other colleagues. In this theme, participants acknowledged that their existence on campus was to promote curriculum delivery through teaching and learning. Participants also showed concerns and part of their concerns was the success of their campuses and that prompted them to go the extra mile. From the findings, it also emerged that participants, especially campus managers led by example and showed the way to the people they lead. Part of campus managers' enactment of ethical leadership is to lead with

honesty and great integrity. The study found that lecturers and campus managers were indeed leading with honesty.

In this study, it was evident that campus managers and lecturers enact ethical leadership on different campuses in different ways. Part of what they believed to be ethical leadership enactment was to take care of their followers, especially the learners who look upon them for direction. For students, lecturers had to go beyond the call of duty by going the extra mile and offer part time classes without expecting any remuneration. There was sufficient evidence that on different campuses, lecturers assisted students and were interested in the betterment and success of students, which was another way of the goal in any organisation. In this aspect, the study also found out that lecturers understood that their roles as lecturers did not start and end in the classroom only, instead they further took the parental role. This was confirmed by the views of lecturers when they said:

I also go the extra mile transforming from a lecturer, subsequently to a guardian or parent. I play a parental role in such a manner that I see the problem of the student and give advice accordingly. For example, if some students are experiencing challenges with my subject, firstly I alter the method of delivering the matter if I see they still do not understand, I even conduct afternoon classes without expecting any compensation from the student or institution.

(Mr Mqamu, a lecturer)

This was corroborated by another lecturer, Mr Ngoza who echoed Mr Mqamu's sentiments and postulated that he also goes the extra mile. He said:

I normally organise part-time classes without any money involved, I'm not getting paid for that. I developed to my students the love of this subject the same way my university lecturer developed it to me. I've created a group chat with them where they feel free to ask questions.

(Mr Ngoza, a lecturer).

The above sentiments were evidence that confirmed the findings that lecturers in different campuses of the college had to go the extra mile for the students. They even mentioned that they were not expecting any payment if they did this for their students, which was a sign of putting their personal needs behind their students. This action finds resonance with Pushpa (2012) who encourages this gesture by positing that ethical leaders go beyond their personal egos and push the agenda of valuing the organisational goals and success to benefit the stakeholders, in this case, the students. Khoza (2011) who advocates for *Ubuntu*, which is the theory underpinning this study, avers that *Ubuntu* realms emphasise hard work and going beyond the call of duty. *Ubuntu* also teaches society the mantra of adopting society's children as your own. In other words, the lecturers confirmed that they did enact ethical leadership values and principles as they teach by going beyond their call of duty to assist their students, revealing a sign of *Ubuntu*. Additionally, *Ubuntu*, as Hailey (2008) concedes, *it is through others that one attains self-hood* and further through the slogan that says: *an injury to one is an injury to all*.

Therefore, through this study, it can be deduced that lecturers on campuses adopted *Ubuntu* in accordance with Khoza's (2011) theory.

The study also found that lecturers together with campus managers showed commitment to students even outside the classroom. This gesture made students feel at home away from home. This study's findings further reveal that most students came from financially disadvantaged families and thus depended on financial aid for tuition and living allowance. The findings of this study were that lecturers assisted students financially while they were waiting for their allowances. This is a sign of caring and *Ubuntu* (Khoza, 2011; Msila, 2014; Ncube, 2010). Therefore, they had to ensure that they made their students comfortable and safe knowing that someone cared about their education (Shapiro & Stefkovich, 2011). This study concluded that lecturers, while enacting their ethical leadership, practiced ethics of care (Denig & Quinn, 2016; Shapiro & Stefkovich, 2011). Lecturers did take care of their students hence they said the following:

Most of our students come from poor backgrounds. Some need to rent houses that will be paid for by NSFAS money. We have to intervene and assist while they are waiting, they are our kids.

(Miss Mashiya, a lecturer from Airways campus)

Mrs Mbovu also echoed the similar sentiments and said:

Students rely on NSFAS and sometimes it takes forever to pay, as lecturers need to intervene with either small change or food. We also support colleagues who might be having family problems.

(Mrs Mbovu, a lecturer from Mango campus)

Even the campus managers showed that they enacted and supported the ethics of care and *Ubuntu*. This study found that campus managers supported students and lecturers under their supervision. Consequently, based on the findings from both campus managers and lecturers, it can be safely deduced that on campuses, students are taken care of by both lecturers and campus managers. Also, this study found out that lecturers did take care of one another, and campus managers went out of their way to support lecturers. This is very close to Africanism where Khoza (2011) and Msila (2014) encourage togetherness, *Ubuntu*, care, generosity, and passion as part of ethical enactment. Like how campus managers and lecturers came together and assisted where needed, they practiced what is said to be interpreted by the African literature of interconnectedness which creates interdependency (Khoza, 2011).

These findings did not refute the fact that there were some campus managers and lecturers who displayed unethical practices since some participants revealed in the interviews.

8.2.4 Ethical leaders use policies and legislation to enact ethical leadership

Another theme that emerged from the findings was that of using policies by campus managers and lecturers. Participants repeatedly indicated that policies were helpful and that they relied on these pieces of legislation for guidance when executing their duties. Normally, without proper guidance from policies, campuses and the entire college may become chaotic as everyone would be doing things anyhow. The study further found that institutions cannot be well or ethically managed without following legal policies and different pieces of legislation. Campus managers further revealed that in a bid to heed accountability and transparency as theories underpinning this study, they shared the different pieces of legislation with the staff. Similarly, while consulting policies, the campuses are somehow ethically controlled, and it avoids the *laissez faire* which is the style that collapses most institutions. Since one of the principles of ethical leadership is fairness, it is not easy for a leader to keep to that principle if they are not guided by any policy to make decisions.

Shapiro and Stefkovich (2011) advise leaders to have the ethic of justice where they are reminded to always keep to the laws and policies where all people are rewarded and punished by the same laws and applied similarly to accelerate fairness. Furthermore, based on the findings of this study, policies and usage thereof were essential for good governance and healthy working conditions in campuses.

As previously mentioned, this study brought to light that campus managers were transparent and accountable for their actions and all that was happening at their respective campuses. It further revealed that they heeded this theory with the assistance of the policies. This was corroborated by lecturers who also concurred that policies were being used. ICASS guidelines guide teaching and learning, and they guide everyone in a similar way. The Code of Conduct deals with all types of misconduct, and what sanctions can be used to correct that misconduct. Campus managers as ethical leaders will not have conflicting ideas, finding themselves stuck in ethical dilemmas since the Code of Conduct clearly states what sanctions can be used in certain situations to punish that particular misconduct. Moreover, campus managers like Mrs Msomi agreed that they used the policies to enact their practices and that was evident when she applied the Code of Conduct policy to discipline lecturers who did not want to do their file in accordance with ICASS guidelines. During interviews, Mrs Msomi and Mr Lukhozi confirmed that they used policies to attend to issues on campuses. The following quotations serve to highlight the narratives:

And also, there are legislative pieces provided and documents that do assist because they give guidelines to administer our services at the campus. The Code of Conduct assists me a lot because I always read it before I make decisions.

(Mr Lukhozi, campus manager of Skyline campus)

There are many policies that you can refer to such as the Code of Conduct, Leave Policy etc. There is also an ICASS guideline which is one of the policies that are talking about teaching and learning. ICASS guidelines guide you on what to do especially with subject files, portfolio of evidence, assessments, how many assessments you need to administer, how to record marks and so on.

(Miss Mashiya, a lecturer from Airways campus)

Based on the findings that had been presented above, campus managers concisely did use policies. It further came out that although some campus managers had policies, however, most of them were kept on file without being workshopped to the staff. The constraint was that they themselves were not trained by HR unit who is the custodian of some policies related to the conduct of staff in the workplace. This was a disturbing factor and had a possibility of accelerating misconduct. This therefore concludes that it is not easy to run an organisation with no guiding principles.

Back in 2010, the then President, Jacob Zuma committed the government to the people of South Africa and emphasised the importance of policies, especially in the educational sector. This is where several legislative documents were developed to spearhead a transformational agenda. It showed the importance of policies as giving the direction in the transformational agenda especially in the *New Dawn* era. Likewise, this study found that TVET colleges adhered to the call of the then-president to develop and implement policies. The findings therefore revealed that in the sampled campuses understood the importance of using the policies.

The existence of these policies aids the TVET college staff into understanding the danger of committing some acts that are in contravention of some policies. Some of these policies are utilised by CMT` to make some decisions in relation to discipline, lecturer loading and general teaching and learning activities. Nevertheless, the widely reported misconduct of some staff, some lecturers and even campus managers who were conversant with prescripts of the law like Code of Conduct which deals with all kinds of misconduct which all staff must avoid at all costs. They are also aware of SACE Act 31 of 2000 which deals with the lecturer`s code of ethical conduct. Some lecturers even mentioned policies that are directly involved with teaching and learning which is the ICASS Guidelines and even the IQMS which deals with the management of their performance. It is therefore crystal clear that ethical leadership coupled with the relevant application of these policies and laws can stimulate good governance and good educational leadership in these campuses. One of the campus managers agreed with the existence and implementation of some policies in this college and also shared that they are of great assistance and give direction on what to and what not to do.

Equally, another study participant, a lecturer also pointed out that there are policies that assist them in shaping their behaviour. Through legislation, staff can behave ethically since it gives guidance

for everyone and also the sanctions coming with certain behaviours. As a classroom-based lecturer, she also mentioned the policies that guide them to execute their daily teaching and learning duties. Consequently, she knows what to do when she has to teach since the existence of these policies informed her well.

Likewise, another lecturer from Skyline campus heavily dependent on ICASS guidelines for guidance especially in the classroom when he is executing his teaching duties. He also mentioned the Code of Conduct as a guiding document they rely on to get what is expected of them.

Most participants showed an understanding of the policies they are using for teaching and learning and also those HR policies that guide their conditions of service. Accordingly, participants rely on documents like PAM documents, SACE and Code of Conduct, to mention just a few. These legislations empower campus managers and even lecturers to comprehend their roles in execution of their duties. Policies like the Code of Conduct provide comprehensive relevant guidelines for regulating the expected standards of conduct by the employees. One of the main purposes of this Code of Conduct is to maintain discipline in the college and to ensure that the code of employees conforms to the basic values and principles governing public administration and the norms and standards as prescribed by the Public Service Act. Interestingly, this code protects both the campus manager and lecturer in terms of codes and also during the times of disciplinary action because they all understand what needs to be done. PAM document also does the same duties since it assists in explaining in detail the daily execution of duties of lecturers. PAM document clarifies the workload and contact hours of college lecturers, their duties, basic appointment and promotion requirements, transfers and salaries.

As most lecturers also mentioned the ICASS guideline which is a very operational policy in terms of teaching and learning, they are supposed to be clear with their mandate when in class. The purpose of the policy is to provide guidelines for a common approach to the management, administration, and implementation of the ICASS component of all subjects. As Miss Mashiya brought to the fore her understanding of the guideline, it is in line with how the policy must be implemented. It is interesting to note that the lecturers and campus managers equip themselves with knowledge of the related legislations which in turn serve as a weapon when undue influence from staff representatives, unions and even the Student Representative Council (SRC) want to turn campuses into chaos. If the campus managers are fully knowledgeable about the legislation, their

powers and authority can never be undermined by the stakeholders that want to create anarchy and make the campuses ungovernable. The relevant policies can be pulled out and serve as a shield to protect the dignity of the campus manager and that one of the campuses.

Interestingly, Mr Mqamu from Skyline campus added that legislations like SACE Code of Professional Ethics promotes ethics and regulates conduct of educators and boosts their professionalism. Arguably, this study attempts to enhance ethical leadership in TVET colleges and hopes to influence lecturers and campus managers to be ethically motivated in discharging their duties. This policy also shapes the conduct of lecturers and campus managers and guides their behaviour with regards to other colleagues, learners, the employer and the college community at large. According to Winston (2007), in the codes of ethics, there is a reflection of the attempts of professional bodies and individual organisations to display and implement the principles to guide the work of those in the field. This is supported by Werner (2011) who emphasises the importance of codes of ethics and communication thereof since it allows leaders to redefine their organisational ethical positions. Therefore, the presence and subsequent utilisation of SACE fulfill this purpose. In other words, if the SACE code of ethical conduct is consulted and optimally utilised, the conduct of staff would be in place.

On the contrary, Mrs Msomi came up with a different view on the issue of the policies. She admits that there are policies on her campus, however, these policies are not correctly implemented and some of them are there as a white elephant. She said:

SACE is good on paper however we still have challenges like ICASS guidelines which stipulate everything that needs to be done regarding teaching and learning however lecturers only do paperwork. They do not do the actual job. They do not do it as stipulated in the guidelines. The moderation of papers is not done as expected, despite the existence of the ICASS guideline and the moderation policies. To trace that it becomes a problem because even some senior lecturers do not want to do their job. They do not have teaching expertise. To make sure that policies are implemented, I have to go around doing jobs for other people who are getting paid for nothing.

The notion of the failure of some campuses to implement policies was echoed by Miss Ngoza who agreed with Mrs Mosmi that although there are various policies at her campus, those policies are not optimally utilised. It came out that they know about SACE, but the way people behave is in contradiction with how it dictates. As an attempt to promote ethical conduct of educators, SACE legislation also attends to issues of dress code which is viewed as part of self-respect and respect for others that SACE promotes. In addition, it promotes moral and ethical virtues in the education sector and in TVET colleges. To underscore this, Miss Ngoza had this to say:

We have SACE, as we are looking at ethical leadership, there is this part that talks more about being presentable, meaning the dress code, you'll find that we sometimes have issues with the dress code for example where female lecturers are wearing skinny jeans and even leggings. This looks bad, especially in front of the students. We must lead by example and how we dress up, either builds or tarnishes our dignity as professionals.

(Miss Ngoza, a lecturer from SAFair campus)

In addition to non-adherence to SACE policy, Mrs Msomi also brought to the fore the other policies that are there at her campus but not properly used. ICASS policy which is the backbone of teaching and learning and curriculum delivery at the TVET college was not utilised to its full purpose. From the interviews that were conducted, Miss Mashiya explained how the ICASS guidelines assisted lecturers in the execution of teaching and learning. As previously alluded to, one of the purposes of this legislation is to provide guidelines for a common approach to the management and implementation of subjects offered at the colleges. If it is not implemented correctly, there is a possibility of the college failing to achieve its purpose of improving students' achievements. The comments by Mrs Msomi prove her failure to implement because it is her duty as a campus manager to implement policies at the campus. Teaching and learning are the core business of TVET colleges, failure to monitor this by the campus manager or any academic manager declines student performance which is a critical measure of the success of teaching and learning purpose. Literature reveals that one of the most critical instructional leadership roles of the campus manager is to ensure that outstanding teaching and learning takes place at the campus (Ajayi, 2021). Additionally, Balkrishen (2017) concedes that the leadership of a campus manager

fosters the success of all students by facilitating the development and implementation of a shared vision of teaching and learning leading to students' academic progress and institutional improvements. Failure by the campus managers to carry all this may mean a decline in students' academic achievements. To improve results, one of many steps that need to be taken is the implementation of the ICASS guidelines, which instruct and guide the curriculum delivery, setting of assessments and moderation thereof. Using the policies at hand, campus managers like Mrs Msomi can easily manage the issue of dealing with the non-performance of senior lecturers who cannot do their work. PAM document, as previously been analysed, spells out the duties of all lecturers at the campus and the Code of Conduct can be consulted to correctly deal with discipline if it has to take that direction.

8.2.5 Corruption by staff

Out of all the themes that emerged from this study, one of the prominent issues was the hindrances that lecturers and campus managers were experiencing in implementing ethical leadership. This study found that there were a lot of activities that hindered campus managers and lecturers to implement the principles and values of ethical leadership. The prominent subthemes that kept recurring were unethical practices conducted by the staff. The findings of the study gave an idea that lecturers and some campus managers were self-centered and full of self-fulfillment, putting their interests first before those of the campus, college and students. The study findings revealed that the abuse of the sick leave system was so heightened on campuses. It further found that despite the policies that campuses claimed to be implementing, abuse of the Leave Policy was still happening. When lecturers conveniently took sick leave if they wanted to run away from submitting work and performing certain duties, it showed the gap in leave management. Campus managers, Mr Lukhozi, Miss Ngcobo and Mrs Msomi all agreed that on their campuses, it occurred that lecturers were absent and submitted fake medical certificates on different occasions. It can be concluded that lecturers on different campuses were aware of the procedures of taking leave, that when one had been absent for more than two days, they had to bring the medical certificate. This study revealed that there was a possibility of more unethical acts than medical certificates that might be going unnoticed.

In addition, findings from this study revealed that the abuse of Leave Policy emanated from different factors. One of the reasons was that HR section was not recording leave taken correctly.

Lecturers found it easy to abuse the policy and take sick leave anyhow because they knew there are no records that can get them into trouble. This happened despite the training on the policy but if implementation was not done correctly, gaps like these were left open, leading to staff getting an opportunity to abuse the policy. It also emerged that campus managers did not properly manage and monitor attendance. This study further found that in some campuses, staff attendance registers were not updated such that on return, a culprit lecturer who had been absent for days would sign as if they were there and track of leave record got lost. Consequently, the recording of leave taken was inaccurate, leading to the financial gain for the non-deserving employees and a loss to the college. This was corroborated by the documents reviewed during the investigation. In two campuses, the staff attendance register was lying on the table without anyone managing it and it was showing gaps that were going to make it easy for employees to pretend to have been at work. This led to the conclusion that it was easy for employees to manipulate the register and claim to have been at work while they were not. This was concurred by Jeremiah (2018); Ralph (2020) who averred that absenteeism of lecturers is disruptive and affects teaching and learning provided by learning institutions like TVET colleges. Being absent from work of one individual is so disruptive that it affects teaching and learning (Jeremiah, 2018).

Another theme that emerged from the findings of this study that was a major hindrance to application of the principles of ethical leadership was the scandal of cash collected from students for enrolments and mark upgrades to qualify to get into exams. It came out that students who were not qualifying to be enrolled in certain courses were paying enrolment officers including lecturers. Moreover, the study findings also revealed that those students who could not afford financially would make sexual offers to the male lecturers to get into the course. Similar offers were made to upgrade marks to pass. Literature reveals that this huge unethical scandal of sexual violence by male lecturers towards female students was taking place in different institutions of higher learning (Joseph, 2014). Joseph (2014) posits that sexual harassment of students by Faculty members is a recurring phenomenon worsened by weak mechanisms in the institutions. Participants alluded that the cash scandal and also female students asking for sexual favours were on the increase. The data generated from interviews made it clear that Miss Mashiya echoed by sharing their experiences around the issue. They said:

Lecturers make sure they set difficult papers and students fail. They then negotiate on improving these marks and lecturers ask for cash or male lecturers will ask for sexual favours if students cannot afford cash.

(Miss Mashiya, a lecturer from Airways campus)

Furthermore, Mr Mqamu concurred with the above and stated that some lecturers go as far as writing examinations for their students who in return make cash payments. He said:

Lecturers exchange porn videos to sleep with students. They also exchange cash for marks when students do not meet DP, they remark and pay cash to improve their marks. They also write exams for students.

(Mr Mqamu, a lecturer from Skyline campus)

Additionally, Miss Mashiya also alluded to the cash collection scandal during enrolments. This is how she put it:

Lecturers together with support staff do some extra cash during the dry month of January when it is time for enrollments. If a student does not qualify, they pay anything up to R2000 for the space.

(Miss Mashiya, a lecturer from Airways campus)

Generally, judging from the participants' utterances, it is evident that lecturers are involved in deep unethical practices where they see students as cash-generating machines where they can milk money to feed their personal needs. Findings from this study suggested that corruption in this aspect was at its peak. This finding was in line with the studies conducted by Fanta and Matekwa (2014); Matenda (2018); Omar (2018) who all concur that lecturer award students' higher grades in exchange for cash favours and sex escapades. In this college, this happened despite the policies like SACE code of ethics, Code of Conduct and even the policy framework to address gender-based violence in the PSET to empower female students. Sadly, these actions also suggest that students do not need to work hard to be admitted to a certain program, or to get better marks, instead, they can flash cash, and everything will fall into place. This study's findings also suggest

that the management of the campus, campus managers do not share the policy framework addressing the issues of GBV since these scandals were recurring. If students knew about this policy, scandals like this, that tarnished the image of the college, would not be recurring. Further, the culprit officials, despite being registered with SACE and having the Code of Conduct, and Leave Policies at their disposal, were still engaging on such gross unethical conducts. The findings suggested that they were not committed to the well-being of the students that they were supposed to be protecting. This seems to be a huge hindrance to implementing principles and values of ethical leadership at the campuses.

Findings also suggested that lecturers in the researched campuses were not acting on the notion of *loco parentis* and abide by the SACE Code of professional ethics, where they do not look at students as cash cows, instead view themselves as parents. Also, there was no caring revealed by these actions, the ethics of care calls for lecturers to be protective to their students as espoused by (Dennig & Quin, 2001; Shapiro & Stefkovich, 2011; Starrat, 1994). Additionally, drawing from the ethics of the profession, campus managers and lecturers are expected to operate according to certain established codes of behaviours and/or within particular ethical frameworks (Cranston, *et. al.*, 2010; Shapiro & Stefkovich, 2011). Furthermore, in his Attuned leadership theory, Khoza (2011) advocates for *Ubuntu* which promotes compassion and caring for one another. What the lecturers were doing was malpractices that were devoid of *Ubuntu* values. This study therefore tells us that unethical practices leading to greed and self-centeredness are the order of the day in different campuses. In the context of *Thuma Mina* in the *New Dawn* era, one of its principles is that of promoting honesty and empathy. According to Dimpe and Mutekwe (2019), in the *New Dawn* era, leaders need to have empathy for the people they serve, and in this study leaders who are lecturers and campus managers serve their students, and campus managers serve all staff including lecturers. However, the findings of this study concluded that no empathy was shown by the lecturers and administration clerks when they acted unethically. They were failing in their social responsibility to contribute to the greater good and to act in ways that benefit society as a whole as advocated by the *New Dawn*.

Another central theme that emerged from the findings was the extensive corruption that had manifested on most campuses. It was revealed that officials, including lecturers and campus managers, were deeply involved in gross corrupt actions that were taking place in the college.

Corruption in education, especially TVET colleges was cited as one of the main factors that let down and sabotaged the government's efforts to reform education (Serfontein & De Wall, 2015). The findings of this study revealed that in different campuses, corruption and fraud were gross. The findings seemed to indicate that most officials including campus managers were delaying purchases of teaching and learning material in order to gain kickbacks from service providers who were their friends. It came out that some lecturers, campus managers and officials from SCM were not supporting teaching and learning as they sometimes colluded with service providers to rob the college. This showed selfishness from the people that were supposed to be empathetic and propelling teaching and learning. This study also found that this corruption was done mostly by the lecturers that had classrooms as workshops, where consumables were a requirement for practicals. Findings revealed that they took most of the consumables and used them for their personal benefit. These allegations came out from both campus managers and lecturers. This study also revealed that lecturers ordered as consumables, what was not relevant to the subject taking advantage that campus managers were not specialists and thus would approve what lecturers would use as their own. This was one of the unethical practices and corruption that was found by this study and that kept recurring at campuses.

Sadly, other findings indicated that campus managers were not exempted from the corruption that was reported on campuses. This study revealed that campus managers were said to exhibit numerous unethical practices such as having relationships with contractors who provided services to the campuses through the SCM college process. Participants, lecturers' voices indicated that campus managers were using their positions to push the agenda of feeding themselves using the college resources which was at the expense of students' future. They often abused power for their personal gain. These were the voices of the few participants confirming this corruption:

My campus manager works with contractors to rob the college. He makes a lot of money than we think. I reported a broken window that needs repairs, but the invoice showed the three windows in my classroom.

(Miss Meyiwa, a lecturer from Emirates)

And the other lecturer concurred, he said:

Campus managers rent out classrooms to the community, either for meetings or church services. Part of the money they collect is used for their own personal needs. This money would have been used to buy some resources like computers.

(Mr Mqamu, a lecturer from Skyline campus)

The above views confirmed the unethical conduct practiced by campus managers that was found in this study. From the participants' voices, campus managers were equally involved in corruption like lecturers and SCM officials. This was the opposite of how they should be behaving. Campus managers are the leaders at their campuses and represent the employer. They should be seen driving ethical leadership since they are in an influential position where they are supposed to influence their followers. An ethical leader, a campus manager, should demonstrate honesty and integrity which motivates and influences the followers to do the same. This study revealed that what was done by the lecturers was bound to happen since campus managers were also showing dishonesty in their actions by abusing the college resources to enrich themselves.

The above findings resonated well with how Dinampoli and Balones (2023) view ethical leadership character as full of integrity which is seen as the foundation of an ethical leader. The issue of the leader being the influence calls for honesty, which is not the case in this researched college. Based on the latter sentiments, both campus managers and lecturers knew that the consumables that lecturers were stealing from the workshops were meant for students and were unethical, however, lecturers were using it for their personal benefit. In contrast, some lecturers and campus managers who were seen as caring for their students were concerned about the time lost while waiting for the consumables. Accordingly, that is why we find literature by researchers like Starrat (1995); Stefkovich and Begley (2007) submitting that institute leaders like campus managers and lecturers have an obligation to create principled choices that accurately reflect the students' requirements, not their grownup self-interest.

Consequently, based on the findings of this study, it can be safely deduced that students on different campuses were not put first as per Batho Pele principles. Surprisingly, lecturers and campus managers who were expected to act on the concept of *loco parentis* were seen to be acting the opposite way. They did not take care of their students instead; they served their interests before that of the college and students. This action of self-centeredness by officials is against Khoza's

(2011) *Ubuntu* which promotes sensitivity and consideration for others. This study therefore also concludes that officials, campus managers and lecturers are not acting ethically and on the basis of *Ubuntu* that deals with conscience. *Ubuntu* argues that naturally, humans cannot steal from fellow being without feeling guilt (Khoza, 2011). According to the participants' sentiments, campus managers and lecturers stole from the students through SCM processes or directly from the campus. Stealing from someone or making someone else suffer through your theft does not translate to any care, instead, it shows self-centeredness (Eliastam, 2015; Hailey, 2008; Khoza, 2011). *Ubuntu* is translated to be meaning the fountain from which many actions and attitudes flow and is the process of becoming an ethical human being (Eliastam, 2015). Findings depicted the contradiction of all these *Ubuntu* principles and values that was displayed by all staff involved in stealing from the poor students.

Another factor that was viewed as an element that hindered ethical leadership practices at the campus was the resistance to change. The participants revealed that staff, especially lecturers, resist changes to new situations. Sometimes there were new policies that needed to be implemented or even the new manager that is appointed, that provoked changes, but lecturers would not want to play along. There should be a way of adapting to these new situations. This study found that in the researched campuses, the violation of generally acceptable norms and standards was still prevalent. It was further found that staff wanted to work at their own pace, selectively doing what they wanted to do rather than doing what the employer dictated. These findings were consistent with the views of Grant (2014) who posited that most public sector institutions are normally resistant to change. This is supported by Kuipers, *et.al.*, (2014) who concur that while organisations seek to improve their ability to get things done, workers tend to resist adopting different ways to execute old and new tasks. Refusing to adapt to new situations is equal to insubordination since it will mean refusing to do certain duties, despite being instructed. In this study, it was also revealed that campuses had policies at hand that could be used to deal with such behaviour where the staff refuse to adapt to change or are in contravention of any rules. Findings further revealed that campuses had the Code of Conduct that deals with insubordination, however, this study suggested that this policy was not fully used as lecturers still continued to disregard what they were told.

However, in this study, it was evident that one of the campus managers was well-informed about the policies. The evidence was the minutes of the disciplinary hearing meeting wherein one of the lecturers was disciplined for not doing her POA. This showed that at least there was one campus that was consulting the policies. However, it still remains that policies are important to give direction to the employees you are leading, instead, in the absence of policies or lack of implementation, the organisation can be turned to chaos. This study revealed that lecturers wanted to subject campuses to institutions that have a laissez faire kind of leadership. This kind of leadership easily creates resistance to change within an institution. That is why we find scholars like Tosunoglu¹ and Ekmekci (2016) cautioning employers or leaders to have strong leadership that advocates and guides through change.

8.2.6 The necessity of workshops and ethics training

Most participants in this study were aware that addressing unethical conduct would not be an easy task. Based on the findings of this study, it was evident that there was a dire need for training and workshops that should be offered to the staff. It was established that the college was not doing enough to equip lecturers and campus managers to prepare them for work. The study also established that unethical behaviour was rife amongst lecturers, campus managers and other officials such that training and workshops were urgently needed. This study further concluded that by offering training and workshops to campus managers and lecturers, unethical practices may be combated, and ethical leadership may be greatly enhanced. The findings further brought to light that by offering workshops and training, a decline in the immoral behaviour of staff could be achieved. Since participants, especially campus managers and some lecturers were of the view that training and workshops should be more on teaching and learning, the study further submitted that meant that lecturers should be trained urgently. This study also identified a gap in the monitoring of activities by campus managers. Accordingly, it was evident that campus managers do not monitor critical issues like teaching and learning and staff attendance register. This was corroborated by the documents that were reviewed during research when I visited different campuses. In one of the campuses, the staff attendance register was left unattended and likewise, it was not updated, thus leaving the gap of culprit lecturer to claim to have been on campus, whereas they were not.

The other crucial findings of this study further revealed that the other important training that all staff, including campus managers, needed was proper ethics training that would improve ethical behaviour. In this study, it was evident that unethical practices by staff were heightened and not much can be done to combat it unless ethics training was offered. Ethics training assists in the sense that it teaches people moral values where they can identify between right and wrong. Despite the presence of the Code of Conduct, the SACE Code of Ethics, that was made available to the staff, immoral behaviour was repeatedly practiced at different campuses. Although ethics training was seen as important to all staff, this study revealed that senior managers needed it more. This was said because managers make decisions that affect the operations of the campuses, and thus those decisions should be ethically aligned. These findings resonate well with Shapiro and Stefkovich's (2011) call for managers to undergo ethics training since they are on the daily basis faced with dilemmas and challenges that need them to make complex decisions that are justified to be in the best interest of the learners. Similarly, Cranston, *et. al.*, (2003), concur that leaders resolve dilemmas every day in the natural course of their work where they sometimes make decisions with little or no knowledge of the correct approach to ethics. This study then concurs with the above citations from these authors that suggest that ethics training is crucial.

Going by the provision of the SACE Code of Professional Ethics Act 31 of 2000, all lecturers and campus managers are tasked to uphold the dignity of the profession to avoid bringing the educators' noble profession into disrepute. Although it has on numerous occasions been mentioned by the participants that lecturers were aware of SACE and its principles, the findings of this study stated that more ethics training was required. As participants suggested, ethics training is viewed by Cezmi and Toprak (2014) as essential in such that it trains campus managers and lecturers to act in accordance with ethical values and influence subordinates to follow suit. This study also revealed as per Shapiro and Stefkovich (2011) that ethics training in the educational sector ensures that campus managers and lecturers are knowledgeable, consequently, they can be able to make moral judgements that are in the best interest of learners.

Emerging from the findings of this study is that in this college, there was no consequence management. The participants mentioned that there was not enough done by the college or the department to punish those breaking the law. More importantly, this study found that one of the reasons for continuous unethical conduct was that people knew that they could break the rules, and

nothing is going to happen to them in terms of discipline. Consequently, most campus managers and lecturers continuously contravened the policies of the college and there were no consequences. Furthermore, this study also found that continuous misconduct kept on recurring and other innocent staff adopted similar behaviour since they also knew that nothing would happen to them too. They end up believing that immoral behaviour is acceptable and unpunishable. This goes with the saying that goes “one rotten potato spoils the whole bag”. On most campuses, there was corruption, campus managers and lecturers were stealing the college property, SCM officials were colluding with campus managers and service providers and stealing the college resources for their personal benefit. This still continued even if the cases had been reported to HR. Additionally, this study found that many lecturers had sexual relationships with students, and students were forced to abide because they wanted better marks. Although that had been reported to HR to take action, there was no disciplinary action taken by this department and the number of people committing unethical conduct was on the increase. Therefore, this study concludes that the college desperately needs to activate consequence management. This study also found that although there was a Code of Conduct and PAM document, which should be applied similarly to all employees without looking at colour, salary levels or post levels, was not implemented as prescribed. Findings were that there was an oversight and issues were swept under the carpet when people who were in the position of senior managers. Accordingly, this study revealed that there was a lack of accountability when it came to senior managers. Since one of the theories from where this study draws is accountability, consequence management should be applied across even to the senior managers to account for their actions. Mothupi, *et.al.*, 's (2022) advice is relevant to the findings as they posit that consequence management ensures and strengthens accountability.

This study explored the conceptualisation of ethical leadership in the TVET college under a microscope. The Ethics and Ethics Code of Conduct are measures to apply this kind of leadership. Failing to adhere to some of the rules calls for discipline, and there should be policies and procedures in place to ensure that this happens, and the culprits are brought to books.

8.3 Conclusion

In this chapter, Chapter Eight, I have presented and evaluatively analysed the various key themes that emerged from the findings. I attempted to integrate these themes with existing literature and theoretical frameworks that were detailed in Chapter Two and Chapter Three respectively. These

themes were important since they attempted to respond to the objectives and key research questions of this study. To remind the reader, the prime themes that emerged from this research were: ethical leadership as a distinction between right and wrong, ethical leaders are accountable and transparent, ethical leadership practices, hindrances to practice ethical leadership: abuse of Leave Policy, sex for marks, corruption, resistance to change, enhancement of ethical leadership practices and lastly, lack of consequence management. The proceeding chapter presents the reflective study summary, conclusions, recommendations, the contribution to knowledge, limitations of the study and the implications for future research studies.

CHAPTER NINE

LESSONS LEARNT, REFLECTIVE STUDY SUMMARY, CONCLUSIONS, RECOMMENDATIONS, CONTRIBUTION TO KNOWLEDGE AND IMPLICATIONS FOR FURTHER RESEARCH

9.1 Introduction

The previous chapter was an evaluative analysis of the key themes that emerged from the data of this study: “Exploring ethical leadership in the context of the *New Dawn/Thuma Mina* in a TVET college in KwaZulu-Natal”. Having closely analysed the data presented in Chapters Five, Six and Seven and also the key themes presented in Chapter Eight, this chapter presents lessons learnt from the study, a reflective summary of the study; conclusions from the findings make recommendations based on the findings made; the contribution to knowledge made by this study, the implications for further research on ethical leadership practices in TVET colleges and concludes with the limitations of the study.

9.2 Lessons learnt

The objective of the study was to explore the conceptualisation of ethical leadership of campus managers and lecturers in a TVET college in the context of the *New Dawn/Thuma Mina*. This study adopted qualitative inquiry to solicit a deeper understanding of the participants' views regarding ethical leadership. The findings suggested that ethical leadership is related to moral relationships, integrity, and mostly, a set of principles and values that guide the behaviour of people (Stones & Glazzard, 2020). These values and principles should be used by people to decide what is right and what is wrong and thus are crucial for any leader who wants to lead the organisation with top integrity (Begley, 2012; Starrat, 2009). Generally, ethical leadership is based on personal characteristics of the individual leader which should be perceived by followers as normatively appropriate like honesty, fairness, accountability and transparency. Majority of participants claimed that ethical leaders (campus managers and lecturers) in this TVET college understood ethics and ethical leadership, mentioning that ethical leaders drive the desired organisational goals and objectives to ensure effective productivity. They involve service delivery, justice, respect and even responsibility. Furthermore, based on the literature on ethical leadership, this study revealed that it involves obeying the rules, professionalism, trust and mutual respect. All these

characteristics of an ethical leader should be displayed by the campus managers and lecturers amongst one another, other staff, and towards their learners. Role modeling was another significant theme that emerged which was seen as the duty of the leaders to ensure that they are being exemplary towards the students they are all leading and give guidance as expected. This character goes hand in hand with their moral behaviour that they should display as ethical leaders. Literature also confirms that educational ethical leaders should mirror exemplary behaviour to their students by acting with loyalty since that sows similar behaviour to the younger generation, students (Stefkovich & Begley, 2007).

Furthermore, another important aspect which became a lesson learnt from this study was that ethical leadership in education sector, especially in TVET colleges is to lead in such a way that it should be in the best interests of the students where they are treated as a priority. Theoretically, one of the frameworks the study drew from was Multiple Ethical Paradigms by Shapiro and Stefikovich (2011). As part of this Ethical leadership theory, Shapiro & Stefikovich (2011); Starrat (2009) emphasised the ethic of care which they refer to as a genuine regard for students' best interest. Ethical leaders take care of their students and lecturers. In other words, a campus manager acts as a parent to both lecturers and learners and as an influential leader, lecturers are inspired by this and in turn, take care of fellow lecturers and learners. This is in *loco-parentis* concept which advocates for caring for students such that they feel home away from home. This study also advocates that lecturers and campus managers do take care of their students, by working beyond the call of duty. Ethics of care is so much related to *Ubuntu* where leaders show their compassion towards each other and to the people they are leading (Msila, 2012). *Ubuntu* instils oneness, helping one another where everyone is willing to contribute if one of them has a problem. In the TVET setting, it is generally accepted and normal that serving colleagues, students and all other stakeholders is imbued with a sense of accountability and transparency is another way of extending *Ubuntu* (Khoza, 2011). The findings of this study further reiterated that ethical leaders whose leadership style displays care and is grounded on *Ubuntu*, those leaders have humanness and care about the wellbeing of others. A leader who does not have caring ethics does not have compassion, thus he or she is cut off from the very source of one's being. The findings further revealed that leadership without compassion is hollow since that leader lacks the inner state of others. Khoza (2011) further argues that compassion rests on the empathy we feel when we have full knowledge of what one of our own is going through and alleviate that burden. Since *Ubuntu* is an African

humanism, in its African perspective, *Ubuntu* is widely viewed as the ethical leadership which encourages selflessness and promotes the saying that goes “*your child is my child*” way of living. As Salawu (2012) would posit, when *Ubuntu* is not in existence in the education sector, quality education will be in jeopardy hence the domineering of unethical practices in most African institutions.

Notwithstanding the participants’ conceptualisation of ethical leadership and a very good narrative on how they claimed to have enacted it, the plethora of unethical conduct and the aspects of moral decay were heightened. The findings of this study suggested that these unethical conducts were demonstrated by campus managers, lecturers and even support staff and were failing the college as a whole. On the basis of this failure, some participants believed that campus managers were not leading their campuses in an ethical manner.

9.3 Reflective study summary

Chapter One introduced and gave a clear background to the study on: Exploring ethical leadership in the context of the “*New Dawn/Thuma Mina*” in a TVET college in KwaZulu-Natal. The study revealed that President Cyril Ramaphosa demonstrated the significance and appropriateness of an ethical leadership approach especially in public sector in South Africa. In his incoming speech as a newly elected President, he declared his government’s commitment and integrity to a new discipline, the *New Dawn*, to do things correctly and timeously and to civil servants to be agents of change. He reiterated the importance of respect for Batho Pele principles by all civil servants as a form of instilling new discipline, thus calling for all civil servants to be agents of this change. In his speech, the President showed his awareness of the widespread corruption that has brought the country to its knees by referring to the song of Bra Hugh Masekela and also quoting from the Book of Isaiah in the Bible, President Ramaphosa saw it fitting to adopt the *Thuma Mina* concept, where he called the people of South Africa to work together and eradicate the moral decay. It was at this time where he declared his availability to fight corruption through the administrators and where he made the call to the citizens to look at leadership using the lenses of the *New Dawn*. He made all these calls at the time when South Africa, especially education sector had myriad of reports about corruption ranging from school principals, SGB’s, unions and TVET college lecturers. In this study, I focus my lenses on exploring ethical leadership in TVET colleges.

To accentuate the above assertions, the Public Service Act 103 of 1994; South African Constitution, Act 108 of 1996; and White Paper on the Transformation of the Public Service (Batho Pele) of 1997, all spell out that the public service should be characterised by integrity, values, *Ubuntu*, morals and ethical leadership.

This chapter also gave a brief overview of the study by presenting the rationale, motivation and significance of the study. It further presented the statement of the research problem, research objectives and critical research questions which guided the generation and analysis of data. Lastly, this chapter clarified key concepts and concluded with the organisation of the thesis. Through semi-structured interviews and reviewed documents, this study revealed a myriad of lessons to be learned.

In Chapter Two, I reviewed literature based on International, Continental and National literature on ethical leadership as a phenomenon under the microscope. The body of literature on ethical leadership and ethical school leadership was analysed. I also highlighted the issues of the *New Dawn* and *Thuma Mina* as the game changer concepts against ethical misconduct that have been reported in the education sector, especially TVET colleges. The policy landscape propelling ethical leadership in TVET colleges, like Batho Pele Principles, Constitution of South Africa, SACE and the Public Service Act were also discussed in detail as they are the backbone of ethical dispensation in the public sector. It is also worth noting that literature has emphasised the significance of ethical leadership in education sector owing to the fact that campus managers and lecturers have a social responsibility of ensuring that Batho Pele principles is adhered to in their daily operations on campuses. Through this review, I expanded my theoretical insights into how ethical leadership was comprehended and put into practice elsewhere in the world. Scholars further demonstrated that campus managers and lecturers are the backbone and function as engines of TVET colleges, however, if it happens that this heartbeat is unprofessional and unethical, colleges will suffer and education which is a public service will eventually die.

Chapter Three commenced with discussing in-depth presentation of theoretical frameworks underpinning the study. This was followed by the discussion of ethical leadership theories that were employed in this study namely: Shapiro and Stefkovich's (2011) Multiple Ethical Paradigms; and Khoza's (2011) *Ubuntu* leadership (Attuned leadership or African Humanism). Further, I presented Lerner and Tetlock's (1999) Accountability theory and lastly discussed Buijze's (2015)

Transparency theory. These were preferred theories as I believed that they could act as a map that could provide coherence for this empirical inquiry to enable the reader to understand how I conceptually tackled my approach. As the different theoretical models were discussed, I outlined how they relate to the phenomenon studied.

In Chapter Four, I presented and discussed research design and methodology. This study explored ethical leadership in one TVET college in the context of *Thuma Mina/Send Me*, which was located within an interpretive paradigm using a qualitative case study approach. This allowed me to listen to study participants and then interpret their meanings and feelings on ethical leadership in a researched college. I further declared and described the paradigmatic disposition taken about ontology, epistemology, and assumptions about methodologies.

Both semi-structured interviews and document reviews were utilised to generate data. A total of twenty conveniently and purposefully sampled participants from five campuses were interviewed through semi-structured interviews as a primary data generation. Additionally, leave file, staff attendance registers and minutes of disciplinary hearing meeting were documents scrutinised to corroborate the participants' voices and also make sense of their views.

This chapter further explained convenient sampling procedures; details of the data generation methods together with the type of data analysis that were utilised as well as matters pertaining to issues of trustworthiness and ethical issues that were followed.

The three subsequent chapters namely, Chapters Five, Six and Seven were dedicated to the descriptive analysis and discussions of data. Chapter Five presented and discussed the study participants' conceptualisations of ethical leadership and their enactment of ethical leadership as they lead and teach. Chapter Six presented and discussed semi-structured interviews and documents review data which illuminated various hindrances to implementing principles and values of ethical leadership by campus managers and lecturers on campuses. Chapter Eight became the concluding section on the data presentation, analysis, and discussion. Likewise, interviews and documents reviewed data were utilised to answer the research questions. Further literature and the theoretical framework were infused into the discussion.

In addition, Chapter Eight presented and evaluatively discussed the key themes and eminent trends that emerged from the findings. I related these emerging findings and related them to the reviewed

literature and theoretical frameworks. Appraisal of findings was done. Lastly, I concluded the thesis in this chapter, Chapter Nine, by presenting my conclusions about what the findings are saying, and my recommendations based on the findings. I also share some lessons learned in terms of research and practice implications.

9.4 Conclusions

The participants' voices from the semi-structured interviews and reviewed documents analysis took me through to these conclusions. The analysis was a result of the findings presented in Chapters Five, Six and Seven and the key themes in Chapter Eight.

The findings of this research revealed that TVET college campuses have been engulfed with unending unethical behaviour. These behaviours were huge hindrances to ethical leadership. The study found that there were ethical lapses which hindered campus managers and lecturers from implementing principles and values of ethical leadership on campuses. The following were the generally practiced unethical behaviours mentioned by participants: Absenteeism (abuse of sick leave), lecturers demanding sexual favours or charging money from students for better marks, lecturers and admin clerks charging money for changing marks or for enrolment of students, corruption from SCM unit where officials, campus managers and sometimes lecturers were colluding with SCM staff or service providers to get kickbacks through the purchase of consumables.

9.4.1. Conceptualisation of ethical leadership

The lecturers and campus managers who were participants in this study had a profound conceptualisation of ethics and ethical leadership in TVET colleges. It became clear as well that there was a close link between the two concepts since ethics leads to ethical leadership and the understanding of ethics shapes leaders to lead ethically. Participants equated ethics to good moral behaviour, principles, integrity and honesty. Respect came up as another aspect of ethics, leaders respect subordinates and vice versa. Participants also understood that even external stakeholders who are partners in TVET colleges like service providers, unions and other departmental officials were also supposed to be respected by campus managers and lecturers as part of executing ethical leadership. They also believed that respect is part of integrity that is carried by one's ethics. Since Mr Lukhozi's campus had more than one race, he ensured that he balanced respect across all races,

ages and even religions. Participants even mentioned that their respect does not only go to people but it is also given to the service (education) they provide. All the people and services that deserved respect was an attempt of participants to heed the call of Batho Pele principles. In this, most participants understood that as an institution, they have to put people first which kept on reminding them that as public servants, they had to serve the customers, their students (Pietersen, 2014). Further, the other most important principle for Batho Pele is to treat all citizens with respect and courtesy. This understanding was resonating very well with the contexts of the study, the *New Dawn*, since they all agreed that they were dispensing their duties correctly, on time and in a well-deserved manner to build the future of the students.

The other finding was that most participants viewed ethical leaders as transparent and accountable and that they understood that these two phenomena are crucial to their daily lives as leaders. Transparency and accountability are so closely related to ethical leadership. Participants were well aware that if they were leaders, they have to account and become answerable for their actions and explain why they behaved the way they did. When they are practicing transparency and accountability, they are showing willingness to give answers to the staff, department and even the students on campuses. Campus managers also noted that being transparent, being open to the staff and communicating important information that needs to be shared assisted them in getting work done easily. This was because people were aware of what needed to be done, and that the information was communicated to them. The participants felt that when they are transparent, their followers who are staff and students are likely to show dedication and commitment towards their duties and are part of the decisions taken. It was also revealed that transparency also gives direction to people and decreases the chances of wrongdoing.

Likewise, coupled with transparency is accountability, which are both strengthening ethical leadership (Schwella, 2015). Once you are answerable to people, accountability begins. Schnackenberg and Tomlinson (2014) concur that since transparency is often understood as a matter of disclosing timeously and publicly available information, this is another form of openness and accountability. It can be concluded that in this TVET college, dearth of ethical culture appears to be at its peak.

Ethical leadership was seen as a basic need considering the heightened levels of immorality that were mentioned on campuses. This is despite the campus managers and lecturers' confirmation of

their commitment to enacting ethical behaviour among the learners and their colleagues, this is somehow proving to be a massive responsibility. The moral decay reported to be taking place on campuses disproves their claim on enactment of ethical leadership. When lecturers and admin clerks were charging fees for unqualifying students to get space for studying, that is against principles of ethical leadership.

Notwithstanding the participants' conceptualisation of ethical leadership and a very good narrative on how they claimed to have enacted it, the plethora of unethical conduct and the aspects of moral decay were heightened. The findings of this study suggested that these unethical conducts were demonstrated by campus managers, lecturers and even support staff and were failing the college. Based on this failure, some participants believed that campus managers were not ethically leading their campuses since the findings were that they were colluding with SCM and service providers and robbing the college. It became abundantly clear that campus managers were not acting in the best interests of the students. If they can make students wait for months without the consumables so that they benefit and even take materials meant for the development of the campuses, there is no ethical enactment in that. The participants claimed to have known what ethics and ethical leadership stand for, but they still did not follow the principles of this leadership they were claiming to understand and uphold. This study therefore concludes that as much as the campus managers and lecturers understood the principles of ethics and ethical leadership, they were still acting against it.

9.4.2 Abuse of sick leave

The other theme which became salient in this study amongst the above-mentioned unethical practices by lecturers was late coming and absenteeism by lecturers under the disguise of ill health was the commonest practices in most campuses. It was worrisome that despite the policies put in place for guidance like the Leave Policy, Code of Conduct, and SACE Codes of Ethics lecturers were still found practicing absenteeism. Sadly, these lecturers conveniently absent themselves or arrived late if they wanted to run away from performing certain duties. It was revealed that during exams, lecturers would come late after the session had started, and this saved them from invigilation. To top up this misconduct some of them would submit fake medical certificates. This study also concludes that while lecturers were absent, students were left unattended causing the syllabus to be left unfinished which might have been the most contributing factor to students' high

failure rate. The study also revealed that absenteeism caused the college to lose exorbitant funds since substitute lecturers had to be hired. The phenomenon of lecturer absenteeism has a negative impact on teaching and learning and students lose valuable time of learning (Ralph, 2022). This accounted for not finishing the syllabus on time, which robs students of their quality qualifications. These findings are corroborated by scholars like Banks, *et. al.*, (2012); Musasia, *et. al.*, (2012) who posit that syllabus coverage has a significant effect on students' results and if lecturers are often absent, the syllabus is not completed, and students fail. Based on *Ubuntu*, Batho Pele and the ethics of care, lecturers must acknowledge that students are the main stakeholders in the TVET college and at the centre of their profession (Khoza, 2011; Stefkovich & Begley, 2013).

It was evident from the findings that the management of the college, especially HR section and campus managers contributed to this abuse of sick leave. Due to a lack of monitoring or management of the attendance register by campus managers, the gap was created such that lecturers would come and sign on their return while they were absent. Also, the HR unit did not have correct leave records and lecturers would find a gap to escape. Consequently, this study concludes that late coming and absenteeism were high and posed a great risk of poor-quality education in TVET colleges. This was aggravated by the incorrect implementation of the Leave Policy.

9.4.3 Sex for marks

Another theme that emerged as a challenge to TVET colleges was lecturers demanding sex from students for better marks. The findings from this study concluded that despite the provision of policies meant to protect students from sexual abuse, these laws had not yet started to protect students against this action. It was revealed that lecturers demand sexual favours from students in exchange for good marks. This study's findings further revealed that in pursuit of getting better marks to get into the examination, lecturers would ask for sexual favours or demand cash for the same reason. The study further revealed that lecturers sometimes work with data capturers who change marks on the system and charge money. This immoral act was even done during enrolment when unqualifying students were made to pay to get admitted to the course. In resonance with the above are Matenda's (2018); Omar's (2018) studies that found that lecturers award students higher grades in exchange for cash or sex escapades. Awaah (2021) asserts that senior faculty members

express sexual attention to female students and if students do not concede, there are high chance that students will not pass. This happened despite the existence of SACE, Code of Conducts and Policy Frameworks on GBV in PSET. To put it plainly, this study concluded that sex for marks, cash for marks and enrolment relationships were rife in PSET, especially TVET colleges. This improper conduct was a demonstration of that acts of ethical leadership were not practiced in some TVET colleges. This study also concluded that many unethical practices like this one did not occur because of a lack of laws or relevant policies put in place instead, it is the lack of correct implementation of policies to deal with sanctioning offenders. Surprisingly, none of these acts were reported to SACE as per legal statute. SACE Code of Professional Ethics (2000) and Code of Conduct prohibit lecturers from engaging in any form of sexual relationship with learners. This contention is based on the fact that the role of SACE as a body is to set, maintain and protect ethical and professional standards for educators in the teaching fraternity.

9.4.4 Corruption and fraud

From the findings, participants lamented that there was a cocktail of malpractice which had continued to plague TVET colleges. Additional to the above, unethical practices such as fraud and corruption had manifested itself in most campuses characterised the image of TVET colleges. Serfontein and De Waal (2015) postulated that corruption in education and TVET colleges is cited as one of the main factors that sabotages the government's efforts to reform education. This study found that in the college SCM unit, officials delay purchases of teaching and learning materials until they get an opportunity to give tenders to their friends who were service providers so that they get kickbacks. Participants mentioned that while they are waiting for the opportunity, there is a delay in the administration of practical lessons, or they do not get enough materials as they were supposed to because a portion had to be shared amongst officials and service providers. This disrupts teaching and assessment plans with the potential of resulting in high failure rates and depriving students their quality education. Khan and Bakar (2022) even mention that procurement fraud is one of the most common fraud types committed by public departments and equally TVET college servants, especially managers. The concern was that the primary victims were students whose future depended on these funds that officials pry for their own personal benefits.

This study also revealed that lecturers with subjects where there were practical lessons took the consumables for their personal gain. Over and above, campus managers were also using their

positions to rip off college resources for waste or personal use. This was corroborated by literature where Modisaotsile (2012) posits that managers gang up with service providers and inflate prices for stock and corruptly enrich themselves. This is totally unethical and was against the Code of Conduct and SACE; legislations which prohibit employees from using their official positions to obtain private gifts or benefits for themselves during the performance of their duties. Accordingly, this act is referred to by Khoza (2011) as against *Ubuntu* which promotes selflessness, sensitivity and consideration for others. *Ubuntu* encourages humanness that deals with conscience, which is not reflected in the actions of campus managers SCM officials and lecturers. Stefkovich and Begley (2007) further submit that institute leaders are obliged to create principled choices that accurately reflect the students' interests, not their particular grown-up self-interest. Based on the above assertions and findings, this study concluded that students were not put first as per the prescripts of Batho Pele principles and the ethics of care. It further concluded that campus managers, SCM officials and even lecturers were not supporting teaching and learning, which was the primary reason why campuses or the entire college exist. Instead, they were enriching themselves at the expense of poor students whose future depended on obtaining a high-quality education.

9.4.5 Consequence management

It emerged from the findings of this study that in the college, there was no consequence management. Those that were breaking the law were freely doing so without being subjected to any disciplinary hearing or punishment. This resulted in staff, campus managers and lecturers to continuously contravening the policies of the college because they knew that there were no consequences. Participants were of the view that unethical practices on campuses were bound to continuously occur since staff understood that nothing would happen to them. The unfortunate part was that innocent staff emulated similar behaviour as they were also starting to believe that immoral behaviour was acceptable and unpunishable. The continuous sex for marks saga, lecturers stealing consumables, campus managers using college resources for their own personal benefits and SCM and campus managers colluding with service providers as issues all reported to HR but without any consequences was a full proof that in this college there was no law. This study also reported on staff resisting change which had a component of insubordination. The continuous resistance also suggested that people doing this were not subjected to any punishment. Policies on

dealing with all these unethical behaviours were there but not used. Further, participants also mentioned that the application of disciplines, whenever it occurred, did not apply to all levels in a similar way. The findings were that senior managers' unethical conduct was overlooked and swept under the carpet. This on its own is unethical, since it was seen as promoting inequality and worsened misconduct to the staff who would think it was acceptable. Chapter 2 section 9 of the Constitution of the country are the legislations that state clearly that the laws that have been passed should be applied similarly and equally to everyone, The Code of Conduct further stipulates that all employees should be protected or punished by the same policies equally. According to the participants, this does not happen that way.

This study then concludes that moral behaviour and ethical practices would never see the light of day if the situation continued like this. The other conclusion that this study drew was that more staff would be involved in malpractice if there is no consequence management. It was also concluded that those who wanted to enrich themselves would always find a way of reaching the college's purse unduly and always do so without fear of negative consequences.

9.5 Recommendations

This section presents the recommendations that emanated from the research questions, the findings and the conclusions of the study. The findings from this study proposed numerous methods to reduce or eradicate unethical behaviour and enhance ethical leadership by support staff, campus managers and lecturers.

Recommendation one

This study had established that campus managers and lecturers had considerable understanding and conversant with the phenomenon of ethics and ethical leadership. It became clear that the link between ethics is the building blocks of ethical leadership and knowledge of ethics that shaped the leader's ability to differentiate between right and wrong. As leaders, campus managers and lecturers were bound to understand, through their credible leadership, that they were supposed to be setting the tone for their colleagues and their followers, students and at the same time, directly influencing their behaviours (Heres, *et. al.*, 2010). TVET college campus managers were recommended to demonstrate integrity to be trusted and to gain confidence of their subordinates. This is corroborated by Stones and Glazzard (2020) who contend that the behavioural style of a

leader or a core person in an organisation has a great influence on the behavioural style of other individuals, the followers. It is therefore recommended that campus managers adopt ethical behaviour which will make the other staff and students who are followers follow suit. They should display their morality, integrity and high professionalism since this may accelerate moral teacher dedication which had a potential to improve their academic performance and make them more self-disciplined and focus on the high moral sense. An ethically credible and caring leader is essential in order to be able to influence educators and other employees through ethical forces, which are fairness, trust, integrity, honesty and consideration for others (Sears, 2023; Wolmarans, 2015).

Recommendations two

This study recommended that campus managers implement the Leave Policy by utilising late arrival and early departure registers to be able to track the prevalence of absenteeism. The attendance registers should be monitored to close the gaps of not having leave records. HR unit as well should assist campuses with capturing leave records correctly. This study found that lecturer absenteeism was one of the contributory factors to the poor pass rate. These students made them what they were, and through the same students, they had a job. Therefore, this study recommends that lecturers are continuously workshopped on the Leave Policy using PAM document, Basic Conditions of Employment Act 75 of 1997 and SACE Act 13 of 2000. If colleges can implement the usage of electronic systems which can produce the exact information on the times when the lecturer came and left the campus, this can help a great deal on the proper management of absenteeism.

Recommendations three

This study had revealed that lecturers were the culprits in a sense that they chose to demean their dignities and demand cash or sexual favours from students to give higher marks and admit them to the course to which they did not qualify to enroll. which is against ethical leadership and SACE principles. The implication that students might get sexually transmitted diseases or even get pregnant which can totally and permanently destroy the future of poor girls resulting in the acceleration of the vicious cycle of poverty.

Based on the evidence of the reported cases of unpleasant relationships between female students and lecturers, the study recommended that campus managers and lecturers should be constantly

workshopped on the SACE Code of Professional Ethics, PAM document and include support staff on the Code of Conduct. During orientations and throughout the year, students need to be trained on the policies about their lives on campus like the Policy Framework on SGBV in PSET where all staff would be included as well. This study further recommended that penalties or sanctions like warnings, suspension and even dismissal should be actioned which would send a strong message to other would-be offenders. It would assist if colleges could, after finalising their disciplinary hearings on sensitive cases like these, report to SACE for further sanctions and even deregistration.

Colleges have student support services units with officials to deal with students` challenges on campus. This study recommended that students` liaison officers should always have sessions with students to create awareness of sexual abuse and ways to report the perpetrators.

Recommendations four

The DHET loses a lot of money through the corrupt practices of officials in TVET colleges. It is therefore recommended that colleges should workshop all staff involved in procurement on the relevant policies used to execute SCM procedures. The policymakers should devise a plan of appointing neutral committees to deal with finding quotations and forward it to an independent panel to decide on who gets the tender. This will decrease the level of greed of internal staff where they will not access information to use to access money unethically.

Monitoring the project of tender processes should be maintained throughout the duration is also recommended. The college management should act swiftly against the alleged fraud action or any reported fraud cases and bring the offenders to the books.

Recommendations five

This study earlier revealed that there were policies in the college that dealt with misconduct issues. Code of Conduct, SACE codes of ethics and PAM documents are legislations that assist management and HR as they give directions on how to deal with misconduct. These policies should be used to facilitate the management of disciplines which should apply to everyone equally. It is recommended that the college management together with the HR unit should take necessary steps to manage the issues of misconduct and deal with people who were breaking the law. If this could

be taken seriously, the dignity of the processes of the college can be restored and bring hope to the beneficiaries of the college.

Recommendations six

This study also recommended that the college should offer ethics training for all staff, starting from management, campus managers, lecturers and support staff. This kind of training teaches people moral values where they can distinguish between right and wrong. Although this study further revealed that lecturers and campus managers were aware of SACE and Code of Conduct, and all ethics and ethical leadership principles, they still acted unethically. Therefore, it is recommended that more ethics training is required to ensure that all staff make moral judgments that are in the best interest of the students. Conferences and workshops should be held regularly to keep reminding lecturers and campus managers of their subtle roles in the lives of learners.

The basic recommendation made was to train all staff in different aspects of policies. Lecturers should be trained urgently on the matters pertaining to teaching and learning and that kind of training might reduce the level of resistance. It is also recommended that campus managers should be trained in management and monitoring and application of policies where needed. Further, it was recommended that offering training and workshops to everyone was equally important and there is a hope that unethical conduct may be combated, and ethical conduct enhanced.

Recommendations seven

The conclusion on the findings is that the college management, through the office of the HR was not acting in response to the myriad of unethical activities that occurred on campuses and at the college level in general. The study revealed that one of the reasons for perpetuated unethical conduct was the incorrect application of policies. No good results were coming out from the lawless society or organisation, likewise, campuses cannot operate on the laissez-faire kind of leadership. Emerging from the participants' views, it was clear that the policies were put in place but lacked supervision by respective managers. This encouraged lecturers and campus managers to be at liberty to behave unprofessionally and unethically. It is recommended that DHET and college management should come into the picture to ensure strict adherence to the policies and ensure that they are applied correctly.

9.6 Contribution to knowledge

The study was conducted with campus managers and lecturers in a TVET college. The study aimed to explore both the conceptualisation and practices of ethical leadership in a TVET college in the context of the *New Dawn/ Thuma Mina*. In addition, there are scarce research studies on ethical leadership in TVET colleges coupled with relatively sparse research on ethical leadership in the context of the *New Dawn/ Thuma Mina*. However, of the studies focusing on ethical leadership, most have been conducted in the context of schools and the corporate world, none specifically focusing on TVET campuses. This study did not affirm that college campuses need an ethical campus manager to thrive, but it also highlighted the humanness, collectivism, interconnectedness, selflessness and *Ubuntu* in enhancing the credibility and trustworthiness of campus managers. Additionally, this study advanced arguments for the contribution of this study to the debates and already existing body of knowledge on ethical leadership. Lastly, this study contributes to awareness and how the principles and theories of ethical leadership could be utilised to enhance ethical leadership.

9.7 Implications for future research

This study was conducted with campus managers and lecturers in one TVET college. This study used a qualitative approach to delve into the exploration of ethical leadership experiences of campus managers and lecturers in the context of the *New Dawn/Thuma Mina* in KwaZulu-Natal. For the purposes of ethics and credibility, from the inception that due to the size of the sampled sites, participants and documents, the results of this study cannot be generalised to all TVET colleges. However, there are a few lessons learnt from the findings of this study that could be borrowed to deal with challenges in similar situations. Its findings can be used to promote ethical leadership and or curb unethical practices in all the TVET colleges in this province. The college campuses have documents that demonstrate that they are relevant to ethical leadership principles. However, some of the campuses were found wanting in implementing principles and codes of ethics that they have. This established that a code of ethics and policies on its own cannot create institution an ethical environment, instead, the leaders and followers of that particular should implement, demonstrate and even transparently communicate what is in the documents. In other words, campuses should not just pride themselves that they have good policies and codes of ethics

that are nicely filed in the cupboards and not implemented, instead they have to unpack the contents to all interested parties and monitor if it is done correctly.

Additionally, this study found that the challenges that threatened the existence and promotion of ethical leadership were more serious and important enough to influence other people, thus causing challenges and the possibility of a chaotic environment.

Further, this study found that going beyond the call of duty is associated with ethical leadership, *Ubuntu* and ethics of care. It also established that respect, transparency and accountability significantly contribute to the promotion of ethical leadership and trust amongst followers in order to curb clashes and promote oneness. Indeed, campus managers and lecturers in most research campuses embraced these principles because they confined themselves to professional matters and they did act like caregivers who were more than willing to take care of the students under the African perspective of *Ubuntu* notion saying, “every child is my child”.

From this study, we learnt that accountability and transparency are two phenomena that are so close and can drastically strengthen ethical leadership. This study established that accountability significantly gives an opportunity for leaders to be answerable for their actions. This assists in limiting wrongdoing because, in the end, one will need to answer for those actions. Since this study also defines an ethical leader as an influencer to the followers, when a leader is free and willing to account, followers can automatically follow suit, this will be adopted by the students. Similarly, transparency assists the institutions to freely disclose the information that needs to be disclosed to the relevant stakeholders. This also contributes to the trust that followers need to execute and discharge their duties correctly. If the information is transparently disclosed to the respective officials, they are likely to perform well because they have a direction. Therefore, this study also teaches leaders to share information like policies, latest developments on certain projects and all other relevant information that needs to be communicated to the staff or students. This also promotes collaboration since staff will own the decisions taken transparently.

9.8 Limitations of the study

Cohen, *et.al.*, (2018) argue that there is no proposed research project without limitations; there is no such thing as a perfectly designed study. As Maree (2019) posits, limitations serve as a scope of the data within which the inquirer concludes the study findings. Despite all the possibilities of

conducting a study on all campus managers and lecturers in KwaZulu-Natal Province TVET colleges, this is not the aim of this study. Instead, the study was conducted and was confined to five campuses of one TVET college in one province (KwaZulu-Natal), it is possible that a different picture would be painted if all TVET colleges in the country (South Africa) were involved in a similar study. As a matter of principle, these five TVET college campuses with conveniently selected participants namely five campus managers and three lecturers from each campus, constituted small-scale research hence Lincoln and Guba's (1985) assertion that the case study ensures a grounded appraisal of contexts. This study on ethical leadership in one TVET college worked within two prominent limitations. Firstly, the major limitation was its location to the qualitative approach, case study designs to data analysis in a sense that their results cannot be extended to wider populations (other TVET colleges) with a similar degree of certainty that quantitative analysis may impose (Atieno, 2009, Rule & John, 2011).

Secondly, the availability of participants can cause serious biases because certain cases in that population may be over-represented or under-represented (Maree, 2019; Rule & John, 2011). To address the issue of representativeness of the college population, I selected campus managers and lecturers with varied years of experience so that the findings could be representative of participants of different leadership positions, experience and gender (Bertram & Christiansen, 2020; Oppong, 2013). Since, only campus managers and three lecturers per campus were interviewed, and documents existing in these campuses were reviewed, it is evident that the findings were limited to these campuses, participants and reviewed documents and could not be generalisable and transferable across to any TVET college and documents other than the one studied.

Therefore, further research on ethical leadership in TVET colleges should be conducted with an increased sample size in order to confirm the results and or findings obtained by this study. Limited research on leadership, especially ethical leadership in the TVET sector, was also a shortcoming. This limitation, however, can be regarded as an essential opportunity to identify new gaps in literature and to describe the need for further research.

9.9 Conclusion

This chapter presented and discussed the summary of chapters, conclusions, recommendations and implications for further research. These were informed by critical questions, data generated from interviews and reviewed documents. The summary of chapters sought to enlighten the reader about

the contents of each chapter. The conclusions illustrated the enactment of ethical leadership together with concurrent challenges encountered by campus managers and lecturers on campuses of a TVET college. The recommendations presented were meant to capacitate campus managers in leading and managing campuses ensuring effective teaching and learning. Furthermore, the implications further highlighted some limitations that created the gaps which can only be addressed by future research. Additionally, the implication of further research illuminated the new ethical leadership dimensions that can be developed through research and added to the list of ethical leadership characters. Theory extensions such as going beyond the call of duty, transparency, consequence management, and application of policies in TVET colleges are the few new concepts that can be introduced through further research.

The importance of the ethical climate in the work environment is relatively dependent on how campus managers behave themselves in the eyes of their followers. Ethical modeling by leaders therefore becomes crucial since it provides direction within the organisation and to the subordinates. Likewise, the provision of intense ethics in-service training to the entire staff will help refresh moral principles and enable the staff to consistently behave morally. The comprehension and enactment of *Ubuntu* and ethical leadership can lead to circumstances where most campuses in TVET colleges can achieve the successes that they wish for.

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APPENDIX A

LETTER TO THE COLLEGE PRINCIPAL

P. O. Box 1992

PINETOWN

11 April 2022

The College Principal

-----TVET College

Durban

Dear Sir

Request for permission to conduct research at TVET college

My name is Phetheni Prim-rose Ngubane (student no.1487555), a Doctor of Philosophy (PhD) candidate in the School of Education at the University of the Witwatersrand, Johannesburg. In order to successfully complete my studies, I am required to conduct a research which entails collecting data from the field. I therefore humbly request you to grant me the permission to conduct this research in your college. The title of the research project is **“Exploring ethical leadership in the context of the “New Dawn/Thuma Mina” in a TVET college in KwaZulu-Natal.”**

My research explores the phenomenon of ethical leadership in a TVET college which involves obtaining the conceptualisations, experiences and practices of the campus managers and lecturers regarding ethical leadership in the five campuses of the TVET college. The reason why I have chosen your college is because it is a convenient site as I am also a staff member here.

The study will use semi-structured interviews with campus managers and lecturers. Participants will also be interviewed for approximately 30-40 minutes at the times convenient to them and this will not interfere with their normal teaching and learning time. Observations and reviews of some documents will also be conducted.

PLEASE TAKE NOTE THAT:

- Participants will purposely be selected and contacted well in advance for interviews.
- There will be no financial benefits that participants will accrue as a result of their participation in this research project.
- Participation will always remain voluntary and participants may withdraw from the study anytime if they so wish without incurring any penalties.
- Participants' identities will not be divulged under any circumstances, during and after the reporting process.
- Pseudonyms and not real names will be used to represent the college, campuses and names of the participants' identities for ethical purposes.
- All the responses, observations and reviewed documents will be treated with strict confidentiality.
- There are no foreseeable risks in participating in this study

Further to the above, please be informed that I have already applied for and am awaiting the permission from the Research Office of the Department of Higher Education and the University of the Witwatersrand. All the research data will be safely kept under lock and key by me during the research and by my supervisor in his office at the University of the Witwatersrand for 3-5 years and thereafter destroyed completion. I promise to comply with the Department of Higher Education and the University of the Witwatersrand's code of ethics and any other terms and conditions stipulated in my ethical clearance certificate. Should you require any further information, please do not hesitate to contact me. I look forward to your response at your earliest convenience. For further information on this research project, please feel free to contact me, my supervisor or the Wits Research Office using the following details:

Phetheni Ngubane on: 082 695 9556

Email: ngubanep@hotmail.com

Or

My Supervisor, Dr S. E. Mthiyane

Tel no: 011-717 3012 or Cellphone no 073 377 4672

Email: Siphiwe.Mthiyane@wits.ac.za

Or

Human Research Ethics Committee (Education) Officer

Ms Matsie Mabeta

Tel no: 011-7173416

Email: Matsie.Mabeta@wits.ac.za

and

You are also welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Yours faithfully

Miss. P. P. Ngubane

APPENDIX B

PERMISSION FROM THE COLLEGE PRINCIPAL



Enquiries: PA to the Principal
Imibuzo:
Navrae:

Telephone:
Fax Number:
Address:

Date: 2022-09-12
Usuku:
Datum:

Ms PP Ngubane

Durban
4015

Dear Ms Ngubane

RE: REQUEST FOR USING COLLEGE AS SITE OF RESEARCH

TVET College has no objection to you using our College as a site of research on **exploring ethical leadership in the contexts of the "New Dawn/Thuma Mina" in one TVET College in KwaZulu-Natal.**

However, the following conditions for external research apply:

- The College will have right to approve content with regard to research instruments and research analysis.
 - The relevant documents must be forwarded to the College Principal and approval of usage will be given by the College Principal in writing.
- The name of the College or any of its sites cannot be used in any documents
- The name/s of staff employed by the college cannot be used.
- The use of any findings that reflect negatively on the College, its partners or any related body must be approved in writing by the College Principal.

Please note that the failure to comply with all of the above conditions will result in the necessary legal action against you.

Your cooperation in this regard will be highly appreciated.

Yours faithfully

College Principal

I have read the content of this letter and I accept the conditions

Ngubane P.P.

NAME

[Signature]

SIGNATURE

12/09/2022

DATE

APPENDIX C

LETTER TO THE CAMPUS MANAGER (GATE KEEPER)

P. O. Box 1992

PINETOWN

11 October 2022

The Campus Manager
..... TVET College
..... Campus
Durban

Dear Sir/Madam

Request for permission to conduct research at the campus

My name is Phetheni Prim-rose Ngubane (student no.1487555), a Doctor of Philosophy (PhD) candidate in the School of Education at the University of the Witwatersrand, Johannesburg. In order to successfully complete my studies, I am required to conduct a research which entails collecting data from the field. I therefore humbly request you to grant me the permission to conduct this research in your campus. The title of the research project is **“Exploring ethical leadership in the context of the “New Dawn/Thuma Mina” in a TVET college in KwaZulu-Natal.”**

My research explores the phenomenon of ethical leadership in a TVET college which involves obtaining the conceptualisations, experiences and practices of the campus managers and lecturers regarding ethical leadership in the five campuses of the TVET college. The reason why I have chosen your campus is because it is a convenient site as I am also a staff member here.

The study will use semi-structured interviews with campus managers and lecturers. Participants will also be interviewed for approximately 30-40 minutes at the times convenient to them this will not interfere with their normal teaching and learning time. Observations and reviews of some documents will also be conducted.

PLEASE TAKE NOTE THAT:

- Participants will purposely be selected and contacted well in advance for interviews.
- There will be no financial benefits that participants will accrue as a result of their participation in this research project.
- Participation will always remain voluntary and participants may withdraw from the study anytime if they so wish without incurring any penalties.
- Participants' identities will not be divulged under any circumstances, during and after the reporting process.
- Pseudonyms and not real names will be used to represent the college, campuses and names of the participants' identities for ethical purposes.
- All the responses, observations and reviewed documents will be treated with strict confidentiality.
- There are no foreseeable risks in participating in this study.

Further to the above, please be informed that I have already applied for and am awaiting the necessary permission from the Research Office of the Department of Higher Education and the University of the Witwatersrand. All the research data will be safely kept under lock and key by me during the research and by my supervisor in his office at the University of the Witwatersrand for 3-5 years and thereafter destroyed. I promise to comply with the Department of Higher Education and the University of the Witwatersrand's code of ethics and any other terms and conditions stipulated in my ethical clearance certificate. Should you require any further information, please do not hesitate to contact me. I look forward to your response at your earliest convenience. For further information on this research project, please feel free to contact me, my supervisor or the Wits Research Office using the following details:

Phetheni Ngubane on: 082 695 9556

Email: ngubanep@hotmail.com

Or

My Supervisor, Dr S. E. Mthiyane

Tel no: 011-717 3012 or Cellphone no 073 377 4672

Email: Siphiwe.Mthiyane@wits.ac.za

Or

Human Research Ethics Committee (Education) Officer

Ms Matsie Mabeta

Tel no: 011-7173416

Email: Matsie.Mabeta@wits.ac.za

and

You are also welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Yours faithfully

Miss. P. P. Ngubane

APPENDIX D

LETTER TO THE CAMPUS MANAGERS (PARTICIPANTS)

P. O. Box 1992

PINETOWN

22 October 2022

The Participant

.....TVET College

..... Campus

Durban

Dear Sir/Madam

Request for permission to participate in the research

My name is Phetheni Prim-rose Ngubane (student no.1487555), a Doctor of Philosophy (PhD) candidate in the School of Education at the University of the Witwatersrand, Johannesburg. In order to successfully complete my studies, I am required to conduct a research which entails collecting data from the field. I therefore humbly request you to participate in this research project. The title of the research project is **“Exploring ethical leadership in the context of the “New Dawn/Thuma Mina” in a TVET college in KwaZulu-Natal.”** I believe you can provide valuable insight in extending the boundaries of our knowledge on this concept.

My research explores the phenomenon of ethical leadership in TVET colleges which involves obtaining conceptualisations, experiences and practices of the campus managers and lecturers regarding ethical leadership in five campuses of the TVET college. The study will use semi-structured interviews with campus managers and lecturers. As a participant, you will be interviewed for approximately 30-40 minutes at the times convenient to you, this will not interfere with your normal teaching and learning time and will take place at your campus.

PLEASE TAKE NOTE THAT:

- As a participant purposely selected, you will be contacted well in advance for interviews.
- There will be no financial benefits that you will accrue as a result of your participation in this research project.
- Your identity will not be divulged under any circumstance/s, during and after the reporting process.
- Pseudonyms and not your real name will be used to protect your identity for ethical purpose.
- Your participation will always remain voluntary and you may withdraw from the study anytime if you so wish without incurring any penalties.
- There are no foreseeable risks in participating in this study

Further to the above, please be informed that I have already applied for and am awaiting the permission from the Research Office of the Department of Higher Education and the University of the Witwatersrand. All the research data will be safely kept under lock and key by me during the research and by my supervisor in his office at the University of the Witwatersrand for 3-5 years and thereafter destroyed. I promise to comply with the Department of Higher Education and the University`s code of ethics and any other terms and conditions stipulated in my ethical clearance certificate. I look forward to your response at your earliest convenience. For further information on this research project, please feel free to contact me, my supervisor or the Wits Research Office using the following details:

Phetheni Ngubane on:082 695 9556

Email: ngubanep@hotmail.com

Or

My Supervisor, Dr S. E. Mthiyane

Tel no: 011-717 3012 or Cellphone no 073 377 4672

Email: Siphiwe.Mthiyane@wits.ac.za

Or

Human Research Ethics Committee (Education) Officer

Ms Matsie Mabeta

Tel no: 011-7173416

Email: Matsie.Mabeta@wits.ac.za

and

You are also welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Yours faithfully

Miss. P. P. Ngubane

APPENDIX E

LETTER TO THE LECTURERS (PARTICIPANTS)

P. O. Box 1992

PINETOWN

22 October 2022

The Participant

.....TVET College

..... Campus

Durban

Dear Sir/Madam

Request for permission to participate in the research

My name is Phetheni Prim-rose Ngubane (student no.1487555), a Doctor of Philosophy (PhD) candidate in the School of Education at the University of the Witwatersrand, Johannesburg. In order to successfully complete my studies, I am required to conduct research which entails collecting data from the field. I therefore humbly request you to participate in this research project. The title of the research project is **“Exploring ethical leadership in the context of the “New Dawn/Thuma Mina” in a TVET college in KwaZulu-Natal.”** I believe you can provide valuable insight in extending the boundaries of our knowledge on this concept.

My research explores the phenomenon of ethical leadership in TVET colleges which involves obtaining conceptualisations, experiences and practices of the campus managers and lecturers regarding ethical leadership in five campuses of the TVET college. The study will use semi-structured interviews with campus managers and lecturers. As a participant, you will be interviewed for approximately 30-40 minutes at the times convenient to you, this will not interfere with your normal teaching and learning time and will take place at your campus.

PLEASE TAKE NOTE THAT:

- As a participant purposely selected, you will be contacted well in advance for interviews.
- There will be no financial benefits that you will accrue as a result of your participation in this research project.
- Your identity will not be divulged under any circumstance/s, during and after the reporting process.
- Pseudonyms and not your real name will be used to protect your identity for ethical purpose.
- Your participation will always remain voluntary, and you may withdraw from the study anytime if you so wish without incurring any penalties.
- There are no foreseeable risks in participating in this study.

Further to the above, please be informed that I have already applied for and am awaiting the permission from the Research Office of the Department of Higher Education and the University of the Witwatersrand. All the research data will be safely kept under lock and key by me during the research and by my supervisor in his office at the University of the Witwatersrand for 3-5 years and thereafter destroyed. I promise to comply with the Department of Higher Education and the University`s code of ethics and any other terms and conditions stipulated in my ethical clearance certificate. I look forward to your response at your earliest convenience. For further information on this research project, please feel free to contact me, my supervisor or the Wits Research Office using the following details:

Phetheni Ngubane on:082 695 9556

Email: ngubanep@hotmail.com

Or

My Supervisor, Dr S. E. Mthiyane

Tel no: 011-717 3012 or Cellphone no 073 377 4672

Email: Siphiwe.Mthiyane@wits.ac.za

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and

You are also welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Yours faithfully

Miss. P. P. Ngubane

APPENDIX F

DECLARATION BY PARTICIPANTS

Declaration

I..... (Full names of participant), hereby confirm that I have been informed about the nature, purpose and procedures for the research project: **“Exploring ethical leadership in the context of the “New Dawn/Thuma Mina” in a TVET college in KwaZulu-Natal.”**

I have received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in this study. I understand that I am at liberty to withdraw from research at any time should I so desire.

I agree/ do not agree for the use of audio recording device.

Signature of participant:

Date

Thanking you in advance

P. P. Ngubane (Miss).

APPENDIX: G

DOCUMENTS REVIEW SCHEDULE

Additionally, to the semi-structured interviews which this study regards as the primary data generating method, the documents reviews will also be utilised as another source of information-gathering. The main purpose of using different documents as a data resource shall be to corroborate and triangulate the interviews to enhance the credibility of the study findings. The documents may reveal aspects that were not found through the interviews. The study intends to scrutinise different types of college documents that may assist in understanding and interpreting the contents in relation to ethical conduct. Such documents are college Staff Code of Conduct, Leave Policy in conjunction with leave management file and minutes of disciplinary hearing meetings. According to Strydom and Delpont (2010), primary sources are originally written materials of the author's own experiences and observation, while secondary sources consist of material that is derived from someone else as the original source.

APPENDIX H

INTERVIEW SCHEDULE FOR CAMPUS MANAGERS AS STUDY PARTICIPANTS

The semi-structured interview schedule is designed to explore the study participants' conceptualisation of ethical leadership practices, challenges and strategies to enhance this style of leadership in a TVET college in KwaZulu-Natal.

1. Biographical information of study participants

1.1 Gender

1.2 Age

1.2 Professional qualification/s

1.3 Actual work experience

2. Interview questions

- 2.1. What is your conceptualisation (understanding) of ethics and ethical leadership in the context of a New Dawn/Thuma Mina in your campus? Please elaborate.
- 2.2. How do you, as a campus manager apply the principles and values of ethical leadership as you lead and manage in the context of a *New Dawn/Thuma Mina* in your campus?
- 2.3. What ethical leadership practices do you, as a manager, enact in the leadership, management and lecturing in your campus?
- 2.4 What are the hindrances (if any) that you experience when implementing the principles and values of ethical leadership in your campus? Please elaborate.
- 2.5 The South African Council of Educators (SACE) Act 31 of 2000 promotes ethical conduct by all involved in education. Does this legislation and any other relevant policies assist you in discharging your duties in line with ethical leadership? Please elaborate.
- 2.6 What do you think should be done to enhance ethical leadership practices in the TVET colleges?
- 2.7 Based on the information that we have shared so far, in your view, is there any other information that you would like to share in relation to ethical leadership and management of teaching and learning which you think is related to my study topic, in addition to what we have discussed earlier?

Thank you for participating in this study.

APPENDIX I:

INTERVIEW SCHEDULE FOR LECTURERS AS STUDY PARTICIPANTS

The semi-structured interview schedule is designed to explore the study participants' conceptualisation of ethical leadership practices, challenges and strategies to enhance this style of leadership in a TVET college in KwaZulu-Natal.

1. Biographical information of study participants

1.1 Gender

1.2 Age

1.3 Professional qualification/s

1.4 Actual work experience at a TVET college

2. Interview questions

2.1. What is your conceptualisation (understanding) of ethics and ethical leadership in the context of a *New Dawn/ Thuma Mina* in your campus? Please elaborate.

2.2. How do you, as a lecturer apply the principles and values of ethical leadership as you lead and teach in the context of a *New Dawn/Thuma Mina* in your campus?

2.3. What ethical leadership practices do you, as a lecturer, enact in the leadership and teaching in your campus?

2.4. What are the hindrances (if any) that you experience when implementing the principles and values of ethical leadership in your campus? Please elaborate.

2.5. The South African Council of Educators (SACE) Act 31 of 2000 promotes ethical conduct by all involved in education. Does this legislation and any other relevant policies assist you in discharging your duties in line with ethical leadership? Please elaborate.

2.6. What do you think should be done to enhance ethical leadership practices in the TVET colleges?

2.7. Based on the information that we have shared so far, in your view, is there any other information that you would like to share in relation to ethical leadership and management of teaching and learning which you think is related to my study topic, in addition to what we discussed earlier?

Thank you for participating in this study.

APPENDIX J

LANGUAGE EDITOR'S CLEARANCE CERTIFICATE

25 Maple Crescent Circle Park KLOOF 3610	Phone 031 - 7075912 0823757722 Fax 031 - 7110458 E-mail: dr@govender@telkomnet.net saths@govender@gmail.com
---	---

Dr Saths Govender

24 FEBRUARY 2024

TO WHOM IT MAY CONCERN

LANGUAGE CLEARANCE CERTIFICATE

This serves to inform that I have read the final version of the thesis titled:

**EXPLORING ETHICAL LEADERSHIP IN THE CONTEXT OF
THE "NEW DAWN/THUMA MINA" IN A TVET COLLEGE IN
KWAZULU-NATAL**, by Phetheni Primrose Ngubane, student no: 1487555.

To the best of my knowledge, all the proposed amendments have been effected and the work is free of spelling and grammatical errors. I am of the view that the quality of language used meets generally accepted academic standards.

Yours faithfully



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