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EXPLORING THE ROLE OF SCHOOL LEADERSHIP IN ENHANCING AN ETHICAL CULTURE IN A SCHOOL IN THE JOHANNESBURG EAST DISTRICT, GAUTENG

BY

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A Research report submitted in partial fulfilment of the academic requirements for the degree of Master of Education in the Discipline of Educational Leadership, Management and Policy Studies, School of Education.

Supervisor: Dr S.E. MTHIYANE

Date submitted: August 2021

DECLARATION OF ORIGINALITY

I, Sicelo Fortunatus Bhengu, declare that this research report: **"Exploring the role of school leadership in enhancing an ethical culture in a school in the Johannesburg east district, Gauteng"** is my own original work and that it abides by the following rules:

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This research report has been submitted with/without my approval

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Dr. S.E. Mthiyane (Supervisor)

August 2021

DEDICATION

This research report is dedicated to God for giving me the strength to persevere and for always whispering the bible verse, Philippians 4:13 which reads, *I can do all things through Christ who strengthens me.* I dedicate this to my late brother, Siyabonga Bhengu whom I know his spirit has been with me as I worked through this dissertation. I dedicate it to my sister, Silindile Bhengu who continues to inspire me every day. I dedicate it to my father, Pius Bhengu and my mother, Busi Bhengu who have played such a pivotal role in my life. It is through their support and sacrifice that has made it possible for me to be where I am today. Lastly, I dedicate this study to my wife, Buhle Bhengu who has been an unwavering support system. Her love and care has fuelled me to persist right to the conclusion of this study.

ACKNOWLEDGEMENTS

I wish to express my sincere gratitude and appreciation to:

Jesus Christ who has given me the strength to persevere and for blessing me with the intellectual capacity to start and complete this study. I am eternally grateful.

My supervisor, Dr. S.E. Mthiyane who has played an integral part in the completion of this study. Thank you for pushing me to do my best and inspiring me to keep going especially during times when I was losing optimism.

Mr. L. Lalla who has been a mentor to me and very instrumental to my career progression. Thank you for the continued support and playing an important role in this research study.

Mrs. C. Naidoo who has been supportive of me and tirelessly helping me to pave my career path. You have continuously believed in me and my capabilities and gave me numerous opportunities to excel.

Mr. P. Labuschagne who is my current Principal and mentor. I have learnt so much from you in the past year about leading a school. Some of the teachings and knowledge have been applied to this research report.

Masters' colleagues who have been an unwavering support structure. We kept each other going during the toughest moments of this research report.

My family that has supported me throughout this entire journey.

Research participants who gave up and sacrificed their time to assist me with the data collection. Thank you for fully applying yourselves during the interviews and giving me your honest and genuine responses.

ABSTRACT

This research report presents the findings of a qualitative case study that sought to explore the role of school leadership in enhancing an ethical culture in a school. The study was motivated by various factors such as the unethical and corrupt behaviours at schools including the brewing of an unethical culture where the school governing body colluded with a teacher union in an attempt to overthrow the school principal and also get rid of an unfavourable HOD that seemed to have been appointed fairly and ethically by the school principal. This study utilized interpretivism as a lens to analyse data. Interpretivism is widely used in studies where a researcher seeks to understand and interpret everyday happenings, experiences and social structures as well as the values that people attach to these phenomena. Two Level One teachers and the school principal and deputy principal were selected as participants. Semi-structured interviews and documents reviews were utilised to generate data. These were found adaptable and flexible, allowing the researcher to probe for more information as well as clarification. The theoretical framework that underpins the study is called the Multiple Ethical Paradigms which looks at ethics of leadership from four perspectives or lens, namely the ethic of justice, ethic of critique, ethic of care and the ethic of the profession.

The findings highlight that there was a general understanding of ethical culture amongst the leaders and teachers in a school. The main research question that underpinned this study was centred on the participants' conceptualisations of the role ethical school leadership in enhancing an ethical culture in schools. There were contending opinions by the school principals on whether they had the sole responsibility of shaping an ethical culture in their schools. Data seemed to suggest that leaders have a huge responsibility to shape and be the curator of the school culture. It is also important to note that the rest of the stakeholders also have a responsibility to contribute and promote an ethical culture in their respective spaces. Various recommendations based on the conclusion were presented. One of the recommendations was that schools and their leaders need to start having conversations with staff about ethical culture so that they can gain a better and more practical understanding based on the finding that teachers didn't know practical ways of enhancing an ethical culture. On the same token another recommendation was targeted towards leaders of schools. Leaders need to equip themselves with practical ways of enhancing an ethical culture such as leading decisively, contributing to the strategic planning sessions and firmly setting the tone and path to creating an environment that has an ethical culture.

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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction and background

Ethical leadership has become a topical issue amid all the corruption scandals that are taking place in educational institutions around the country (Cloete, 2013). This is still the case as will be shown through other authors in this research paper. The definition of ethical leadership is rather intricate and an attempt to produce one that fits the context of this proposal is critical. Transformational leadership which is under the umbrella of ethical leadership for example, involves attempts by leaders to move followers to higher standards of moral responsibility, which then promotes an ethical culture (Northouse, 2014). Given the prominent ethical scandals in virtually every type of organisation, the importance of an ethical dimension of leadership seems obvious (Brown & Trevino, 2006). Brown further holds that in order to understand this leadership phenomenon and its relationship with antecedents and outcomes, we must first know what it is. According to Brown and Trevino (2006), a definition of ethical leadership involves more of character traits that point to ethical leadership. Such character traits include, being trustworthy and honest. Beyond that, ethical leaders are perceived as fair and principled decision-makers who care about people and the broader society and who behave ethically in their personal and professional lives (Brown & Trevino, 2006). Brown then makes a link between an ethical leader and the effects such a leader has on his/her subordinates. Their conclusions are that, the subordinates are more willing to exert the extra mile in their job (Brown & Trevino, 2006). When leaders act out the principles which include respect for others, building community, serving others, manifestation of honesty, showing justice; the followers are motivated to excel and behave ethically in their duties and responsibilities (Northouse, 342). Brown and Trevino (2006) hold that, ethical leaders frequently communicate with their followers about ethics, set clear standards and use rewards and punishments to see that those standards are followed. These could potentially be some of the factors that encourage teachers to behave ethically. Finally, ethical leaders practise what they preach and are proactive models for ethical conduct (Brown, 2006). In exploring this account provided by Brown and Trevino, there is a motivation and opportunity to look at this topic more closely to address the unethical issues facing the South African education fraternity. Numerous unethical practices have been reported on the media recently and these include teachers having sexual relations with learners, cheating in Grade 12 National examinations, stealing of school funds by school principals in cahoots with some school governing body members, etc. *(https://www.gov.za).* The most

prominent unethical issue that was reported in the recent past was the selling of teaching and management posts in the Department of Education which compelled the Minister of Basic Education, Mrs Angie Motshekga, to institute an investigation *(https://www.gov.za).* This investigation was led by Professor John Volmink in a Ministerial task team which did indeed find evidence of wrong doing *(https://www.gov.za/).* The preliminary results of the investigation were made public on the 17th of December 2015 confirming that there was corruption and undue influence in the appointment of teachers and school principals. There were weaknesses in the education system regarding the appointment of teachers and other personnel. The authority of the state and power of certain stakeholders in the appointment process would need to be reviewed. The final findings in 2016 of the Ministerial task team led by Professor Volmink were that there is a need to strengthen accountability in education, with a special emphasis on short term measures by ensuring that control is taken as an employer to appoint the most suitable teachers in terms of skills, attributes and ability. This will be done through independent interview panels. The changes to appointment procedures require large scale advocacy of parent and school communities so that everyone is informed of the changes *(https://www.gov.za/).* The integrity of the appointment procedures are protected by setting up a dedicated call centre where any irregular activities can be reported with a short turn around response *(https://www.gov.za/).*

These are very severe unethical concerns amongst many others that pose a problem in creating an ethical culture in the education fraternity, these claims will be substantiated later in this research study and these will be mentioned further in this study. The study will be conducted in two schools that are located on one campus that has five schools in the Johannesburg East District. Two of the five schools that seem to have a good culture will be used for this study. I want to explore to what extent is their culture ethical and what is the role of the leadership of the school in creating that ethical culture. This research study therefore seeks to explore ethical leadership and its role in enhancing an ethical culture in the two schools sharing the same site. Although the schools share a campus, they are run separately by two different management structures and they operate differently in all aspects relating to a school.

1.2 Problem statement

Chapter 10 of the South African Constitution (Act 108 of 1996) stipulates that, "public administration must be governed by the democratic values and principles enshrined in the Constitution, including the following principle: a high standard of professional ethics must be promoted and maintained." Furthermore, the South African Council of Educators (SACE) Code of Professional Ethics stipulates that an educator should behave in a way that enhances the dignity and status of the teaching profession and that he/she does not bring the profession into disrepute.

In addition, the Public Service Act (1994) stipulates that, the Code should act as a guideline to employees as to what is expected of them from an ethical point of view, both in their individual conduct and in their relationship with others. Compliance with the Code of Ethics for Teachers can be expected to enhance professionalism and help ensure confidence in public service (Chapter 2 of the new Public Service Regulations, 1999).

Despite these significant documents that govern ethical behaviour in the public service and in the education fraternity which show us what needs to be happening in schools and how public servants ought to be behaving ethically, there have been an array of unethical behaviours. Furthermore, authors in the field of education have pointed out that there is a shortage of literature that looks at unethical behaviours (Brown &Trevino, 2006). A discussion of unethical and corrupt behaviours will be discussed here to show the problem that disturbs an ethical culture in schools. Corruption Watch (2012) received a complaint from a group of teachers at a school in White City, Soweto. It was alleged that the principal and others were using the school's resources for private gain (Corruption Watch, 2012). After investigation, Corruption Watch found massive evidence of fraud in the school's finances. An independent forensic firm was commissioned to conduct an audit of the school's accounts. The forensic firm found gross irregularities, including on the part of the school principal 41 school cheques totalling R 134 487.56 made out and cashed by the principal. Some of the cheques stated "feeding for learners" but no corresponding invoices were found. Ten school cheques totalling R 41 059.30 were made out to the former SGB chair and no invoices corresponded with the payments. Fake invoices were created against which payment was made to unknown individuals (Corruption Watch, 2012).

In another case, the principal, chairman and treasurer of the SGB together with the school clerk were accused of abusing school finances from the government since 2007 (Corruption Watch,

2012). In 2012 the principal purchased a new German sedan using the school finances and the school clerk was in the process of building a mansion in Mtubatuba, allegedly with the school finances (Corruption Watch, 2012). Furthermore, the principal awarded a tender to his girlfriend to build school offices with an inflated quotation price so that surplus funds could be shared for personal use. The former chairperson of 2010 to 2012 was also abusing the school finances for her personal needs (Corruption Watch, 2012). These are all local cases which highlight gross unethical behaviours that should not be happening in South African schools. A teacher at a school in Dobsonville reported her concerns about the embezzlement of funds (Corruption Watch, 2012). There are two huge advertising billboards, which generate an unknown amount of money to the school. The deal was clinched by the principal and he never disclosed how much money was generated by these billboards (Corruption Watch, 2012). In other reported cases, teachers expressed their concern about the handling of finances in a school. When it comes to term end parties, school finances are utilized to buy food and alcohol beverages. Teachers were encouraged to choose and note down what they would prefer to drink. During the December holidays the principal's brother was given a job to fix the schools toilets which is was a clear case of nepotism (Corruption Watch, 2012). These are the severe unethical concerns amongst many others that should not be happening in schools.

According to this Report there is just so much corruption and far too many unethical behaviours to the point that intervention measures need to be taken to curb these unethical behaviours. Hence a study that explores the relationship between school leadership and ethical culture is necessary to find practical ways to curb these unethical behaviours.

1.3 Purpose and rationale for the study

Certain members of the governing body colluded with a teacher union in an attempt to overthrow the school principal and to get rid of an unfavourable HOD that seemed to have been appointed fairly and ethically by the school principal. The problem ensued because a member of staff who was affiliated to the teacher union in question did not get the HOD post and therefore decided to unethically use the teacher union to rid of the HOD so that she could forcefully and unethically fill the post. The unfortunate consequences of this turmoil were that innocent learners and parents who were committed to building the school with a strong moral foundation slowly saw the school collapse and this was deeply saddening.

As a teacher, I have engaged in conversations with other teachers who have reported that school principals were abusing the learner feeding schemes for their own personal gain. Teachers are bucking down to the pressure and indirect intimidation of "helicopter parents" to inflate marks of their children so as to avoid conflict with the parents. These and other practices are unethical concerns that create an unethical culture in schools. I have observed that the problem is worsening particularly in the private school sector where parents feel entitled to pressure parents because of the high fees that they pay.

In addition, according to the Global Corruption Report (2013), education is particularly prone to corruption due to the amount of resources that are pumped into the system. Huge resources are often disbursed through complex administrative layers, inadequately monitored all the way from central government to schools. The importance placed on education makes it vulnerable to manipulation, those that provide education services are in a strong position to extort favours particularly because they are often underpaid (Global Corruption Report, 2013). With the growing demand of private schooling, parents are driven by the desire to take their children to top private schools and as a result there has been a growing tendency of bribes from parents to reserve seats at these top independent schools and thus bypassing the waiting list (Global Corruption Report, 2013). Unfortunately, the costs of corruption are more detrimental societally as opposed to financially. The Global Corruption Report (2013) lists other forms of corruption in the education sector which include ghost teachers, diversion of resources intended for textbooks, nepotism in teacher appointment, fake diplomas, misuse of school grants for private gain, private tutoring in place of formal teaching.

The Global Corruption Report (2013) holds that leadership and political will are some of the ways to curb corruption in education and in this research paper I therefore want to explore the role of leadership in enhancing an ethical culture (Global Corruption Report, 2013). If Ethics is not the same as feelings, if it is not the same as religion, if ethics is not following culturally accepted norms, if ethics is not science, if ethics is not following the law, it becomes difficult to identify ethical leadership (Demirtas & Akdogan, 2015). As a result, two fundamental problems in identifying ethical standards arise, namely, on what do we base our ethical standards, and secondly, how do those standards get applied to specific situations we face. In exploring the role of leadership in enhancing an ethical culture, I hope to seek and find practical ways of looking at ethical leadership and thus to help solve the conundrum of unethical behaviours that haunt the education fraternity. The Corruption watch (2012) has been reporting many corruption reports and to motivate for this study, I will look particularly at the unethical

practices taking place in schools. Reports indicate that principals, school governing body members and to an extent, teachers are abusing and manipulating the school system to enrich themselves. Other corruption reports reported was the misuse of school finances and property, learners having to do favours in exchange for marks and the prevalent nepotism of the hiring of staff (Annual Corruption Watch, 2012). In the various provinces, different counts of corruption were identified, in Mpumalanga for example was the selling of tests and exam papers. The scary finding in all of the corruption counts identified above is that the highest percentage of people that are behind these counts of corruption were the principals (47%), followed by the teachers (31%), school governing body members (14%). In other Provinces such as the Eastern Cape, principals were viewed as the most corrupt (Annual Corruption Watch, 2012). Other counts of corruption in schools involve principals diverting funds intended for school use into their own pockets, school contracts are given out to family and friends who sometimes do not even meet the requirements stipulated by the contracts, teachers drawing salaries when they are repeatedly absent from work without explanation and at times away from work because they are engaged in full time remunerative work outside of the school with the permission of the relevant authorities (Annual Corruption Watch, 2012). In other corruption matters, chairpersons of School Governing Bodies are abusing their chairpersonship to loot funds from the schools (Corruption Watch, 2012). In Port Elizabeth, where poverty beckons, school children had to pay a price as a result of unethical behaviour from the school leadership. This price was dire because it meant that the children would starve, and this has many ripple effects as far as the child's education is concerned. The principal and the SGB chairperson awarded a tender to a mutual friend who was simply unequipped to do the job. This ended up with the children not being fed at the school and the mutual friend disappearing with the full amount of the tender (Corruption Watch, 2012).

1.4 Significance of the study

Brown (2006) holds that their reviews indicate that ethical leadership remains largely unexplored, offering researcher's opportunities for new discoveries and leaders opportunities to improve their effectiveness.

This study of ethical leadership is important because previous studies have focused on western ethical theories. South Africa is a diverse nation; therefore, it is critical to take into account the different perceptions and beliefs of different cultures. This theoretical study mentioned above

did not put emphasis on such cultural or religious differences but state that leaders should be a key source of ethical guidance for employees. Yet, little empirical research focuses on an ethical dimension of leadership. In seven interlocking studies, the viability and importance of this construct needs to be investigated (Brown et al, 2005). The benefit of ethical leadership seems to be highlighted a lot by literature but there seems to be a gap in literature when it comes to showing the link between ethical leadership and an enhancement of an ethical school culture. This highlights and stresses the significance of this study particularly in the light of corruption that infests our South African schools.

1.5 Research objectives

This study sought to respond to the following research objectives:
To explore the participants' conceptualisations of the role ethical school leadership should play in enhancing an ethical culture in schools.

Sub-research objectives:

1.5.1 To find out what the research participants actually do to promote an ethical culture in the researched schools.

1.5.2 To ascertain why it is significant for the school leadership to promote an ethical culture in the schools.

1.5.3 To explore the challenges (if any) that research participants experience while enhancing an ethical culture in the researched schools and how they manage them.

1.6 Critical research questions

This study was underpinned by the following main and sub-questions:

What are the participants' conceptualisations of the role ethical school leadership should be playing in enhancing (an) ethical culture in schools?

Sub-questions:

1.6.1 What do the research participants actually do to promote an ethical culture in the researched schools?

1.6.2 Why is it significant for the research participants to promote an ethical culture in the researched schools?

1.6.3 What are the challenges (if any) do research participants experience in enhancing an ethical culture in the researched schools and how do they manage them?

1.7 Clarification of key concepts

The following concepts need to be clarified in this study, school leadership, ethical culture, unethical culture and ethical leadership. Perhaps before a discussion of these concepts takes place, it is important to define the term "leadership" for the purposes of this research study.

1.7.1 Leadership

Many authors have contended with the definition of leadership. The definition of leadership is arbitrary and rather subjective, some definitions are more useful than others but there is no correct definition (Yukl, 2002; Bush & Derick, 2003). Bush (2003, p.19) proposes a working definition for leadership holding that:

> Leadership is a process of influence leading to the achievement of desired purposes. Successful leaders develop a vision for their schools based on their personal and professional values. They articulate this vision at every opportunity and influence their staff and other stakeholders to share the vision. The philosophy, structures and activities of the school are geared towards the achievement of this shared vision.

1.7.2 School leadership

School leadership is one of the four essential building blocks of school leadership (Bush & Glover, 2014). Alongside policy, research and practice, it provides helpful insights into how schools are led and managed (Bush & Glover, 2014). This theory of leadership provides a way of understanding and interpreting the action of school leaders and it provides lenses to view and comprehend the ways in which leadership is enacted in schools (Bush& Glover, 2014). School leadership for the purposes of this study refers to the management of the school i.e. the

Principal, Deputy Principal and all other staff members that are influential in the management structures of the school.

1.7.3 School culture

According to Fullan (2007) school culture can be defined as the principals that guide the beliefs and values by which the school operates. Furthermore, school culture can be used encompass all the attitudes, expected behaviours and values that impact how the school operates (Fullan, 2007). This study therefore defines school culture as the set of norms and beliefs that the leader promotes in the school with the hope that all the stakeholders will live up to and practice in the institution.

1.7.4 Ethical leadership

Ethical leadership is leadership that is directed by respect for ethical beliefs and values and for the dignity and rights of others (Brown, Trevino & Harrison, 2005). It is thus related to concepts such as trust, honesty, consideration, charisma, and fairness, these concepts will be explored and supported by literature review later in this paper (Brown et al, 2005). Ethical leadership has a heavy reliance on the moral beliefs and behaviours by the leader.

1.7.5 Ethical culture

Ethical culture refers to a culture that promotes ethical behaviour amongst members of the organisation (McLaughlin, 2018). Unethical behaviour on the other hand is any activity by a member, in this case of the school leaders who does not conform to the standards set by the culture of the organisation. (McLaughlin, 2018). An ethical culture is one that promotes and encourages moral behaviour and practices within the organisation.

1.8 Delimitation of the study

Delimitations of the study refer to those characteristics that limit the scope and define the boundaries of the explored study (Leedy, Ormrod & Johnson, 2016). Delimiting factors may include the choice of objectives, the research questions, variables of interest, theoretical perspectives that have been adopted in the study, and the population one chooses to investigate (Leedy, et al, 2016). The first delimitation is the problem I am researching. It assumes that school leaders enhance an ethical culture and ignores the possibility that school leaders may also destruct an ethical culture in schools. The participants that were chosen might also be a delimitation for the study. The participants are from a well-performing institution which has a reputation of having an outstanding school culture. The participants (four teachers) themselves are chosen according to their experience in the school, this could perhaps not give an accurate reflection and voice from the rest of the staff. The study focuses on the primary school sector which is often deemed to be one that has 'happier' staff members in comparison to high school staff members because of the pressures they are more likely to face. The results of this study could therefore be a generalization of the views of primary school teachers only and not the institution in its entirety.

1.9 Organisation of the study

Chapter One of the study provides a background to the study and a statement of the problem to motivate and justify the need and reason for this study. Ethical culture and ethical leadership remain unexplored, the significance of the study highlights this. The aims and objectives that need to be discussed are laid out and need to be addressed in this study.

Chapter Two comprises of the body of knowledge relevant to this study. The concepts of school leadership, ethical leadership, unethical leadership and ethical culture are explored using what other authors have written about these concepts. We will also explore the theoretical framework in this chapter.

Chapter Three is focussed on the research design and methodology. Research design and methodology looks at the research paradigm, research design, research methodology and research sampling. It also focusses on the data generation methods as well issues of data analysis, issues of trustworthiness, ethical issues and the limitations of the study.

Chapter Four focuses on data presentation and discussion. The data collected through interviews is analysed and discussed at length using literature and other documents to validate and substantiate.

Chapter Five is the last chapter and concludes the study by providing a study summary, conclusions and the recommendations of the study.

1.10 Chapter summary

Brown (2006) holds that their reviews indicate that ethical leadership remains largely unexplored, offering researcher's opportunities for new discoveries and leader's opportunities to improve their effectiveness. This chapter therefore aims to motivate the need for this research study by outlining the challenges of corruption that are faced in the education fraternity. This chapter also lays out the critical research questions that this study aims to deal with. The next chapters explores what other authors have previously written about the key concepts to be studied in this research paper such as ethical leadership, ethical school culture and challenges that are associated with school culture. Introduction; questions; aims and objectives.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

The previous chapter provided an overview of the entire study on the role of school leadership in enhancing an ethical culture in a school. This chapter is divided into two sections i.e. the first part is dedicated to literature review while, the second part presents the theoretical frameworks pertinent to the study. The literature focuses on the international, continental (African) and national (South African) studies on ethical school leadership and ethical school cultures. It is important for this research study that an account of each context is presented to give the connection as well as identify the dissimilarities of ethical leadership globally.

2.2 Literature review

A literature review is a collection of already existing scholarly work from other writers with a similar focus to my area of research (Cofta, 2020). The review should enumerate, describe objectively evaluate and clarify previous research (Cofta, 2020). Furthermore the purpose of the literature review should give a theoretical base for the research and help me determine the nature of research (Cofta, 2020). The literature strengthens the validity of research and shows the integrated and acknowledged previous significant findings in the field.

2.2.1 Ethical leadership in the international context

Linda (2007) holds that ethical leadership linked to transformational leadership is based on vision, trust building, core values, continuous learning and long-term sustainability. Such leadership motivates followers to achieve a vision moored on objectives that include concern with all stakeholders and acts as a mentor or role model (Linda, 2007). The link is that ethical leadership is also focussed on a vision of achieving moral good and the core values such as integrity, trust and moral rectitude (Linda, 2007). Ethical leaders inspire others in the organisation to behave in similarly ethical ways, and they are persuasive in their communities to effect change in the direction of positive moral goals. According to Linda (2007), one can therefore deduce that ethical leadership creates an ethical culture in an institution i.e. if the leader is ethical then culture of the institution will also be one that is ethical.

Alof (2014, p.9) defines ethical leadership as:

> "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision- making. Furthermore, ethical leaders are characterized as honest, caring, and principled individuals who make fair and balanced decisions. They also set clear and ethical standards, which are frequently communicated to their followers. In addition, ethical leaders treat their followers with respect, keep promises, allow employees to have input in decisions and clarify expectations and responsibilities."

A practical picture has been painted on the expectations of ethical leaders touching on the fact that they need to be respectful to their employees, honest and caring. A more interesting point that he has raised however, that is usually overlooked is that ethical leadership is also about including other employees in decisions that affect the institution.

Equally, Hartog (2015) also suggests a strong link between ethics and morality when defining ethical leadership. Ethical leadership was described by Trevino (2015) in two related dimensions, being a moral person and being a moral manager. The first refers to qualities of the ethical leaders as a person at work and beyond, such as honesty, trustworthiness, fairness, and concern for others. On the other hand, the moral person considers the consequences of his or her actions. Hartog (2015) seems to gear towards ethical leadership having a strong influence on the organisation through followers imitating the ethical leader. He holds that leaders are thought to have a strong influence on ethical standards and followers see them as role models of the right ethical behaviours in the organisation (Hartog, 2015). Similar to Alof (2014), ethical leadership is defined by Hartog (2015) as:

> "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision- making."

The similarities between these two views is that both authors focus on the inclusion of the followers or subordinates in decision-making. This is called participatory leadership, where leaders involve their followers in making decisions. Another similarity that ensues is that both authors mention the morality aspect of leaders. The relationship between leaders and followers is of paramount importance especially when it comes to decision making. The term "normatively appropriate conduct" is deliberately vague in this definition because what is

normal differs from organisation to organisation (Hartog, 2015). Other authors take a social influence perspective and define ethical leadership as the process of influencing the activities of a group towards goal achievement on a socially responsible way while other authors like Hartog (2015) hold that the ethical leader is driven by moral beliefs and caring values and aims for their actions and judgments to be beneficial for followers' organisations, and society (Hartog, 2015). Ethics in ethical leadership can be very subjective as noted above and some authors have proposed measurement criteria for ethical leadership such as, character/integrity, ethical awareness, community orientation, motivating, encouraging, and empowering, managing ethical accountability, acting fairly and honestly, demonstrating consistency and integrity, promoting ethical conduct in others, being concerned for people, allowing voice and sharing power (Hartog, 2015).

An article by Velasquez, Moberg, Meyer, Shanks, McLean, DeCosse, Andre and Hanson (2009) interrogated ethical leadership quite extensively in a three-pronged way. Firstly they looked at what Ethics is not and secondly, they looked at the five standards of ethical leadership and lastly, they looked at a framework for ethical decision-making. Ethics is not the same as feelings, ethics is not a religion, ethics is not following the law, ethics is not following culturally accepted norms and ethics is not a science (Velasquez et al, 2009). Ethics according to Velasquez et al is rather based on five sources of ethical standards which will be discussed in detail in this chapter. These standards will assist in establishing how these authors interpret ethics and ultimately, how I understand ethics from this interpretation. The source of ethical standards are the utilitarian approach, which deals with consequences, it tries both to increase the good done and to reduce the harm done. The human rights approach emphasises, the fairness or justice approach, the common good approach which suggests that the interlocking relationships of society are the basis of ethical reasoning and that respect and compassion for all others especially the vulnerable are requirements of such reasoning (Velasquez et al, 2009). Lastly, the virtue approach suggests that ethical actions ought to be consistent with certain ideal virtues. These virtues include, honesty, courage, compassion, generosity, tolerance, love, fidelity, integrity, fairness, self-control, and prudence (Velasquez et al, 2009). What one can easily pick out from this study is that there is definitely a lack of accountability in South African education. There is a lack of compassion for others. Education is in a dire state for many South Africans but there continues to be corruption in our education fraternity. Government officials and heads of schools are constantly accused of looking out for own their pockets and best interests by behaving unethically at the expense of South Africans that are in desperate need

for quality education. In reflecting on the virtue approach, the unethical behaviours in the education fraternity from the powers that be simply rob our South African education system of these virtues, which include honesty; integrity; fairness and so forth. The framework for ethical decision-making looks at recognising an ethical issue and assessing whether the decision can be damaging to someone or to a group, and does the decision involve a choice between good and bad, is the decision based on what is legal or most efficient (Velasquez et al, 2009). The second step is getting the facts. Thirdly, evaluating alternative actions which involves looking at what option will produce the most good and do the least harm, which option best respects the rights of all who have a stake, which option treats people equally or proportionately, which option best serves the community and which option leads one to act as the sort of person they want to be (Velasquez et al, 2009). The next step is deciding and testing it, and that is looking at which option best addresses the situation and if you made the decision public, why you would say you chose that decision (Velasquez et al, 2009). Lastly, acting and reflecting on the outcome, how can the decision be implemented with the greatest care and attention to the concern of all stakeholders and how the decision turns out and what has one learnt from this specific situation (Velasquez et al, 2009). The framework for ethical decision making is relevant in my study because it highlights the steps that need to be taken to evaluate and to reach ethical decisions, which one may ague are lacking momentarily in our countries education fraternity. Some of the unethical issues that face our education system clearly ignore the necessities of this framework. When a principal of a school uses school funds to purchase a German sedan, this behaviour does not factor in whether the decision is damaging for the school and the repercussions this will have for the budget of the school and ultimately the teachers and students that will be robbed from quality stationery and textbooks. It also seriously contravenes the framework mentioned by Velasquez et al (2009) because such behaviour explicitly breaches the law which is highlighted by Velasquez et al in their first step of the ethical framework for decision-making. By scrutinizing the first step it is becomes evidently clear that the following steps presented by Velasquez et al (2009) in their framework for ethical leadership will certainly not be met from the example put forth.

The public outcry over the unethical behaviour of several business leaders has triggered a surging interest in the ethical implications of leadership (Velasquez et al, 2009). To emphasize the practical relevance of the topic, literature has often made the case for ethical leadership by referring to examples of recent business scandals thereby citing high-profile incidents whose consequences extend beyond the companies involved. This seems paradoxical, as the research

clustered around these leadership concepts is still predominantly focused on the internal ethical implications of the leader- follower relationship and does not consider the broader ethical implications of leadership for society. Many of these papers cite consequences of unethical behaviour for society in their introductory section, but then go on to investigate the positive antecedents and outcomes of ethical leadership that relate to the leader-follower interaction.

Knights (2016) tackles the fundamental question, why do we need ethical leadership? The response was answered with the following list, to create trust with our stakeholders to help overcome barriers, to create a safe environment, to attract and retain good people, to connect the personal to the corporate, to secure a long term future as a business, to be able to sleep well at night, it's good for corporate image, so that everyone has the same ethical framework and knows where the line is, to create a positive environment which will positively impact on innovation, reducing any fear culture, to get balanced decision making, to get consistency of culture in a changing environment, to make the right choices generating sustainability and finally to create transparency and all the benefits it brings.

According to Mthiyane (2018), ethical leadership is associated with modelling integrity and character. One could be sowing the seeds of the company's destruction by behaving unethically and going against what Alof (2014) has described as an ethical leader earlier in this research study, but if a leader never compromises on integrity, employees will go the extra mile to match the integrity and character of the leader. Furthermore, moral examples set by leaders have a key influence upon the conduct of their own subordinates, both good and bad, ethical and unethical. This suggests that leaders should promote respect, fairness, equality, caring, integrity and honesty. Crippen (2012) also suggests that leaders need not necessarily be paragons but rather their actions should be seen to be ethically-based, value driven and morally consistent. Ciulla (2003), holds that there is a need for educational leaders to infuse head, heart and hand in their leadership practice meaning that their actions and decisions should be well thought of and they should also be morally right, not going against their feelings. Furthermore once they have made peace with their decisions or conduct as morally upright they should act up them or model them.

Likewise, other researchers such as Maxwell (2013) suggest that leadership which is devoid of ethical conduct is dangerous, destructive and toxic. It is in this context that Maxwell (2013) holds that integrity is the most vital component of leadership. Similarly, ethical leadership can be defined as the demonstration of normatively appropriate conduct through personal actions

and interpersonal relationships and the promotion of such conduct to followers through two-way communication, reinforcement and decision making (Brown, 2005).

Northouse (2007) holds that ethics is concerned with the kinds of values and morals an individual or a society finds desirable or appropriate. Furthermore, it is concerned with the virtuousness of individuals and their motives. Regarding leadership however, ethics is concerned with what leaders do and who leaders are. It has to do with the nature of leaders' behaviour and with their virtuousness. In any decision-making situation, ethical issues are either implicitly or explicitly involved. The choices leaders make and how they respond in each circumstance are informed and directed by their ethics. In order for me to effectively explore the enhancement of ethical culture by ethical leaders there needs to be a clear understanding of ethical leadership in this research study. It is in this context that Northouse (2007) speaks of the centrality of ethics to organisational leadership. The reason is that there needs to be an understanding on what attributes make an ethical leader. Leadership is a process whereby the leader influences others to reach a common goal. The influence dimension of leadership requires the leader to have an impact on the lives of those being led (Northouse, 2007). To make a change in other people carries with it an enormous ethical burden and responsibility. Following that leaders usually have more power and control than followers which means that they have more responsibility to be sensitive to how their leadership affects followers' lives (Northouse, 2007). As a result of this, the leader's role is critical in enhancing the ethical culture of an organisation. All this influence vested in leaders will ultimately impact on the ethical culture of the organisation. Whether in group work, organizational pursuits, or community projects, leaders engage followers and utilize them in their efforts to reach common goals. In all these situations, leaders have the ethical responsibility to treat followers with dignity and respect (Northouse, 2007). The respect for people mentioned above demands that leaders be sensitive to followers' interests, needs and conscientious concerns (Northouse, 2007). Leaders have a greater and special responsibility to treat other human beings because the nature of their leadership puts them in a special position in which they have a greater opportunity to influence others in significant ways (Northouse, 2007). From this one can deduce that school leaders do indeed have a role in influencing ethical culture. One can then safely explore to what extent this is the case. Good or effective leaders have a distinct philosophy and point of view. Leaders have an agenda, a series of beliefs, proposals, values, ideas and issues that they wish to put on the table. Leaders will therefore impose their own agendas and set of beliefs and values in their institutions. The values promoted by the leader have a significant impact on the values

exhibited by the organisation (Northouse, 2007). Because of this influence, leaders play a major role in establishing the ethical climate of their organisations. In short, ethics is central to leadership because of the nature of the process of influence, the need to engage followers in accomplishing mutual goals, and the impact leaders have on the organizations culture.

An ethical school leader is one who in the face of adversity, ambiguity and challenge reflects on what is right by some set standard or code and acts in a rational and caring manner to resolve problems and conduct business (Northouse, 2007). Czaya and Lowe (2000, 11) state:

> "If education leaders cannot lead by example and do not know how to practice ethics, there is a great cause for the "doom and gloom" mentality that has been evidenced in much of the press about public schools and the leadership. On the other hand, even the light from a small candle can banish the darkness. Preparing ethical leaders will do much the same."

What this suggests is that an ethical leader must lead by example. His or her actions need to inspire followers because the contrary of this will have a negative impact and create an unethical culture in a school. In a school that is making good strides, the infiltration of unethical leadership could potentially have damaging results.

Likewise Rebore (2001, 275) holds that:

> "A school leader is a person who makes decisions with the self-respect of each person in mind, who empowers others, who has a sense of solidarity with risk students, who promotes equality in all aspects of education, and who is a responsible steward of school districts assets".

Here the author shows the kind of values that an ethical leader should possess. Decisions made by ethical leaders need to be in the best interests of everyone's dignity in the respective institution. It also has to be a decision that benefits the greater good and greater cause.

Irby (2010) holds that school leaders need to be concerned with the following principles so as to promote an ethical culture, rights, freedom, responsibility, duty, justice and equity. Ethical leaders have a responsibility to respect the rights of others, as moral decision makers and as role models. School leaders in the South African context can only achieve this if they combat the issues that prevent us from meeting such high standards of ethical leadership. Such issues are corruption where school principals misuse school funds for their own personal gains; where teacher unions are using their power to determine appointments that benefit their political

agendas. The rise of an ethical culture amongst school leaders is critical for leaders to individually start thinking with high moral standards so that they too in their individual capacities can start promoting ethical cultures in their schools or institutions. One must also factor in the influence of a bad culture of leadership from the top (Government) because if this influence is negative then our school leaders will be affected. Czaya (2010) points out that if leaders cannot lead by example and do not know how to practice ethics, there is a great cause for doom and gloom. So, it is critical that there is a shift in the mind-set of top leadership (both government and teacher unions) as well so that they model ethical leadership which in turn can be modelled by school leaders in their communities. It is also imperative that school leaders take the bold initiative of associating themselves with leaders that are ethical and remove themselves from the circles and influence of unethical leaders. As the English proverb goes, "birds of a feather flock together."

In a Chilean study (Cuellar, 2010) to demonstrate the need for ethical leaders, six main themes about the nature of ethical leadership were identified which I would like to discuss in detail in this study. They included: holding personal and professional ethics as inseparable, 'consistently' inspiring practice, valuing others, sustaining a humane view of education, being sensitive to the complex local context, and leading as serving. Holding personal and professional ethics refers to applying the same personal ethical beliefs and practices you hold in your private life to work life. Individuals cannot and should not neglect their personal aspects when they are in a position of leadership and this draws attention to ethical practice and ethical leadership which has already been discussed in this research study (Becerra, 2010). The next theme is consistently inspiring practice, which is a build on from the previous theme. Becerra (2010) holds that consistency is the ability to remain in line with your own system of ethics specifically acting in accordance with one's own values, principles and beliefs (Becerra, 2010). Thirdly, valuing others is an easier theme to grasp and is described as showing respect for individuals and relationships, having constant interaction and communication with people (Becerra, 2010). This is also a theme that has been discussed in great detail both in the national and international literature for ethical leadership. Sustaining a humane view of education is often overlooked but in fact critical in fostering an ethical climate. Leadership should not only focus on developing people intellectually but emotionally and personally aswell (Becerra, 2010. The fifth theme, being sensitive to the complex local context is exclusively contextual to Chile so a discussion of this theme will be omitted in this study. The last theme is leading as

serving and according to the data revealed participants perceive the context of ethically sound leadership as selfless service to people.

2.2.2 Ethical leadership in the continental (African) context

In a continental context ethical leadership is perceived similarly to the South African context. My opening quote encapsulates a very similar perspective to that of the South African and International contexts. Claude Ah-Teck and Hung (2014) on a study in Mauritius hold that, the ability to make right decisions, having good intentions in relation to others and being morally upright encapsulates ethical leadership. They further expand on what being morally upright entails, moral values are anchored by respect, fairness, honesty, integrity, trustworthiness, responsibility and inclusion (Ah-Teck & Hung, 2014). The application of these moral values in school leadership leads to how people positively perceive themselves and this impacts on high levels of motivation in the workplace, which I then argue results in a positive culture in the institution (Ah-Teck et al & Hung, 2014).

The leader is accountable to his followers. The decision that the leader makes has to be in the best interests of the followers in order to achieve an environment where there is unified transparency, honesty, respect for one another, integrity, trustworthiness and so forth. It is critical to mention that these values have to be in unison, following from Tshaka's (2009) account that leaders needs to act and behave in accordance with the moral and ethical beliefs of the collective (and not self).

Similarly, to other authors like Nuebert, Carlson, Kacmar, Roberts and Chonko (2009), there is a strong link between ethical leadership and ethical culture. They hold that leaders in organisations have a primary role in shaping ethical climate by exemplifying what is appropriate behaviour through their own behaviour and interactions (Nuebert et al, 2009). What is interesting is the notion that by virtue of holding a leadership position in an organisation, the leader's status is enhanced in an organisation (Nuebert et al, 2009). This is accompanied by an important responsibility i.e. influence. This influence is thus used positively by ethical leaders. Nuebert et al (2009) further support this by holding that managers promote ethical behaviour by communicating ethical expectations, emphasizing and adhering to policies and practices that reinforce ethical behaviour, and holding organizational members accountable for ethical actions (Nuebert et al, 2009). It is therefore critical that ethical leadership is maintained in an organisation for best results on the ethical climate of an organisation.

The law of a country is not enough to promote and maintain an ethical organisation, ethical leadership is fundamental in promoting and maintaining an ethical climate in our organisations. In a debate about the causes of unethical leadership in Kenyan government, and if ethical leadership practice is about seeking for the highest good, David (2011) holds that effective leadership calls for servant leadership. From this premise one can then deduce that effective leadership can result from ethical leadership. Ethical leadership could then be closely linked to servant leaders subordinating their own interests to the good of the whole, listening carefully, equipping others to succeed and building trust (David, 2011). If this type of leadership is implemented it produces an ethical climate because it promotes and gives human beings the will to make decisions based on their concept of right or wrong (David, 2011) This will enhances an ethical decision making process.

African society has been hampered by widespread corruption both in financial and behavioural terms (Salawu, 2011). Following from this statement, Salawu (2011) makes a controversial argument to support the need for ethical leadership holding that westernisation and modernization have undermined African values and replaced them with materialism and egocentrism. In his discussion on the paradigm of ethical development a rebirth of the original African spirit which embraces good conduct, altruism, hard work and productivity, fairness and honesty is an absolute necessity and this can be achieved in what he indirectly refers to as ethical leadership (Salawu, 2011).

Ethical leadership is defined by setting an example for others to model and withstanding any temptations that you may face on your leadership path (Bello, 2012). The stakes of effective ethical leadership are complex and far higher than other form of leadership (Bello, 2012). As has been discussed in previous literature this type of leadership is difficult to maintain because value such as honesty and morality are being tested all the time. Furthermore the followers are modelling your behaviour which ultimately is what creates a positive work culture. Bello (2012) supports my assumption of the difficulty in maintaining ethical leadership by holding that ethical leaders embody the purpose, vision and values of the organisation. This is weighty responsibility which simply cannot be taken lightly. Bello (2012) relates ethical leadership to employee performance and hold that to increase employee performance and loyalty, trust and commitment are fundamental attributes. Trust is the foundation for constructive conflict and personal accountability (Bello, 2012). Commitment on the other hand is defined as a state in which an employee identifies with a particular organisation and its goals to maintain membership in the organisation (Bello, 2012).

In closely analysing the leadership crisis in many African countries which are rich in resources such as Nigeria, Sudan, Angola, Democratic Republic of the Congo as well as Ghana, Dei, Osei-Bonsu and Dowuona (2013) discuss eight traits that promote ethical leadership. Firstly, they discuss Ethical leaders having a strong personal character and this is when leaders bring their intellectual-moral skills to resolve complex ethical issues. Here the leaders act on the best interests of the people they serve and this reminds me of the African idiom, "umuntu ngumuntu ngabantu" (Dei et al, 2013). The second trait is that ethical leaders have a passion to do right and this relates to where leaders struggle to act in accordance to what is right but having this trait allows the leader to act accordingly (Dei et al, 2013). Ethical leaders are positive and this means they are visionary and continuously anticipate possible threats to maintain their ethical culture (Dei et al, 2013. Ethical leaders consider stakeholders interests and this quite simply refers to leaders looking out for the interests of others and making decisions that serve the needs of others over theirs (Dei et al, 2013). One might see a resemblance here to servant leadership. The fifth trait discussed by Dei et al (2013) is ethical leaders being role models for the organisations values, here the leader is very concerned with the ethical culture of the group and his or her decisions embodies the values of the group. Lastly, ethical leaders are transparent and are actively involved in organisational decision making and although this is self-explanatory I would like to expand (Dei et al (2103). Here, the leader directly or indirectly allows his or her conduct to be brought under the scrutiny of his or her followers thus opening himself or herself up to accountability which is a critical trait for effective leadership. This demonstrates morality and exemplary leadership which is critical for ethical leadership.

2.2.3 Ethical leadership in the South African (National) context

The threshold for ethical leadership, according to Serfontein and de Waal (2015) is that school principals need to act in a transformative manner to satisfy higher needs and convert followers into leaders (Serfontein & de Waal, 2015). The only way to achieve this would be to act morally and to lead by example. Within a South African context, to promote ethical leadership, leaders are encouraged to embrace a paradigm of open, transparent and deep democratic leadership which will lead to combating corruption which is currently highly prevalent in the South African education fraternity (Serfontein & de Waal, 2015). Furthermore the above mentioned paradigm will foster environments to which the core values of democracy, respect of and tolerance of diversity, valuing equity, equality and team-spirit are essential and, sustained

(Serfontein & de Waal, 2015). By looking at schools as moral communities and education as a moral undertaking influences school principals to adapt moral principles in leading their schools (Sterfontein & de Waal, 2015). These core values need to be drilled in our leaders so that we can take noticeable steps to eradicating corruption.

Khoza (2011) seems to be in agreement with Serfontein and de Waal (2015) with regards to ethical leadership being intertwined with the core values of democracy. His angle is however, deeply rooted in the South African context holding that the philosophy of leadership is expressed by the philosophical term, Ubuntu. He further holds that Ubuntu in the political sphere emphasises the need for sufficient consensus in decision making after all views have been canvassed. One can apply this to leadership in a school environment as well and propose the premise that if school leadership ought to (respectfully) accommodate and involve all stakeholders in decision making then the decisions taken by the leader or school principal are bound to be ethical. One must also not ignore or shy away from the meaning of Ubuntu raised by Khoza (2011) because it carries with it critical underlying assumptions or connotations to achieve ethical leadership. Khoza (2011) holds that Ubuntu is a subset of Ethics because the ethic of humanness implies that leaders owe their status and powers to their fellow humans, the people whom they are expected to serve. I take this further and suggest that through my understanding of the term Ubuntu, the expectation is that the leaders serve with compassion. Khoza (2011) alludes to a very interesting mind-set peculiarity with the use of two phrases, "I am because you are, you are because we are" and, "I think, therefore I am." By scrutinizing these two phrases one can immediately see which one dominates the thinking and mind-set of leaders that are deemed unethical and or ethical particularly in the South African context.

On the other hand, Clarke (2007) refers to the seven deadly sins to make an argument about ethics and ethical dilemmas. He then uses these deadly sins to point out unethical leadership. I think it is imperative to point out unethical leadership practices in this paper as a different way or approach to understanding the expectations of ethical leadership. Wealth without work; pleasure without conscience; knowledge without character; commerce without morality; science without humanity; religion without sacrifice and politics without principles (Clarke, 2007, p.11). In using these deadly sins, Clarke (2007) warns that these deadly sins lead to leaders sacrificing the long term good of the community for short term benefits and the question that often leads to unethical behaviour, "what's in it for me?" Clarke (2007) makes an example of potentially unethical behaviour in a school setting holding that at times decisions in a school setting are made because they are the easy option or because they are the popular option and

not because they are in the best interests of the students. Sometimes when we distinguish between unethical and ethical behaviour we are looking for grave examples but unassuming examples such as this one are still gravely unethical.

Johnson (2005) introduces us to a different way of understanding ethical leadership by holding that in order to achieve an effective, efficient and excellent organisation, four components of ethical leadership must be understood namely, purpose, knowledge, authority and trust. A discussion and application of these components will now be discussed. According to Johnson (2005) purpose requires the leader to act with organizational purposes in mind as this provides focus and consistency (2005). Indeed, if the school has collectively established a purpose which one assumes is in the best interests of all stakeholders, working towards that purpose is a good guideline or parameter for leaders to act morally and ethically. Secondly, knowledge is a necessity for ethical leaders to inquire, judge and act prudently (Johnson, 2005). It is often said that knowledge is power but to expand on this, knowledge has to be used to act prudently which means sensibly and wisely (Johnson, 2005). One can then conclude that acting unethically is not in line with acting sensibly and wisely. The third component is authority which vaguely means the ethical leader has the power to ask questions and make decisions. Clarke (2007) expands on this by adding that all those involved and affected must also have the authority to contribute to those decisions (2005, 1). This is line with holding the leader accountable to his followers. Perhaps one of the many dangers in our education fraternity is the lack of accountability amongst leaders which therefore exacerbates unethical behaviour. Lastly, trust, where the ethical leader inspires and is the beneficiary of trust throughout the organisation and its environment (Johnson, 2005). This component encourages the leader to not only behave ethically but it motivates the leader to earn the trust within his/her organisation. For this to be achieved, the leaders need to find ways of earning trust through ethical conduct and decision making within the confines of his authority.

Tshaka (2009) takes us back to basics by holding that even though ethical leadership is constantly changing or being redefined it still boils down to the discernment of right and wrong conduct. Tshaka (2009) truly takes us back to the basics of ethics when she points to the discernment of right and wrong but in the same token guards us from simply viewing ethical decision making by distinguishing between right and wrong. She argues that establishing only right and wrong in decision making is insufficient because what is deemed right or wrong is also dependent on context. That is usually the challenge and arguably the major contributor to unethical decisions by our leaders. It probably draws us back to the phrase mentioned earlier

by Khoza (2012), "I think therefore I am". I agree with Tshaka (2009) in that ethical decision making should consider and factor in to whom is the decision or conduct right or wrong for. This will encourage or maybe even pressure leaders to act in accordance with interests of the masses as opposed to self.

"Since South Africa ranks quite high on the global list of most corrupt nations in the world, this article argues that strategies in response to the crisis must be underpinned by more effective measures driving ethical leadership" (Dorasamy, 2010, 2087). This does not only highlight that South Africa is drowning in unethical leadership but it further points out that it is not enough to have good strategies, structures and regulations for effective and efficient service delivery. It has been debated extensively that South Africa has indeed one of the best constitutions in the world and a good profile on policies yet according to this article it is deemed to be one of the most corrupt countries in the world. Dorasamy (2010) therefore argues that ethics is therefore instrumental and critical to government achieving intrinsic goals. The same can be applied in micro contexts such as schools, where the school cannot rely solely on a good code of conduct or vision and mission statement, but the leadership has to be ethical to produce a successful school with a positive ethical culture.

In my studies of literature pertaining to ethics and ethical leadership thus far there seems to be a lot of correlation between Continental and National views on ethical leadership. I would however like to conclude the literature review on ethical leadership by looking at a South African author who introduces us to the three challenges of ethical leadership. The three challenges are justice, power and sustainability. In explaining justice, Olivier (2011) holds that leadership originates from social justice which is the fair management of the interests of all members of a group. This therefore means that justice is about looking out for the best interests of the larger group. The next challenge is power where he holds that institutions need to worry when the leader becomes invisible because this opens opportunity to behave unethically by manipulating resources and having the ability to hide their unethical actions (Olivier, 2011). Institutions also need to be careful when leaders become untouchables because this gives them autonomy to manipulate the followers without being challenged (Olivier, 2011). The last challenge is sustainability and this relates to leaders dealing with the question of the future impact of their present actions on society (Olivier, 2011). These are very similar concepts to the ones already discussed in this research study but presented differently to guard leaders on paths that could potentially lead to unethical leadership.

2.3 Ethical culture

Riivari, Lämsä, Kujala and Heiskanen (2012) holds that literature on ethical culture contains several definitions and directions. Organisational culture includes shared assumptions and is a broader and deeper construct than organisational climate or work climate which consists of shared perceptions (Riivari et al, 2012). Accordingly, the culture of the organisation has an effect on how the members of the organisation interact and work with each other and their external stakeholder groups. It also affects the processes and procedures of organisation members and is a more powerful factor than official rules in directing the operation of the organisation (Riivari et al, 2012). Brown et al (2005) therefore suggests that organisational culture can be a powerful tool for improving performance and the key to organisational development and effective leadership. It is therefore important to be aware of the state of the organisations ethical culture and its effect on the organisation (Riivari et al, 2012). Ethical (organisational) culture is therefore defined as those aspects and conventions of organisation behaviour that either encourage the organisation to operate in a sustainable way or deter it from doing so (Riivari et al, 2012). Ethicality, meaning right admirable and fair values and practices is the essence of the culture of an organisation (Riivari et al, 2012). Ethical culture therefore encompasses the experiences, expectations and presumptions of how the organisation promotes ethical and prevents unethical behaviour (Riivari et al, 2012)). Studies on Ethical culture of an organisation have measured ethical culture as a one- dimensional construct but recent authors have progressed it to a multi-dimensional construct. The virtuousness of an organisation can be determined by the extent to which the culture of the organisation stimulates its members to act ethically and prevents them from acting unethically. Kaptein's (2008) model distinguishes eight virtues framed on a virtue -based theory of business ethics namely, clarity, congruency of supervisors, congruency of management, feasibility, supportability, transparency, discussability and sanctionability (Kaptein, 2008). The first virtue, clarity, relates to expectations concerning the conduct of employees (Kaptein, 2008). The expectations of this virtue should be concrete, comprehensive and understandable. If the organisation does not concern itself with distinguishing between ethical and unethical behaviour, the risk of unethical conduct among its employees increases (Kaptein, 2008). The second and third organisational virtues relate to congruency of management and congruency of supervisors. Kaptein (2008) points out that if the organisation has clear ethical standards but the management and supervisors of the organisation do not follow these standards, employees are confronted with inconsistent or incongruent signals (Kaptein, 2008). Here it is pointed out that leaders have an

impact when it comes to the ethical culture in schools. And, if management behaviour is in line with expectations of the organisation, employees are also given a clear sign that they must support these shared expectations. The fourth organisational virtue is feasibility which refers to the conditions the organisation creates to enable employees to comply with normative expectations (Kaptein, 2008). An example here is that if employees lack sufficient time, financial resources, equipment, the risk of unethical conduct increases. The fifth virtue is supportability which speaks to how the organisation assists employees to meet normative standards (Kaptein, 2008). The presumption is that employees who are dissatisfied and demotivated are acting unethically (Kaptein, 2008). Furthermore, Kaptein (2008) considers mistrust and a hostile work environment make it difficult for employees to meet the ethical standards of the organisation (315). Transparency or visibility in the organisation is the sixth virtue in the virtue-based model. Kaptein (2008) makes it clear that it is important that employees are aware of the consequences of their actions because they cannot be responsible for their actions and cannot adapt their conduct to meet what is expected of and required of them (Kaptein, 2008). Employee's actions therefore should to transparent in the organisation and if or when they fail to be transparent this then begs the question of whether or not they can be deemed ethical. The seventh virtue refers is discussability which refers to employees' opportunities to raise and discuss ethical issues (Kaptein, 2008). If discussability is of a high level in the organisation, moral dilemmas and unethical behaviour can be openly discussed (Kaptein, 2008). It is also important to note that when ethical issues are discussed openly without any fear of repercussions, the security of the organization is enhanced. Finally, the eight component is sanctionability. This component refers to the likelihood of employees being punished for behaving unethically and rewarded for behaving ethically. Any toleration of unethical behaviour at the managerial level and lack of sanctions makes unethical conduct acceptable (Kaptein, 2008). Studies have found that an ethical culture has a positive effect in an organisation. Brown et al (2005) et al also found that there is a positive relationship between ethical culture and ethical behaviour as well as ethical culture and organisational commitment (Kaptein, 2008).

2.4 School leadership

Starrat (2004) holds that school leaders should transcend the technical dimension of their work which I would assume is outlined in their job description, but also have a greater positive impact in the delivery and performance of learning. The question I put forward at this stage is, what do they need to do and how should they do it? Starrat (2004) then holds that, educational leadership requires a moral commitment to high quality learning for all students, based on three particularly important ethical virtues: personal and professional authenticity, preventative and proactive responsibility and an affirming critical and enabling presence to stakeholders and the work involved in teaching and learning (Starrat, 2004). He stresses that these leadership virtues are needed to infuse and energize the work of schools and hence the work of leaders in schools.

In stating that school leaders should exercise their moral and ethical character, be aware of all circumstances and should be free to choose from options including standards to make the most fair and ethical decision that is in the best interests of students and that each decision-making altitude toward moral and ethical decision making establishes a school leaders character and generates their respect, integrity and reputation among all stakeholders in the school community, can one conclude that school leadership influences an ethical culture (Tyler, 2014) Furthermore Tyler (2014) holds that being a school principal is no longer just about being a school manager on site, budget maintenance, scheduling, student discipline but it's also about having a vision for the school which determines the direction that the school should move. This vision will gain much more support if it is developed by the group of people being led. Tyler (2014) concludes that the perceptions that school leaders create is based on the results of their decision-making practices for students, staff and the community. Furthermore, all these stakeholders hold school leaders ultimately accountable for the results of the moral and ethical nature of their decisions. The leaders are held in high esteem to be role models for the students, teachers, staff, parents and the community and most importantly the right or wrong decisions by these leaders will shape the school towards a good or bad school that is not easily changed unless there is leadership change (Tyler, 2014). Tyler further states that school leaders have a built-in opportunity of enhancing a positive school image. It is their effective, professional, and creative decision-making skills that will maintain a good school image and reputation or create a bad image with students, staff, parents and community (Tyler, 2014).

2.5 Link between ethical leadership and ethical culture

The link between ethical leadership and ethical culture already points out that there is a direct link between school leadership and the ethical culture that is created in a school. The ethical virtues mentioned above act as standards for leaders as they design opportunities and environments that nurture and sustain teacher capacity (Starrat, 2004). The ethic of authenticity challenges school leaders to bring their deepest principles, beliefs, values and convictions to their work and to act in truth and integrity in all their interactions as humans with the good of others in view (Starrat, 2004). This again emphasises the correlation of a school leader and creating an ethical culture. Starrat (2004) makes a fundamental point, holding that educational leaders must be morally responsible not only in preventing and alleviating harm but also in a proactive sense of who the leader is, what the leader is responsible as, whom the leader is responsible to and what the leader is responsible for. The ethic of responsibility challenges school leaders and teachers to act in ways that acknowledge their personal accountability for their actions, and to create and promote conditions in their schools for authentic learning experiences for students as well as listening to and caring for people making the decisions relating to this learning. The last ethics component that Starrat (2004) makes mention of is that of presence. The significance drawn from this component is leaders need to act responsibly. Their presence triggers, contributes and enhances a deep sense of their own authenticity and responsibility, and those of others, especially teachers, students and parents, through their active engagement in deep and meaningful professional activities, based on ongoing processes of self- reflection and communication with others. In the findings of this paper, the values and ethical imperative of the principals underpinned their vision for their school and shaped their behaviours in their daily lives (Starrat, 2004).

Linda (2007) then delves deeper into what promotes ethical conduct which is critical for this research study. He holds that, ethical leaders are in possession of moral intelligence. Moral intelligence refers or relates to a stage of moral development that recognizes rules and part of a social contract that elevates the social construct above the moral minimum of law. Moral intelligence paves the way for ethical leadership that engages in ethical conduct based on doing the right thing consistently and recognising one's moral responsibilities towards members of a community (Linda, 2007). In other words, ethical leaders are conscious that their actions will have an impact on the people that they lead hence the high moral intelligence. Linda (2007) provides the results caused by lapses of ethical leadership, something which is important in this paper. Firstly, because it shows us the importance and need for this paper and secondly because

its shows us the importance and direct benefits of ethical leadership for the community/institution. Many examples of unethical behaviour are cited due to a lapse in ethical leadership. These examples are irrelevant to this research paper because they are not school based but rather corporate based. Linda (2004), suggest that ethical leadership cannot operate effectively in a culture that is unsupportive of the moral good. Ethical leaders can contribute significantly to the creation and sustainability of an ethical work climate, but the future of the professions is also dependent on institutionalised norms and practices that are not solely dependent on a handful of ethical leaders to instil and enforce. My understanding here is that ethical leaders have a big impact on creating an ethical culture but are not solely responsible for this, there are systems that also need to be in place for this to happen successfully. Trevino (2004) mentions something critical in his paper, holding that the maintenance of legitimacy in institutions relies on fostering strong ethical cultures, and leaders are deemed to be a critical element of cultural development. Leaders are and remain particularly important to the success of the agency and must be effective modellers of behaviour. It also follows in the words of Trevino (2004) that ethical leadership helps to build moral community, since mature, moral intelligence applied consistently will help result in a more ethical climate in a world where traditional values are eroding (Trevino, 2004). Reinstalling trust and legitimacy require ethical leadership that embodies moral intelligence and creates moral community through shared values, reciprocity, integrity, transparency and consistence.

Thorns (2008) states that there is a direct link between ethical leadership and organizational moral culture, a significance statement for the purposes of this research paper. Thorns (2008) begins to expand on what ethical leadership is and how it influences members of the organisation. Thorns (2008) holds that integrity is an essential requirement of ethical leadership. Ethical leadership is aligned with other personal traits such as trustworthiness, honesty, fair and principled decision making (Thorns, 2008). More than this, ethical leadership includes proactive efforts to influence followers ethical and unethical behaviour by making ethics an explicit part of the leadership agenda through various means such as communication role modelling, and rewards and sanctions (Thorns, 2008). Ethical leadership explained is, the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement and decision-making (Thorns, 2008). An ethical culture is created at the top, failure to demonstrate this by the leaders opens the risk for moral culture being diluted in the organisation (Thorns, 2008). Leaders shape and reinforce an ethical or

unethical organizational climate by what they pay attention to, how they react to crises, how they behave, allocate rewards and hire and fire individuals (Thorns, 2008). Ethical leadership involves both encouraging ethical and discouraging unethical practices, developing mutual trust and respect among followers, and resolution of conflicts among stakeholders with competing interests (Thorns, 2008). It remains the responsibility of the leaders to shape an ethical culture in organisations, Thorns (2008) holds that, unless employees know the rules and are shown or taught what ethical behaviour looks like in the context of their organisation, they may not behave ethically, even though that is a basic desire (Thorns, 2008). Thorns paper had two significant objectives that are relevant to my paper, firstly, whether there are limits to a leader influence and secondly whether this affects the organisational culture in which they lead (Thorns, 2008). The case study points to the fact that there is a strong link between ethical integrity and leadership and an organizational moral culture (Thorns, 2008).

Henry (2011) highlights the link between ethical leadership and success traits for the organisation. Ethical leadership will create an environment that cares about its employees in a holistic manner. He further holds that in such an exemplary organisation, employees will proudly and willingly take care of business and processes, realising fulfilment. In the Northouse (2007) article, Heifetz (2007) states that the leader is responsible to creating a holding environment where there is trust, nurturance, and empathy.

Now that I have reviewed some of the features of toxic leadership that results to unethical leadership, it is important to delve back to ethical leadership and the principles it espouses so that a comparison and distinction of ethical and unethical leadership is highlighted. The first principle outlined by Northouse (2007) is that ethical leaders respect others. This entails always treating others as ends in themselves and never as means to an end. Leaders who respect others also allow them to be themselves with creative wants and desires. They approach other people with a sense of their unconditional worth and valuable differences (Northouse, 2007). Respect includes giving credence to other ideas and confirming them as humans. These are all the principles that seem to be possessed by the leaders in the institution the data was collected from. This is ethical leadership that promotes ethical cultures in institutions. Leaders should nurture followers in becoming aware of their own needs, values and purposes and assist them in integrating these with the leader's needs, values and purposes (Northouse, 2007).

The next feature or principle of ethical leadership is that leaders serve others. Leaders place the needs of others before their own (Northouse, 2007). Ethical leadership related to serving others

is similar to that of health care where leaders have a responsibility to attend to others, be of service to them and make decisions that pertain to them that are beneficial and not harmful to their welfare (Northouse, 2007). The next feature of ethical leadership is that ethical leaders are just where ethical leaders are concerned with issues of fairness and justice. They make it their top priority to treat all their followers in an equal manner (Northouse, 2007). Justice demands that leaders place issues of fairness at the centre of their decision making (Northouse, 2007). Northouse (2007) further adds that if differential treatment happens, the grounds for different treatment need to be clear and reasonable and must be based on moral values. Many issues arise from issues of fairness such as the scarcity of resources, conflicts often occur between individuals regarding fair methods of distribution and awards (Northouse, 2007). Northouse (2007) further emphasizes that honesty is not just about telling the truth, but it has a lot to do with being open with others and representing reality as fully and completely as possible a hard as this may be at times because it opens the gap for counter productivity and destructiveness. Northouse (2007) alludes to the challenge of striking a balance between open and candid while monitoring what is appropriate to or not to disclose (Northouse, 2007). The next principle is that Ethical leader's build community which is defined as a process whereby an individual influence a group of individuals to achieve a common goal (Northouse, 2007). Leaders need to search for goals that are compatible with their followers (Northouse, 2007).

Oliver (2011) holds that leadership is defined in many ways. What is important is that the leader is a person that represents others in all kinds of ways, from dictating to them to moderately influencing them. Such definition refers to the nature of the leader- follower relationship. Oliver (2011) asks a critical question for this research project, leadership requires ethics, but does ethics also call for leadership? The answer would simply be yes if we want leadership to enhance an ethical culture in an institution surely?

Hill and Zinsmeister (2012) hold that school leadership influences teachers and how they conduct their everyday business which is teaching. The ripple effect here is that the everyday business impacts or affects the (ethical) culture of the institution. It is therefore important to highlight what literature refers to when dealing with ethical or unethical teaching. Hill et al (2012) make a list of basic ethical principles which are also important to list in this article. Firstly, ethical teachers have disciplinary competence. This means that they must have the necessary content knowledge to provide their students with relevant and recent knowledge (Hill, Hamilton & Knouse, 2012). It raises an ethical concern when teachers are expected to teach outside of their area of expertise. These are all issues that create an unethical culture if

allowed at school. Secondly, ethical teachers teach effectively through effective pedagogy, the use of additional resources to enhance student learning and also perform self- evaluation strategies (Hill, et al, 2012). Ethical teachers provide balanced content and free enquiry. Ethical teachers provide unbiased opinions and views and avoid coercing students to take a stand prejudiced by their beliefs. They do this by encouraging open discussion (Hill et al, 2012). Ethical teachers respect students, and this may have a huge impact on the ethical culture of the school. Students must be treated as individuals who may bring strongly held perspectives on the course content as well as personal issues that affect their ability to meet course requirements. Ethical teachers foster academic integrity, this means that teachers have the core responsibility of encouraging academic integrity and honesty (Hill et al, 2012). Hill et al (2012) further holds that ethical teachers establish, communicate and assist students in understanding disciplinary as well as institutional expectations concerning academic integrity (Hill et al, 2012). Many teachers whether new or experienced tend to find addressing potential cases of academic dishonesty time consuming and emotionally aversive (Hill et al, 2012). Ethical teachers use objective and fair assessments, and this refers to course assessments of student learning being objective, valid, fair and directly related to learning objectives as outlined in the course syllabus (Hill et al, 2012). Ethical teachers are cognizant of assessments that do not match course objectives (Hill et al, 2012). Ethical teachers are aware of factors that may affect fairness in grading. Ethical teachers protect their student's confidentiality. Teachers have a responsibility to maintain confidentiality with respect to student performance, classroom behaviour and comments and personal communications (Hill et al, 130). It is argued that students are entitled the same level of confidentiality as would exist in lawyer-client or doctor patient relationship (Hill et al, 130). Ethical teachers are careful to maintain confidentiality when it comes to students marked assessments. These perceived ethical behaviours by teachers influence an ethical culture in schools. Ethical teachers have professionally appropriate relationship with their students. This includes for example teachers being prohibited from having sexual relationships with students (Hill et al, 130). Ethical teachers are also sensitive about engaging in behaviours that take advantage of their power relationships with students. Ethical teachers also avoid behaviours that may be construed as discrimination or sexual harassment (Hill et al, 130). Ethical teachers are also sensitive to situations which imply an improper student- teacher relationship or the perception of a potential bias because of the interaction (Hill et al, 130). Out of class interaction via social media should also be avoided particularly when it may give an impression or appearance of bias (Hill et al, 130).

Murthy (2001, 4) holds that ethical leadership involves leading in a manner that respects the rights and dignity of others and leaders have the influence to promote or inhibit such values. An ethical leader is one that uses inner virtues to help direct the decision-making process and that these virtues are amplified when exhibiting "imagination, compassion, empathy, and discernment" (Murthy, 2001, 4). Lashway (2003) posits the school leader as having to not only behave responsibly but must create an ethical institution. There is little doubt that school leadership has a profound influence on all aspects of learning and that this influence extends to promoting or inhibiting ethical and moral values in schools (Murthy, 2001, p. 5). School leaders must become leaders in actions and not words only. There is a call for bold leaders who are willing to empower school culture and social structure, in defining five dimensions that will transform curriculum.

It has become quite clear from these accounts that there is a direct correlation between ethical leadership and an ethical culture. Ouma (2017) supports this view by his account holding that ethical leadership begins at the top with the leaders of the organisation championing every ethical activity for his followers to emulate. The leader leads by example and the actions of the leaders are followed the followers. The result of this is that if the leader behaves ethically and morally than the followers are most likely to emulate that behaviour thus fostering an ethical and positive culture in that institution. In light of this, Ouma (2017) holds that ethical leadership has been found to be positively and significantly associated with a transformational culture of the organisation. Perhaps to expand on this if good leadership is associated with social influence that results in change then indeed ethical leadership results in a positive culture transformation in an organisation (Ouma, 2017). Ouma (2017) goes into more detail and clarifies organisational culture which is crucial for this study, by holding that is refers to the underlying assumptions, beliefs, values, attitudes as well as expectations shared by the members of the organisation and this includes unwritten codes of conduct and behaviour (Ouma, 2017). Ethical leadership has an influence on all of these codes of moral behaviour and conduct. Ouma (2017) also posits a distinction between visible and invisible ethical leadership. It is imperative that we interrogate this because it certainly has a link with the ethical culture that brews in an organisation. Visible ethical leadership refers to the way the leader works with people and how he treats them (2017, 231). Invisible leadership on the other hand refers to the character of the leaders and in the way he makes decisions from his values and principles. Both the invisible and visible traits of ethical leadership are crucial in shaping the culture of the organisation. In summary, Ouma (2017) gives us three reasons why ethical leaders makes

sense. Firstly, ethical leaders stand as role models and this cultivates respect and credibility for the leadership and organisation (Ouma, 2017). Secondly, ethical leadership creates a sense of trust and makes it easy for the leader to lead the organisation, and people find it easy to follow the leaders with the belief that he will always do the right thing or take a morally upright decision (Ouma, 2017). Lastly, a unique standpoint, ethical leadership offers you an advantage over your opposition as it provides the leaders with the legitimacy to occupy the moral high ground (Ouma, 2017). One can then safely deduce that unethical leadership in an organisation breeds the opposite outcome i.e. dishonesty within the organisation.

2.6 The notion of ethics and ethical behaviour

Elvin and Howard (2007) suggest that the definition and understanding of ethics is rather subjective. The definition of ethical conduct is a variable factor in research. The respondent's definition of ethics varied considerably which points to the thought that what is considered ethical to one person may be unethical to someone else and therefore organisational culture can play a significant role in the way people interpret ethics in an institution.

Literature has distinguished between ethics and morality. Ciulla (2003) suggests that the two terms are in fact the same, he goes on to state that he uses both terms interchangeably. Ethics is concerned with the virtue or rules of conduct, ethical praise or blame, habits of life, custom and manners. And, similarly ethics is defined as pertaining to morality and the science of morals, the moral principles by which a person is guided.

Ehrich et al (2002) highlight in his article entitled, Ethical dilemmas (a model to understand teacher practice) that the field of ethics has been the focus of increasing attention in education over recent decades and this is because education is a moral and ethical activity that is heavenly value-laden. In this article it is claimed that ethics is about the relationship with others, it can be viewed as a philosophy of morality as it deals with what ought and what ought not be, it can be prescriptive rather than descriptive since it is concerned with what we ought to do (Ehrich, 2002). Ehrich's (2002) article is relevant to the exploration of school leadership enhancing an ethical culture because it highlights school scenarios where there could have been a breach of ethics. Such examples include, teachers feeling that administrators required them to undertake actions that breached their professional ethics. Daily practices that include, rights of the groups versus the rights of the individuals, the child's right to confidentiality versus the systems requirement to report information.

Brown et al (2005) state that ethical leadership remains largely unexplored which therefore offers researchers opportunities to discover things that leaders' need to improve their effectiveness. Mayer, Kuenzi, Greenbaum, Bardes and Salvado (2007) conclude that the present-day study of ethical leadership suggests that ethical leadership is associated with less counterproductive and more positive behaviour. Furthermore, an important caveat/caution of their study is that while ethical leadership at all organisational levels is important, immediate supervisors are the lens through which employees see the organisations values and therefore likely to have the most direct influence on employee ethical behaviour (Mayer et al, 2007).

According to Pearson et al (2003), an exemplary ethical organisation must exemplify the following, holding a deep set of values emphasizing care of the sick and the promotion of health. Involve key stakeholders in identifying its values and in managing value conflicts. State clearly and forcefully those values it commits itself to and guides itself by. Disseminate understanding of its values to its entire staff. Recognise that the full range of its activities influences the ethical quality of patient care. Cultivate skill at identifying threats to and conflict among its values. Deliberate about value conflicts in light of what it has done and learned in previous similar conflict situations.

2.7 The impact of ethical conduct in creating an ethical culture

Alofs (2014) suggests that ethical leadership influences the performance of the followers. One can therefore deduce from this that, ethical leadership enhances an ethical culture. There are three underlying processes for ethical leadership discussed in Alofs (2014) research, firstly, the outcomes of ethical leadership are positively related to the follower's organisational identification, this in turn increases the motivation to achieve organisational goals (Alof, 2014) Secondly, followers of ethical leaders are in a social exchange relationship. The followers are more likely to reciprocate and to appreciate the ethical leaders' characteristics and behaviours by improving their task performance (Alof, 2014). Thirdly, Social learning Theory proposes that ethical leaders influence the follower's self-efficacy because they are perceived as role models and help realise the follower's full potential during their work.

(Hertzog, 2015) strongly feels and continues to emphasize the link between ethical leadership and an ethical culture in the institution. In his research on the outcomes of ethical leadership he concludes that ethical leadership has to date been linked to attitudinal, motivational, well-being and performance-related outcomes, ethical norms and decisions and the ethical

behaviours stemming from these (Hertzog, 2015). The social learning and social exchange-based explanations for such effects include that followers come to display ethical norms, positive job attitudes, and constructive and ethical behaviours which are like those portrayed by their ethical leader (Hertzog, 2015). Furthermore, Hartog (2015) discusses a strong link between ethical leadership and outcomes and attitudes. Ethical leaders are likely to enhance commitment and motivation, and employees who feel supported and respected are more likely to develop trust, satisfaction and a sense of well-being. Relevant to my research, Hartog (2015) mentions ethical climate which I suggest is a synonym for ethical culture involving the prevailing perceptions of typical organisational practices and procedures. Literature focuses on the importance of ethical leaders at different levels for creating an ethical climate and affecting ethical behaviours at school such the Principal, the Deputy Principal and Heads of Department.

Ian and Scibner (2014) digs deeper into what Ethical leadership entails holding that he acknowledges that the concept of accountability is more than simply raising standardized test scores; equally important is taking into account professional standards, encouraging engagement from the local community, and valuing the opinions of stakeholders throughout the community. This illustrates that ethical leadership influences other stakeholders therefore influencing the culture in the school (Hertzog, 2015). Whether it enhances the (ethical) culture of the school remains to be seen. A central tenet to ethical educational leadership is to empower and value educators as individuals within the school organisation, to allow them to meet their professional responsibilities (Hertzog, 2015). This study also emphasizes the link between ethical leadership and the behaviour of stakeholders which I believe is an important first step to exploring whether there is link between ethical leadership and an ethical school culture.

Hertzog (2015) provides us with ways that a teacher can create an ethical culture. The first one he writes about is teachers having disciplinary competence. He holds that ethical educators need to have disciplinary competence. This paper extends the scope of ethics, it shows us that ethics goes beyond showing integrity (Hertzog, 2015). Disciplinary competence refers to teachers having enough content knowledge when teaching students, a subject (Hertzog, 2015). Secondly, educators need to teach effectively through effective pedagogy which means that teachers need to be able to use various resources to enhance student learning (Hertzog, 2015). Ethical educators provide balanced content and free inquiry. William et al elaborate and hold that the duty of educators is to present information and guide students in making informed and objective conclusions based on data, and not to coerce, indoctrinate or intimidate students to adopt a perspective, especially one that reflects personal biases (Hertzog, 2015). Furthermore,

teachers encourage open discussion of alternative theoretical positions and focus on content explicitly related to the course objectives (Hertzog, 2015). Creating an ethical culture in the classroom also involves teachers respecting students, William et al unpacks this. Teachers need to continually be sensitive unintended behaviours that might embarrass or belittle students and course content that is potentially discomforting to students (Hertzog, 2015). Having said this William et al emphasize that teachers should not however, avoid controversial or sensitive content that is integral to the objectives of the course, this could be unethical (Hertzog, 2015). When such content is to be covered, teachers have an obligation to warn students about material that could potentially be discomforting and when content is sensitive, teachers should also explain its relevance (Hertzog, 2015). A classroom that is open, respectful and encouraging of discussions of sensitive topics and does not belittle or discriminate against individual perspectives creates an ethical culture (Hertzog, 2015). Educators have a core responsibility to encourage academic integrity and honesty (Hertzog, 2015). Ethical educators establish, communicate and assist students in understanding disciplinary and institutional expectations concerning academic integrity (Hertzog, 2015). Creating an ethical culture means that teachers address communicate and apply clearly stated consequences of academic dishonesty and consistently apply those consequences. Ethical educators use objective and fair and valid assessments and must be directly related to learning objective as outlined in the course syllabus (Hertzog, 2015). Ethical teachers protect their student's confidentiality, an example is that teachers should not expose learners' results (Hertzog, 2015). Ethical Teachers have professionally appropriate relationships with their students. The obvious that William et al first mention is that explicit prohibition educator and student dating. Educators need to be careful of engaging in behaviours that take advantage of their power relationship with students. Educators also need avoid any interaction with students out of school hours and avoid any communication on social media platforms (Hertzog, 2015).

2.8 A comparison of ethical and unethical leadership

Hartog (2015) further distinguishes between ethical and unethical leadership which is important for the purposes of this research study. It is just as important to know what to do to be an ethical leader as it is important to know what not to do. Brown and Mitchell (2010) simply hold that unethical leadership are behaviours and decisions made by organisational leaders that are illegal and or violate moral standards and those that impose processes and structures that

promote unethical conduct by followers. Unethical leadership includes, abuse of power, petty tyranny, undermining and intimidation of subordinates, belittling and bullying, leadership behaviour that encourages unethical follower behaviour (Hartog, 2015). Many other destructive leadership behaviours could be associated with unethical leadership according to Hartog (2015). A lack of consideration reflects being unapproachable, uncaring, or unfriendly, unfairness, harsh treatment, personal power dominance and oppressive power use that is self-aggrandizing and exploitative and lastly, abusive supervision.

Now that we have looked at what ethical leadership entails, we need to look at unethical and destructive leadership. Researchers have focussed more on the positive attributes and outcomes of effective leadership, there has been little attention paid to the dark side of leadership. For the purposes of this research paper it is important to explore this dark side of leadership so that we get a better understanding of the ethical culture that is being explored. How are destructive leaders identifiable? They are also narcistic and often attention getting and self-absorbed. Nortman (2007) holds that although research on the dark side of leadership has been limited, it is an area critical to the understanding of leadership that is unethical.

Ouma (2017) continues the debate between ethical and unethical leadership by differentiating between the two types of leadership. Ethical leadership is composed of two basic elements i.e. leaders must act and make decisions in an ethical manner and secondly, ethical leadership must be seen in the interaction of the leader and followers (2017, 232). Unethical leadership brews from trivial unethical practices that are ignored over time which are condoned by a leader of an organisation. Bazerman, Loewenstein and Moore (2002) refer to this as the slippery slope from ethical to unethical conduct (Ouma, 2017, 232). Leaders are thus warned not to fall into this slippery slope unethical leadership because it can be an easy transition yet detrimental for the culture of the organisation. So if ethical leadership is related to increased employee motivation, more positive work attitudes, fairness and justly behaviours can one deduce that unethical leadership then leads to the opposite i.e. unfairness, unjustly behaviours and negative work attitudes (Ehrich, Harris, Klenowski. Smeed & Spina, 2015). From the literature review obtained in this study, this is a fair deduction.

On the same breath, Nuebert, Wu and Robert (2013) hold that ethical leadership are the influential role models in organizations who shape the attitudes and behaviours of their followers and the distinctive factor with unethical leadership is that these behaviours and decisions by unethical leaders are illegal and violate moral standards. Furthermore, unethical

leaders impose processes and structures that promote unethical conduct by followers (Nueber et al, 2013). Perhaps a vital and distinctive unethical leadership trait is that it is often motivated by greed and involves harming others to make profit or for one's selfish gain or benefit.

School leaders must become leaders in actions and not words only. There is a call for bold leaders who are willing to empower school culture and social structure, in defining five dimensions that will transform curriculum.

2.9 Theoretical framework

The theoretical framework that underpins this study and provides a lens through which I will look at the findings of this study is provided by Shapiro and Stefkovich (2013). The theory is called Multiple Ethical Paradigms which looks at ethics of leadership from four perspectives or lens, namely the ethic of justice, ethic of critique, ethic of care and the ethic of the profession. Below, I discuss each of these lens and show how each will be applied as a theoretical lens for my study.

2.9.1 The ethic of justice

The ethic of justice according to Shapiro and Stefkovich (2013) relates to the current laws, rights, and policies and how they should be applied. In determining the ethic of justice one needs to look closely at the policies of the school, the constitution and perhaps the schools: law and governance. In other words, in this study, I will be looking at how the leadership of the school makes decisions factoring in the policies and laws that govern the school and perhaps even the country. The more the law and policies are considered the closer the school is to the ethic of justice. It is important to also note that the ethic of justice doesn't merely relate to the availability of policies in an institution but how these laws and policies are used to effect justice, fairness, moral principle and probably equality. In this study, I will investigate how the leadership of the school uses the relevant policies to promote fairness and equality in the institution.

2.9.2 The ethic of critique

The ethic of critique seems to be the most subjective paradigm but equally important. This paradigm forces us to analyse and evaluate and not merely accept things as they are. Shapiro and Stefkovich (2013) hold that instead of accepting the decisions and values of those in authority, the status quo is challenged by utilizing an ethic that deals with inconsistencies, formulates hard questions, debates and challenges the issues (Shapiro & Stefkovich, 2013). The critique in this study will challenge the aspects of religion and the principles of a monastic school. My research study is about a Methodist school which fully practices its religion irrespective of diversity and even incorporates it in the curriculum, it is also a boys only and girl's only school. There has to be a critique, a debate about these constructs.

2.9.3 The ethic of care

The next paradigm is the ethic of care. An often overlooked ethic because the main focus in institutions is the following of and application of the laws and policies that govern the institution. In a field that deals with people on a daily basis; pupils, teachers and parents to what extent is the ethic of care applied and maybe even considered. In my study, where the business of the day is the nurturing and development of young people, it is imperative that care is applied when decisions are made for the well-being of children even when the children have contravened polices such as the school code of conduct. An exploration of the ethic of care is thus fundamental in determining the ethical culture of the researched school. According to Shapiro, Sewell, DuCette and Myrick (2013), they identified three different types of caring namely, attention and support, discipline and staying on them or prodding Shapiro & Stefkovich, 2013). Along with diverse types of caring, another aspect of this paradigm is that it tends to deal with emotions. How much care is applied when decisions are made for the wellbeing of people in this chosen research school remains the fundamental question.

2.9.4 The ethic of profession

The last lens (perspective) according to Shapiro and Stefkovich (2013) is the ethic of profession. One of the reasons I have selected to do research in the chosen school is because of its supposedly outstanding reputation. Loosely, its reputation according to the public is owed to the schools professionalism. One has to dig deeper in this study and the ethic of

professionalism paradigm will assist greatly. "An education leader promotes the success of every student by acting with integrity, fairness and in an ethical manner" (Shapiro & Stefkovich, 285; 2013). The ethic of profession is of utmost importance and this is captured in this statement, the professional code of ethics serves as guideposts and aspirations for a field, offering statements about its appearance and character (Shapiro & Stefkovich, 2013). I am of the view that professionalism is largely dependent on appearances e.g. the dress code of the teachers. Researching how this school has earned the title of being professional will be of outmost interest and intrigue.

2.10 Chapter summary

This chapter reviewed what other previous authors have written about the topic that is being explored in this study. I focussed on ethical school leadership and its role in developing and nurturing ethical culture in the school. Secondly, literature on ethical culture was reviewed as it is fundamental to this research. The school leadership was looked at extensively to clarify the notion of what exactly is expected of it in terms of the focus of this research study. The link between ethical leadership and ethical culture was also explored. The notion of ethics and ethical behaviours, the impact of ethical conduct in creating an ethical culture and lastly a comparison of ethical and unethical leadership was explored. The proceeding chapter presents and discusses the research design and methodology of the study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The previous chapter reviewed the literature and theoretical frameworks underpinning the study on ethical leadership and ethical school culture. This chapter focusses on the research design and methodology identified for my study. It commences with a detailed discussion on the research paradigm of the study, the research design, research methodology, selection of research population (sampling), the research methods, data analysis, issues of trustworthiness, ethical issues and concludes with the discussion on the possible limitations of the study.

3.2 The research paradigm

According to De Vos (2010), it is important that all scientific research is conducted within a specific research paradigm. Nieuwenhuis (2007) also holds that a paradigm is a set of assumptions or beliefs about fundamental aspects of reality which give rise to a particular world view. Guba (1990) simplifies research paradigms by holding that they can be characterised through their ontology which addresses what is reality, epistemology which addresses how you know something and lastly methodology which addresses how one goes about finding data. Furthermore, according to Denzin and Lincoln (2005), there are four research paradigms namely; positivism, interpretivism (social constructivism), emancipatory/critical and pragmatism/postmodernism. This study utilises interpretivism as a lens to analyse data for the reasons discussed below.

3.2.1 Interpretivism

The purpose of research in interpretivism is understanding and interpreting everyday happenings, experiences and social structures as well as the values that people attach to these phenomena (Collis & Hussey, 2009; Ruby & Babbie, 2010; Vosloo, 2014). As indicated above, the paradigm to be employed in this study is that of interpretivism because it allows the researcher to unearth an in-depth understanding of the views of the participants (Cao Thanh & Thi Le Thanh, 2015).

Epistemology refers to the nature of knowledge and in an interpretivism approach it holds that knowledge is based not only on observable phenomena, but it is also subjective to the beliefs, values, reasons and understandings (Guba & Lincoln, 1994; Aliyu, Shingry, Adamu & Abubakar, 2015). Knowledge is about the way in which people make meaning in their lives, not just that they make meaning, but also about what meaning they make (Guba & Lincoln, 1994). Further epistemology avers that, reality and knowledge are both socially constructed and influenced by power relations within society (Guba, 1990). The ontology holds that, realities are socially constructed entities that are under constant internal influence (Guba, 1990). Furthermore, Guba and Lincoln (1994) hold that ontology refers to the nature of reality. According to interpretivism, ontology sees the world as complex and dynamic and is constructed, interpreted and experienced by people in interactions with each other and with wider social systems (Guba & Lincoln, 1994). Furthermore, reality is subjective, and people experience reality in different ways (Guba & Lincoln, 1994).

As indicated above, paradigm to be employed in this study is that of interpretivism because it allows the researcher to unearth an in-depth understanding of the views of the participants (Cao Thanh & Thi Le Thanh, 2015). The methodology favoured by researchers within this chosen research is qualitative in nature and utilises interviews, documents reviews and observations influenced by the values of the researcher (Creswell, 2009). Ethical culture in this study could be a socially constructed entity based on people's (participants) knowledge and observations. Methodology in relation to interpretivism is concerned with the researcher and therefore brings his/her own subjective meaning based on culture, upbringing, values and so forth (Neuman, 2000; Aliyu et al, 2015).

3.3 The research design

Research design focuses on the end- product and all the steps in the process to achieve that outcome (Vosloo, 2014). As a result, research design is viewed as the functional plan in which certain research methods and procedures are linked together to acquire a reliable and valid body of data for empirically grounded analyses, conclusions and theory formulation (Vosloo, 2014). The research design will provide me with a clear research framework as it also guides the methods, decisions and sets the basis for interpretation (Vosloo, 2014). According to De Vaus (2001) the function of a research design is to ensure that the evidence obtained during the research effectively addresses the problem logically. There are a few research designs that one

can choose from namely, experimental designs, correlational deigns, survey designs, grounded theory designs, ethnographic designs, case study design, narrative research designs, mixed methods designs and action research designs (De Vaus, 2001). In this qualitative research study, I will be using the case study research design which is an in-depth study of a particular research problem, the unethical behaviours that continue to infest our school (De Vaus, 2001). The case study research designs builds an in-depth, contextual understanding of the case, relying on multiple data sources such as observations, interviews and documents and or reports rather than on individual stories in narrative research (Yin, 2009). This type of design is often used to narrow down a very broad field of research into one or a few researchable examples (De Vaus, 2001). The case study research design is also useful for testing whether a specific theory and model actually applies to phenomena in the real world. In this research study, I will explore the role of school leadership in enhancing (an) ethical culture in a school and also how this leadership theory can be utilised to improve school leadership and management. The case study research design is useful when not much is known about an issue or phenomenon (De Vaus, 2001).

The strengths of the case study research design are that the approach excels at bringing an understanding of a complex issue through detailed contextual analysis of a limited number of events or conditions and their relationships (Maheshwari, 2011). A researcher using a case study design can apply a variety of methodologies and rely on a variety of sources to investigate a research problem (Maheshwari, 2011). Design can extend experience or add strength to what is already known through previous research. Social scientists make wide use of this research design to examine contemporary real-life situations and provide the basis for the application of concepts and theories and the extension of methodologies. The design also can provide detailed descriptions of specific and rare cases (De Vaus, 2001). The limitations of the case study are that, a single number of cases offer little basis for establishing reliability or to generalize the findings to a wider population of people, places, or things. In this research study, there are a few participants from the two schools that share the same campus so one can certainly not make generalisations. The research design does not facilitate assessment of cause and effect relationships (De Vaus, 2001). The case may not be representative or typical of the larger problem being investigated. If the criteria for selecting a case is because it represents a very unusual or unique phenomenon or problem for study, then the interpretation of the findings can only apply to that particular case (De Vaus, 2001).

3.4 Research methodology

According to Leedy and Ormond (2010), the research methodology refers to the researcher's methodology as focusing on the research process and the kind of tools and procedures to be used. This research study utilises a qualitative research approach which is characterised by its aims, which relate to understanding some aspect of social life; its methods which (in general) generate words, rather than numbers, as data for analysis (De Franzo, 2011). Furthermore, qualitative research is primarily exploratory research because it is used to gain an understanding of underlying reasons, opinions, and motivations (De Franzo, 2011). The qualitative approach avers that reality is socially constructed and it focuses on interactive processes and events. Authenticity is key, the values are present and explicit, and the theory and data are fused (De Franzo, 2011). A qualitative approach uses a few cases and, usually thematic analysis and lastly, the researcher is involved (Neuman, 2006). Qualitative data sources include observation, interviews and policy documents and the researcher's impressions and reactions (Myers, 2009). An advantage of qualitative research is that the participants have the opportunity to describe their social perspectives, thoughts, beliefs and actions. It involves highly detailed descriptions of human behaviours and opinions (McMillan & Schumacher, 2010).

Atiano (2009) comments on the limitation that qualitative research findings cannot be generalized to the study or community by holding that the reason is that the findings of qualitative approaches cannot be tested to discover whether they are statistically significant or due to chance. The data is usually more difficult to analyze because it does not fit neatly into standard categories. Qualitative research methodology is open to ambiguities which are inherent in human language especially during the interview process (Atiano, 2009). This can be overcome by asking the participants questions of clarification to ensure that the data is clear and free from any ambiguities as best as possible. For this study, triangulation and member checks are most commonly used to address credibility. Briefly, triangulation is accomplished by asking the same research questions of different study participants and by collecting data from different sources and by using different methods to answer those questions (De Vault, 2015). Member checks will be used for this research study and this basically speaks to participants having the chance to verify their statements. Participants are generally appreciative of this and they willingly close gaps from their earlier interviews, trust is a critical aspect of the member check process (De Vault, 2015).

3.5 Selection of the research population

Research population is the aggregation of elements from which the sample of a study is actually selected (Vosloo, 2014). The selection of research population is simply a process whereby a researcher chooses his/her research participants from a large population, this however is followed by a few steps which include, identifying the population of interest, specifying a sampling frame, specifying a sampling method and lastly determining the sample size before one can go out and implement (Boyd, 2017). For this research I chose four teachers as well as four school leaders from the researched schools. I chose the teachers based on teaching years' experience at the school. Two of the teachers were chosen because they were younger and have not been at the schools for a very long time, the other two teachers were older and have served the respective school for more than ten years. As such they have experienced many changes as well as leadership changes. One can also assume that they have experienced a change in school culture.

The different sampling methods include simple random sampling (SRS), stratified purposeful sampling, cluster sampling, systematic sampling, multistage sampling, snowball sampling and criterion sampling (STAT 100, 2017).

In my study I will utilize stratified purposeful sampling and criterion sampling which are widely used in qualitative research for the identification and selection of information –rich cases that are related to the interest of study (Palinkas, 2016). Stratified purposeful sampling involves identifying individuals who are especially knowledgeable or experienced with regards to certain phenomena, in this study the assumption is that the principals (participants) are those individuals (Palinkas, 2016). It must be highlighted however, that the teachers will also be utilised to generate data as they have a role to play in enhancing (an) ethical culture in their classroom spaces in line with values the school upholds. Criterion sampling will also be utilized for this study which simply speaks to the researcher deciding on the characteristics of the participants and the number of participants to be included (Martinez-Mesa, 2016).

The chosen participants for this study will be the two school principals of the two schools that share the same campus, as the main participants of the study. Two other management members from each school will be chosen simply because they form part of the school leadership. I will simply select the Principal and deputy principal of the respective schools. Two Post level 1 teachers from each school, one that has relatively few years' teaching experience at the school and one that has served a relatively longer period at the school. The objective of generating

data is to get insight of the culture of the schools at present and possibly how it has changed over the years from the perspective of the teachers that have served a longer period at the school. The objective of generating data from the teachers that have served significantly fewer years at the schools is to get their perspectives of the school culture from a fresher or newer lens. The objective of generating data from the more experienced teachers is to obtain insights of how the ethical culture has changed or not changed from the two teachers that vary in experience per school.

3.6 Data generation methods

Data generation refers to the theory and methods used by researchers to generate data from a selected research participants and source in a qualitative study (Given, 2008). The data sources may include human participants, documents, organizations, electronic media and events (Given, 2008).

The data generation method that will be used in this study are semi-structured interviews and documents reviews and these two methods are discussed further below.

3.6.1 Semi-structured interviews

The specific interviews that will be used are semi structured interviews which involve asking a series of structured questions and then probing more deeply with open-ended questions to obtain additional information (Gall & Borg, 2003). Semi structured interviews are used because they assist in clarifying vague statements and they allow for the exploration of topics (Vosloo, 2014). Interviews can yield rich material unobtainable in any other way, which can be supported by other data aswell in the case of this study, document reviews (Vosloo, 2014). Interviews are adaptable and flexible allowing the researcher to probe for more information as well as clarification.

The advantages of using semi- structured interviews are that the interviewer can, prepare the questions before hand (Cohen, 2006). Semi structured interviews also allow the participants the freedom to express themselves in their own terms (Cohen, 2006). Semi structured interviews can provide a reliable, comparable qualitative data (Cohen, 2006). They encourage a two-way communication i.e. between the interviewer and the interviewee (Cohen, 2006).

Because there is communication during the interview, interviews provide the opportunity for learning and reasons to be extracted from the interviewee for their claims (Cohen, 2006). When interviewees are being interviewed they are more likely to easily discuss sensitive issues, if the interviewer sets the right tone (Cohen, 2006).

The disadvantages or limitations of semi structured interviews are the requirements of interviewing skills. There also needs to be a sufficient number of people interviewed to make general comparisons. There needs to be adequate planning to avoid making the questions too prescriptive. The skills to record and analyse data could be a challenge. Interviews are time consuming and the interviewer needs to be able to ensure confidentiality (Cohen, 2006). Confidentiality can be guaranteed by using pseudonyms so that the interviewee will not be exposed or held accountable for what they share during the interview.

3.6.2 The document reviews

Creswell (2009) holds that documents can include minutes of meetings, newspapers, private documents, journals, diaries or even letters. Documents enable the researcher to obtain the language and words of the participants because not all people are equally articulate (Creswell, 2009). Documents can also be accessed at a convenient time to the researcher (Creswell, 2009). Another advantage here in comparison to the other data generation methods is that there is no rush or risk for the researcher to capture incorrect or biased information from the participants. Creswell supports this by holding that since the evidence is written, it saves the researcher the time and expense of transcribing (Creswell, 2009). Creswell does however give highlight to the fact that documents may not be authentic or accurate (2009). Documents can be advantageous in that they can provide data on the context within which research participants operate. Furthermore, they can provide background information as well as historical insight which would be most helpful to establish historical roots (Bowen, 2009). Information from the document could trigger some valuable questions that need to be asked from the participants (Bowen, 2009). Documents provide supplementary information that the participants might not have had knowledge of (Bowen, 2009). Since documents can date back to a long time ago, they have the means of tracking change and development (Bowen, 2009). Yin holds that even subtle changes in a draft can reflect substantive developments in a project (1994; Bowen, 2009). Documents can be analysed to verify findings or to even corroborate evidence from sources.

This contributes to trustworthiness (credibility) of the findings which will be discussed later in this research report (Bowen, 2009).

3.7 Data analysis

Data analysis means to make sense of the data generated and to make accessible to the researcher, the large amount of rich textual data that has been generated (Kleiman, 2004). Data analysis consists of examining, categorising, tabulating and recombining the evidence obtained from the research (Kleiman, 2004).

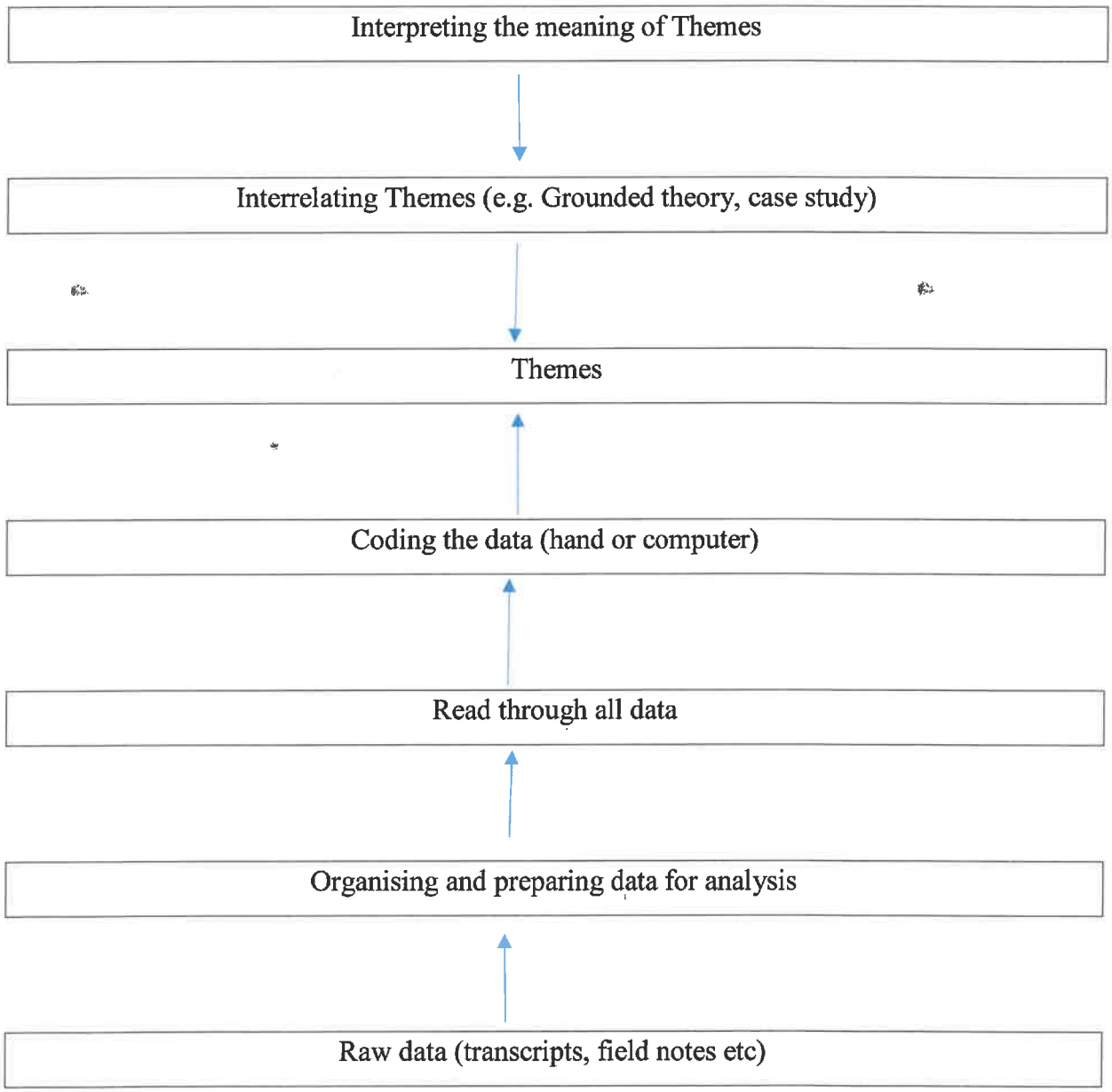
All this is concerned with the organisation and the interpretation of information (other than numerical information, which is generally the preserve of quantitative research) in order to discover any important underlying patterns and trends that address the research topic (Kleiman, 2004). The data analysis process entails carefully reading through all the transcripts, getting meaning and understanding one interview at a time, arranging similar topics and grouping them in themes. Thematic analysis is concerned with the search for themes from the data collected (Riessman, 1993). The idea is to construct an index of central themes and subthemes which are then represented in a matrix (Riessman, 1993). The themes and subthemes are a result of a thorough reading and re-reading of the transcripts that make up the data (Riessman, 1993). Creswell (2009) provides a pyramid to explain data analysis in qualitative research which will be utilized in this study.

In my study I will use Creswell's' (2009) Model of Data analysis which includes the following stages: (i) generating the raw data transcripts, (ii) organising and preparing the data for analysis, (iii) reading through the data, (iv) coding the data, (v) interrelating the themes and then finally interpreting the themes. Data analysis requires the researcher to dwell with or become immersed in the data, to preserve the uniqueness of each participants live experience while permitting an understanding of the phenomena under the study (Vosloo, 2014). It is critical to identify how statements or central themes emerge and connect to one another for the final description of my data collected to be comprehensive and exhaustive (Vosloo, 2014).

The discussion below seeks to explain the model proposed by Creswell. The first step is organizing and preparing the data to be analysed. The assumption here is that the data has been successfully generated. Data for the purposes of this study paper was generated through

interviews as well as through documents such as policies of the respective schools. Organising and preparing data therefore involves transcribing the interviews, scanning material collected from the policies at the schools, cataloguing all the visual material and finally sorting and arranging the data (Creswell, 2009). The next step involves reflecting on the overall meaning of the information (Creswell, 2009). In this step I have to figure out what the general ideas are being communicated by the participants and this will assist drastically when categorising the ideas into themes. The following step is coding all of the data. In other words, this is the process whereby the data is categorized into codes, and Creswell provides a detailed understanding of what the different codes entail. Codes on topics that the researcher expected to find based on past literature and common sense (Creswell, 2009). Codes that are surprising and ones which were not expected at the beginning of the study (Creswell, 2009). Lastly, codes that are unusual and of conceptual interest to the readers (Creswell, 2009). Creswell further provides two ways that the codes may be presented, the researcher can develop codes only on the basis of emerging information, use predetermined codes or lastly use the combination of both (2009). For the purposes of this research study, the combination of both presentations will be utilized so that no information is disregarded, particularly emerging information. The next step involves using the coding process discussed above to generate the themes for analysis or the themes to be analysed. (Creswell, 2009). This research study will rely heavily on themes for data analysis. These themes are the ones that appear as the crucial findings for this research report and will be set out as headings in the analysis of the data (Creswell, 2009). A vital step in this process is to determine or decide how the themes will be organised and discussed (Creswell, 2009). Creswell offers a few options here, namely, the use of a narrative passage to convey the findings of the analysis which might include a discussion that mentions a chronology of events, the detailed discussion of several themes or a connection with interconnecting themes (2009). Creswell deems this option as the most favoured one. The other option is the use of visuals, figures or tables as ways to assist and facilitate discussion (Creswell, 2009). After scrutiny of these viable options, I will be utilizing the narrative or descriptive passage to convey the findings through a detailed discussion of several themes with subthemes. The final step according to Creswell in data analysis involves interpretation in qualitative research of the findings or results (2009). In this step, I have to interpret the findings and discuss the lessons that were learnt. The lessons learnt could be derived or influenced by the researcher's personal interpretation, the understanding that is brought about from the researcher's personal culture, history and experiences or it could be a meaning derived from a comparison of the findings with information picked up from literature or theories (Creswell, 2009). Both are extremely

influential and will therefore be significant in how the data is interpreted in this research report. Perhaps, also equally important to mention is that the participants could also be of influence on how the data is interpreted. Below is a diagrammatic representation of the above discussion.



(Creswell, 2009)

3.8 Issues of trustworthiness

De Vault (2015) holds that the concepts of validity and reliability are foreign in the field of qualitative research and that the focus should rather be on data trustworthiness. Trustworthiness

consists of the following concepts, credibility, transferability, dependability and confirmability (2015, 1) and these are discussed below.

3.8.1 Credibility

According to Robinson (2014), credibility asks the researcher to clearly link the research study finding with reality in order to demonstrate the truth of the research study's findings. One technique that can be used to establish credibility is triangulation which involves using multiple methods, data resources, observers of theories and member checking in order to gain a more complete understanding of the phenomena being studied in this case, the concepts of Ethical and unethical leadership, ethical culture and so forth. De Vault (2015) further holds that credibility contributes to a belief in the trustworthiness of data through the following attributes, prolonged engagement, persistent observations, triangulation, referential adequacy, peer debriefing and member checks. In this case responses from the difference participants will compared to each other. Responses that are extremely peculiar from the rest will be scrutinized more closely.

3.8.2 Transferability

According to Guba and Lincoln (2006) transferability refers to the degree to which the results of qualitative research can be transferred to other contexts. Furthermore, from a qualitative perspective transferability is primarily the responsibility of the one doing generalizing or 'transferring' of data to different context (Guba et al, 2006). However, the researcher can enhance or improve transferability by thoroughly describing the research context and the assumptions that were central to the research. Since this a research done on a school, transferability aims to provide readers with evidence that the research studies finding could be applicable to other concepts, situations, times and populations (Robinson, 2014). I plan to use terminology and scenarios that the research participants can easily identify with in their everyday contexts.

3.8.3 Dependability

Dependability is linked to the notion of reliability. The purpose of dependability is to show the indications of stability and consistency in the process of inquiry. Care needs to be taken to ensure that the research process is logical, traceable and clearly documented in a reflexive manner by giving a detailed account of the research process (Vosloo, 2014). I plan to utilize an outside person to review this study to ensure that this research has enough information to be used by another researcher to obtain similar findings.

3.8.4 Confirmability

De Vault (2015) further holds that credibility contributes to a belief in the trustworthiness of data through the following attributes, prolonged engagement, persistent observations, triangulation, referential adequacy, peer debriefing and member checks. To ensure that the research is not biased based on my beliefs and thoughts perhaps use of an audit trail which highlights steps of my data analysis may be used and, maybe an intentional inclusion of the transcripts as evidence of participants responses.

3.9 Ethical issues

According to Fouka and Mantzorou (2011) ethical issues are concerned with the protection and the dignity of subjects and the publication of the information in the research.

The ethical issues that will be discussed and how they will be implemented in this study are: consent and voluntary participation, anonymity and confidentiality, dissemination of the findings and beneficence.

Consent and voluntary participation refers to whether the research participants understand what is being asked of them and they must be competent to consent (Arfin, 2018). In other words, this means that participants need to be adequately informed about the research, comprehend the information and have the power of choice to allow them to decide whether to participate or decline in the research (Arfin, 2018). In this particular research, the participants were given a detailed explanation of what the research is about and what it entails. They were further given an opportunity to ask questions for clarification to ensure that they understand what the research is about. Furthermore, the participants are experts in the field (education) of this

research, so they were very familiar with the concepts of this research. The participants were given a participant's information consent sheet which outlined briefly what the research is about, and they had to consent by signing the form. The participants were allowed to withdraw from the research study at any point and this was communicated to them.

The next ethical consideration is anonymity and confidentiality which refers to preserving the identity of the participants by not revealing their names in the data collection, analysis and reporting of the study findings (Arfin, 2018). Pseudonyms will be used to guarantee confidentiality and anonymity for this study. Privacy and confidentiality of the interview are managed carefully during the interview session, data analysis and dissemination of the findings (Arfin, 2018). In this research, pseudonyms were used to ensure that the participants identity were kept confidential for their protection as well because some of the questions asked were about the conduct of the employer.

Data analysis and dissemination of the findings which is important in ensuring that the identity of the participants is not revealed. Data transcribing should be conducted in a private room to avoid the possibility of recordings being heard by other people (Arfin, 2018). The participant's names are removed during data transcription including any significant aspect of their identity (Arfin, 2018). Written consent as well as the participant's personal details were kept in a safe place such as a locked cabinet to avoid access from any other people (Arfin, 2018). The research paper will also be destroyed by the University as per the rules and regulations of the University.

The ethical principle of beneficence refers to the Hippocratic "be of benefit, do not harm" (Fouka and Mantzorou, 2011). Beauchamp and Childress also suggest that the principle of beneficence includes the professional mandate to do effective and significant research so as to better serve and promote the welfare of our citizens (Fouka and Mantzorou, 2011). It is further held that beneficence is sometimes difficult predict when creating a hypothesis especially in qualitative research (Fouka and Mantzorou, 2011). It is my task in this research to ensure that results shy away from being malicious and harmful to the participants. I also need to ensure I consider all possible consequences of the research and balance them with the risks (Fouka and Mantzorou, 2011).

This research study is quite sensitive as it speaks to the very notion of ethics amongst human beings.

I will apply for ethical clearance application with the Research Office at the School of Education, University of Witwatersrand. Further, because of ethical considerations and the dangers of privacy invasion for the participants, an open interaction must be strived for by the researcher and misrepresentations during the interview need to be avoided (Kahn, 2008). It is critical that informed consent is given by all the participants and it is my responsibility as the researcher to advise the participants exactly what this research is about, and its purpose as has been done.

3.10 Limitations of the study

Limitations are influences that I would not be able control as the researcher and are therefore beyond my control (Simon, 2017). They include the shortcomings, conditions or influences that cannot be controlled and therefore place restrictions on the methodology and conclusions.

In qualitative research certain limitations might mean that the findings cannot be generalized to the larger population. I cannot generalize in this research because each school within this district is unique. The few participants of this school cannot lead us to generalise that this is how leadership enhances a school culture in most or all schools (in South Africa). Other limitations of this study is the short time frame to conduct field research.

The investigation of this research has been reduced in size, the number of participants is limited to five staff members per school. The time to do this research is also quite short due to the late submission date of the ethics clearance application. This study has a focus on school leadership and how they enhance an ethical culture therefore it ignores certain members of the school that could have given their accounts of ethical culture in the school.

3.11 Chapter summary

The aim of this chapter was to present and discuss the research design and the methodology employed in the study. The chapter commenced with a detailed discussion on the research paradigm of the study, the research design, the research methodology, selection of research population (sampling), the research methods, data analysis, issues of trustworthiness, ethical issues and concludes with the discussion on the possible limitations of the study. The proceeding chapter is focussed on the data presentation and discussion.

CHAPTER 4

DATA PRESENTATION AND DISCUSSION

4.1 Introduction

The previous chapter focussed on the research design and methodology underpinning this study. This chapter presents and analyses data that were generated through interviews and documents reviews from the participants. To remind the reader, the study was guided by the following critical question and sub-questions:

- What are the participants' conceptualisations of the role of ethical school leadership should be playing in enhancing (an) ethical culture in schools?

Sub questions:

- What do the research participants actually do to promote an ethical culture in the researched schools?
- Why is it significant for the research participants to promote an ethical culture in the researched schools?
- What are the challenges (if any) do research participants experience in enhancing an ethical culture in the researched schools and how do they manage them?

In addition to the above questions, the researcher utilises pertinent literature and theoretical framework presented in Chapter Two to interrogate the generated data. Consequently, trends, patterns and themes emerging are identified and critically discussed. The discussion then forms the basis for certain possible conclusions which shall be presented in the next chapter.

4.2 Data presentation and discussion of themes emerging from the data

A focus on the role of school leadership in promoting an ethical culture will be discussed here. Followed by the significance of an ethical culture in a school. Lastly, challenges in enhancing an ethical culture.

4.2.1 Biographical data of research participants

To give the reader a better understanding of who the research participants were and perhaps why they were chosen, a table tabulating their ages and years of experience is provided below. It must be noted that the names presented are pseudonyms.

Participants of Lyme Park Boys Prep:	**Age:**	**Experience in current role:**
Mr. Cape (Principal of Lyme Park Boys Prep)	55 - 60	6 years as a school principal
Mr. John (Deputy Principal of Lyme Park Boys Prep)	30 - 35	2 years as a deputy principal
Miss. Ash (Teacher at Lyme Park Boys Prep)	30 - 35	5 years as a teacher
Mr. Rethaya (Teacher at Lyme Park Boys Prep)	60 – 65	30 years as a teacher

Participants of Lyme Park Girls Prep:	**Age:**	**Experience in current role:**
Mrs. Rect (Principal at Lyme Park Girls Prep)	50 - 55	10 years as a principal
Mrs. Mary (Deputy Principal at Lyme Park Girls Prep)	35 - 40	3 years as a teacher
Miss. Hock (Teacher at Lyme Park Girls Prep)	25 – 30	2 years as a teacher
Mrs. Bree (Teacher at Lyme Park Girls Prep)	50 - 55	15 years as a teacher

The selection of participants were selected with the intention of getting a broader understanding of the ethical culture at Lyme Park Prep. The principals have led the school for a number of years and their views of ethical culture was critical. More importantly, it was even more crucial to understand how they see their role in enhancing an ethical culture at Lyme Park Prep. The deputy principals for the purposes of this study are included in the term, leadership since they work closely with the Principals at Lyme Park Prep. It was also important to understand their

views on the challenges faced by leadership in enhancing an ethical culture. Two teachers with different years of experience gave us the ability to understand how the culture of the school has changed throughout the years from their perspective.

4.2.2 The role of school leadership in promoting an ethical culture

The second theme drawn from the sub-questions is the discussion of the role that school leaders play in enhancing an ethical culture in the researched schools. In discussing this theme I commence by discussing the participants' understanding of ethical culture and then proceed to interrogate the role of school leadership in enhancing it in the respective schools.

4.2.2.1 An understanding of ethical culture

In exploring the role of school leadership in promoting an ethical culture in the school, I felt it important to firstly, ascertain what the participants' understanding was regarding the concept of ethical culture in the school. It was clear from the participant's responses below that creating an ethical culture was behavioral issue created through a set of behaviors that leaders lived by and then setting an environment which promotes openness and honesty as well as an open and professional dialogue for all to make the right decisions going forward. The behaviours associated with establishing an ethical culture include promoting sound behaviour, a positive attitude, good values and marinating confidentiality. Furthermore, it was about honesty and treating people equally and fairly. I now present the responses from my participants on their understanding of ethical culture. To illustrate this point,

Mrs. Rect of Lyme Park Girls Prep said:

> *Ethical culture is closely related to the set of behaviours you want to live by and to understand what it means to be a good person; how the school lives out the values that we believe in. It is about ensuring that everyone believes in living the right way.*

Similarly, Mr. Cape of Lyme Park Boys Prep said:

> *Ethical culture refers to how one shows up, behaves and interacts with the others in the institution. Constantly seeking to be looked at as a role model especially being a church school. Making no room for lying and bad mouthing.*

It is about promoting sound behaviour at the school, ethical behaviours such as a positive attitude, good values and maintaining confidentiality. The teaching profession is currently challenged because of politicians, media and the behaviour of super stars. As an education fraternity we need to start walking the talk.

It is important to make note that both heads of school referred to behaviour as a measure of ethical culture i.e. sound behaviour as well as a particular set of behaviours to live by.

Likewise, Mrs. Rect of Lyme Park Girls Prep said:

I would take it back to the Christian faith. Making decisions that best benefit the individuals. Promote the core values of fairness, integrity and honesty. Making ethical decisions all day long allows one to have peace of mind. From a leadership perspective, making sure that one does not intentionally harm someone through an unethical decision.

Put differently, Mr. John of Lyme Park Boys Prep said:

Creating a culture that promotes openness and honesty. A school culture that is comfortable with disagreements across the board. Promotes open dialogue to make the right decisions for the school to progressively move forward.

Mrs. Bree of Lyme Park Girls Prep then reinforced the set of behaviours held that:

Ethics is about doing the right thing and using universal values such as honesty, trustworthiness, loyalty and promoting positive attitudes. The levels vary from certain people depending on how you were raised. Ethics can also be quite subjective because what is right for one individual is not for the other.

Almost identical to the above account, Miss. Hock of Lyme Park Girls Prep stated that:

Ethical culture is about ethics and values of honesty, it is influenced by how one was raised. It is about treating people the same way that you want to be treated and respecting people's beliefs and opinions.

In following through with the theme of how one was raised, Mr. Rethaya of Lyme Park Boys Prep:

Ethics is something that is instilled in you. You are influenced as a child. For example, church instills Christian ethics. There seems to be a decline in ethics and/or ethical behavior in society. It is good to see that schools are still trying to instill ethics. Students are showing a lack of respect for each other and their teachers in schools. An ethical culture is about the display of integrity i.e. knowing right from wrong. Chapel is a good foundation for them to be exposed to know the difference between right and wrong. Parents not going to church is negatively affecting bible knowledge. "With so many things coming back in style I can't wait until morals respect and intelligence become a trend again".

And, lastly Miss. Ash of Lyme Park Boys Prep stated that:

An ethical culture is about the promotion of fairness. Treating everyone the same way. A leader treating staff equally. The staff treating students fairly and equally as well.

Firstly, it was important that an account of participants' understanding of ethical culture was given. It appears that the general understanding of participants views on ethical culture was associated with positive attributes such as the promotion of fairness; values of honesty and integrity; efforts of doing the right thing; promotion of open dialogue so that there is transparency. In summary from the participant's accounts, ethical culture creates a positive and healthy working environment for the institution.

Secondly, it was clear from the participants' responses that creating an ethical culture was behavioural. An ethical culture is created through a set of behaviours that people in the working environment want to live by and setting an environment which promotes openness and honesty as well as open dialogue for all to make the right decisions going forward. In looking at literature reviews, Brown et al (2005) suggest that organisational culture can be a powerful tool for improving performance and the key to organisational development and effective leadership. It is therefore important to be aware of the state of the organisations ethical culture and its effect on the organisation (Riivari et al, 2012). Ethical (organisational) culture is therefore defined as those aspects and conventions of organisational behaviour that either encourage the organisation to operate in a sustainable way or deter it from doing so (Riivari et al, 2012). Ethicality, meaning right admirable and fair values and practices is the essence of the culture of an organisation (Riivari et al, 2012). Ethical culture therefore encompasses the experiences,

expectations and presumptions of how the organisation promotes ethical behaviour and prevents unethical behaviour (Riivari et al, 2012).

The participants seemed to have a thorough understanding of ethical culture which was congruent with literature I have read. The responses from my participants, although simplistic were in alignment with the general views of ethical culture according to literature that was reviewed. Furthermore, it is worth noting the difference in responses by the principals of schools and the rest of the staff body. The leaders provided a matured understanding of ethical culture whereas the staff body presented a simplistic but practical understanding. This suggests that their actions already point to ethical culture practices. Their responses were not text-book drawn but rather appeared as reflecting practices of what they were already doing. Practical understanding refers to the actual behaviours that portray an ethical culture such as fairness; integrity; openness; honesty and respect. These are important terms to note and revisit for further discussion on this research study. Hill and Zinsmeister (2012) presented a few practical ethical practices that promote an ethical culture which are worth mentioning. Ethical teachers have disciplinary competence which means that they must have a decent level of subject knowledge to remain relevant in their teaching practices. Ethical teachers provide unbiased opinions to students (Hill and Zinmeister, 2012). Ethical teachers foster academic integrity and find the time to address academic dishonesty (Hill and Zinmeister). Ethical teachers use fair and objective assessments (Hill and Zinmeister, 2012). Ethical teachers protect their children's confidentiality especially assessment performance (Hill and Zinmeister, 2012). Ethical teachers are sensitive about engaging in behaviours that take advantage of power dynamics (Hill and Zinmeister, 2012). Ethical teachers avoid behaviours that may be construed as discrimination or sexual harassment (Hill and Zinmeister, 2012). Ethical teachers respect students particularly their rights and dignity (Hill and Zinmeister, 2012). These ethical practices corroborate with the thoughts of my research participants as far as creating an ethical culture.

4.2.2.2 School leaders understanding of promoting an ethical culture

In this section, I discuss the participants' understandings of the role of school leadership in promoting an ethical culture in the school. Promoting an ethical culture seemed to be uniform amongst the participants in that they all generally felt that the school leadership was responsible for setting the tone in promoting an ethical culture. It was important to note that when exploring

this theme, I looked at two aspects. The first was to what extent the participants felt that promoting an ethical culture was the obligation of school leadership. Secondly, it was a discussion of the research participants' perceptions of what school leadership should be doing to promote an ethical culture in the school. It must also be pointed out that school leaders, for the purposes of this research study, refers to the Principal and Deputy Principals of the respective schools. As much as we generally refer to teachers as leaders as well, contextually leadership refers to the members of the management team of the schools. The reason why I have categorised and limited school leaders to the titles of Principal and Deputy principal is captured by Tyler et al (2014) who hold that, leaders are held in high esteem to be role models for the students, teachers, staff, parents and the community and most importantly the right or wrong decisions by these leaders will shape the school towards a good or a bad school. The participant's responses regarding the obligation or role of school leadership in shaping an ethical culture at the school are presented and discussed below.

Mrs. Mary of Lyme Park Girls Prep said:

> *One person does not shape the culture of the school. The principal does have a strong influence, but everyone must be involved from the parent body to the students.*

In contrast, a conflicting school of thought was presented by, Mr. John who seemed to think that:

> *The principal's primary role is to be an instructional leader. They have the sole responsibility to architect and be the curator of school values, school culture and school expectations.*

Similarly, Miss. Ash of Lyme Park Boys Prep said:

> *The principal does make a big contribution. As much as everyone is responsible, he has a chunk of responsibility which also comes to what he does and decides when things go wrong. By virtue of him being the leader, he has a bigger responsibility.*

After this enlightening account of the participant's views, it is critical that we also have an understanding or view of how the Principals themselves feel about the role of leadership in promoting an ethical culture.

Mrs. Rect of Lyme Park Girls Prep seemed to think that:

> *The school is a community and as a principal I have the responsibility to manage the space. However, we all have a role to play in this space.*

Similarly, but expressed in more detail, Mr. Cape of Lyme Park Boys Prep stated that:

> *It is not the sole obligation of the principal to promote an ethical culture. Everyone has a duty and responsibility. Teachers have to do their part in their individual spaces for example in how they interact and conduct themselves with parents. Learners also need to behave ethically in order to contribute to the overall ethical culture of the school. Parents themselves need to behave ethically for example, the buying of expensive gifts for teachers and the school should be critically gauged and scrutinized on motive.*

The majority of participants were quite clear that although the shaping of an ethical culture starts with the leader, all the stakeholders were responsible for carrying it out. The Literature review presented in this research study also supports this narrative by placing the responsibility on ethical leaders promoting an ethical culture in the organization. Alof (2014) states that ethical leadership influences the performance of the followers. In the case of this study the followers refers to the staff and the student body, and one can also go as far as including the parent body. The research study however, was only limited to staff accounts but will certainly make mention of parents and students during the discussion segments strictly drawn from the participant's accounts. From the above premise one can therefore deduce that leadership particularly if it is ethical does indeed enhance an ethical culture. Alof (2014) further suggests that there are three underlying processes for ethical leadership, namely, the outcomes of ethical leadership are positively related to the follower's organizational identification (Alof, 2014). If the outcomes are positive, this will in turn motivate the followers to achieve organizational goals (Alof, 2014). Secondly, followers of ethical leaders are in a social exchange relationship which means that the followers are more likely to be more responsive to an ethical leader and the vision of the organization (Alof, 2014). In essence, literature supports that indeed school leaders have the capability, potential and responsibility to set the tone and ultimately create an ethical culture. From my theoretical perspective it appears that the principals of the schools display an ethic of justice and an ethic of care. Lyme Park has an impressive code of conduct which emanates from all their other policies and the leaders refer extensively and rely closely to policies when making decisions. Closely linked to making decisions, leaders of Lyme Park

Prep consider the wellbeing of all their stakeholders particularly the students. The decision making process factors in the best interests of the child even if there has been a contravention of the code of conduct. It was clear that the Principals of Lyme Park Prep not only understood what ethical culture is but what they need to do to ensure that their understanding of ethical culture and their actions are parallel. Starrat (2004) captures the notion of understanding ethical culture and promoting it through actions accurately by holding that school leaders should transcend the technical dimension of their work which is outlined in their job description, but also have a greater positive impact in the delivery and performance of learning. The principals of Lyme Park Prep did everything by the book and also felt it is their responsibility to go beyond the call of duty and create an ethical atmosphere.

4.2.2.3 The various ways that school leaders engage in to enhance an ethical culture

The next issue that was addressed in the study was how researched participants enhanced an ethical culture in the researched schools.

The following participants stated that:

Mr. Cape of Lyme Park Boys Prep:

> *Principals influence an ethical culture hugely. It is the leader that has the responsibility of setting the tone through his/her values and ethics. In this respective school, expectations are driven by the schools honour code and how the leaders live up to it. The basis of all ethical behaviour starts in the school chapel.*

Differently stated, Mrs. Mary of Lyme Park Girls Prep stated that:

> *The Principal leads decisively and creates opportunities for others to lead. She is very firm on trust. Trust is an important component to this school's ethical culture. The Principal does not take kindly to her trust being broken. The whole staff works together to create something meaningful. She represents the institution fully and completely.*

In a more practical manner, Miss. Hock of Lyme Park Girls Prep stated that:

She contributes through discussion during strategic planning sessions and suggests ways of implementation particularly regarding the small things such as children greeting adults with the view that small things matter.

Similarly, Miss. Ash of Lyme Park Boys Prep:

During staff meetings the principal will come down hard on us. Matters such as punctuality of teachers getting to class are often enforced. A constant reminder to be mindful about the language we use (things we say). A teacher was recently suspended because of how she spoke to a student.

In more detail, Mrs. Rect of Lyme Park Girls Prep:

As a head, I ensure that polices decided at council level are implemented. I have no problem at calling people out if they are out of line. Safety of the child is of paramount importance, from the checking of excursion busses to ensuring that no child is victimized through physical or emotional abuse. A strong focus on the school budget and ensuring that things are in line and that money is allocated appropriately and fairly to the all departments. Confidentiality with staff, students and parents is not compromised and this is important to build trust amongst the different stakeholders. The Internship programme is driven by fairness, dignity and respect by ensuring that interns are given what they need particularly a dignified work space. Regardless of your job title at the school, everyone is addressed by a surname basis and everyone is supplied with branded school gear. When students move schools, there is communication with the new school the student is moving to. We are mindful of advertising ghost posts, this is unethical. However, posts are advertised internally before they are advertised to the public.

Furthermore, Mr. Cape of Lyme Park Boys Prep:

I believe in having face to face conversations for serious matters as opposed to communicating via email. The things said and done play a role. Role modelling is critical as a leader. Appropriate behaviour even in places outside the work place is critical to maintain a respectable image. I strongly believe in developing a sense of ethical behavior and upholding it.

Similarly, Mrs. Mary of Lyme Park Girls Prep:

> *Role modeling behavior and integrity is critical. I aim to interact with people with respect and building healthy relationships. I am responsible for the budget and, I need to make sure that this is taken care of and not take the resources for granted. My dealing with the students is critical especially since I am responsible for discipline issues. I invest in open communication and willingness to find a solution with all stakeholders.*

Finally, Mr. John of Lyme Park Boys Prep:

> *I frequently engage with the staff and parents. It is critical that in your interactions with stakeholders that you exhibit ethics.*

Lyme Park places a strong dependence on polices and decisions that are taken are closely linked to their policies to ensure consistency and fairness. Matters that could potentially impact on the ethical culture of the school are detailed in the staff code of conduct for example dress code; Teacher are expected to conduct themselves in a professional manner at all times and to dress appropriately for whichever activity they are engaged in (Skills and Equity Committee, 2006). This makes it easier for Principals to be consistence and to maintain an ethical culture because the expectations are communicated clearly and the principal has a reference point. This definitely substantiates findings from the interviews data particularly with Mr. Cape who made it clear that as the head of the school he ensures that he implements policies decided upon at Council. Mrs. Rect also relies a lot on policy in running the school and points out that expectations of Lyme Park Girl Prep are driven by the schools honour code and how the leaders live up to it. The schools honours code amongst other things prescribes the values, ethics and conduct of all stakeholders.

It is clear from the majority of the participant's responses that school leadership plays a role in a multitude of ways in creating and enhancing an ethical culture in schools. This is done through role modelling behavior and displaying integrity in what they do. Secondly, school leadership plays a role of creating an ethical culture by leading decisively and creating opportunities for others with a huge focus on trust. Often, integrity was described as "what are you doing when no one is watching". According to Alof (2014) as well as data collected from the research participants, there is a close link between Ethical leadership and ethical culture. Alof (2014) suggests that ethical leadership influences the performance of the followers. Participants seem to admit that ethical school leadership has played a role in shaping and

guiding their behaviours. The researched school has featured in many publications for excellent achievements and performance and this could be aligned to one of Alofs' (2014) underlying processes of ethical leadership that the outcomes of ethical leadership are positively related to follower's organizational identity. A further discussion of Alofs underlying processes of ethical leadership will be discussed when looking at the significance and impact of leaders promoting an ethical culture in an organization. However, one can deduce that there is a strong correlation between the participant's responses and literature on how school leaders promote an ethical culture. Furthermore the educational philosophy of the researched school presented by the Principals which holds that students are encouraged to develop a set of values and a code of ethics that will enable them to make valued contributions to the world of the 21st century corroborate with the participants understanding of ethical culture and the role of leaders in promoting an ethical culture. It has therefore been established that the participants used various ways to promote an ethical culture in the researched schools. Starrat (2004) also presents practical ways that leaders promote ethical culture which also seem to correspond with the actions of Lyme Park Prep Principals. Educational leadership requires a moral commitment to high quality learning for all students, based on three particularly important ethical virtues: personal and professional authenticity, preventative and proactive responsibility and an affirming critical and enabling presence (Starrat, 2004).

4.2.3 The significance of school leadership in promoting an ethical culture

Another question asked in the study was in relation to the significance of school leadership in promoting an ethical culture in a school and its impact on the school and why the responsibility mainly falls on school leadership. The data generated through interviews and policy documents about the researched school suggest firstly, that ethical culture has a positive impact on the school and, that school leadership as discussed above has a significant role to play.

4.2.3.1 The impact of an ethical culture in a school

I believe that this research study would be incomplete without a discussion of the role or impact that an ethical culture has on a school. Drawing from the research participants' responses, it appears that an ethical culture exists in the researched schools. In conjunction with the research participants' responses, a discussion on the impact that ethical culture has on the organization

as well as the community at large follows. In response to how the ethical culture was perceived in the school, the research participants responded as follows:

Mr. John of Lyme Park Boys Prep:

> *The ethical culture of the school is sound. Leadership always looks up to the church which plays a fundamental role on the ethical culture of the school. The institution is a very welcoming institution and transcends a sense of belonging.*

Likewise, Mrs. Rect of Lyme Park Girls Prep:

> *The school has always been a space where people are encouraged to do the right thing. It's a space where there is a belief in justice. I've observed this in the 10 years I have been in this space. It's a space that requires and holds you to a very high standard. It's a space that is very explicit in its behaviors and culture. It's a space with high expectations.*

Stated slightly differently, Mr. John of Lyme Park Boys Prep indicated:

> *I do believe staff and students are at the center of our decision-making process. Some staff might possibly have the perception that decisions are reached unethically because decisions are made in the interest of the school and not the individual. There is a huge emphasis on the responsible use of resources. Decisions are taken and made with transparency. Decisions are done through consultation with other stakeholders. The nuts and bolts of those decisions however are taken at management level because people will always have different opinions and that wastes time.*

Similarly, Deputy Mrs. Mary of Lyme Park Girls Prep stated:

> *There is a strong attempt to be ethical. At no time are decisions made in the dark. At no time is a decision to be seen to be perfect. Even when wrong decisions are made, open meetings are held to clarify these mistakes and not to justify them. An example when the process of making a decision was unethical, the Head of school called the boys and the parents to communicate this openly and rectified it. This went a long way to promote what we call ethical leadership.*

Correspondingly, Miss. Hock of Lyme Park Girls Prep:

The people that work here are honest and transparent. Management lets you know what is expected of you. However, people's opinions are not taken into consideration especially during staff meetings. It is a Methodist school, so the child enrols knowing that they have to follow the religion of the school and therefore need to follow the Christian ethos of the school.

A different take, Mrs. Bree held that of Lyme Park Girls Prep:

The leadership programme caters for different personalities and different grades because the school identifies that needs vary according to the different grades and ages. There is a bigger values approach to learning in the higher grades because they have more experience. Education comes through leadership. Amongst the staff there is a good work ethic which is related to an ethical culture. There is a lot of support from management to ensure professional as well as personal growth.

In disapproval, Miss Ash of Lyme Park Boys Prep contested that:

There is an attempt for fairness in the school. I am however not convinced that we have reached the desired level of fairness. There is certainly evidence of decisions that are taken unfairly. Sometimes leadership means well but this comes across in a different way. A decision can be taken for the betterment of the individual but not the school. Some people get away with more than others and this applies to both staff and children alike. If management has a soft spot for an individual they tend to be less harsh on them. The intention to treat students fairly exists, but other students do get away with a lot more, behaviorally.

We cannot ignore the cracks presented by the above account and some discussion will be presented to further validate these below.

Lastly, Mr. Rethaya of Lyme Park Boys Prep said:

The ethical culture of the school is not bad. The boys accept one another. The black boys tend to stick together and the white boys stick together but this is generally because they are more comfortable with each other.

From the majority of the responses, one can deduce that the impact of ethical culture on the institution is quite positive. A few highlights from the participants' responses was that the institution was quite welcoming, one almost felt a sense of belonging. On a number of occasions it was communicated that people at the school were encouraged to do the right thing. When there was an expectation do the right thing, there was generally an outflow of positivity in the institution. There was also a belief in justice and one may interpret that to mean that wrongdoers were brought to order which further preserves an ethical culture at the school. One of the issues that prompted this research paper are the corruption scandals that are constantly occurring in the education fraternity. One of the leaders in this school confidently pointed out that there was a robust emphasis on the responsible use of resources. This could mean that ethical culture was enhanced because there was a huge expectation from staff to treat the schools resources with honesty and care. Transparency in decision-making helps promote an ethical culture as well. Where an ethical culture exists, leaders go out of their way to preserve it such as calling the whole school community to rectify a decision that was initially incorrectly taken. This act was a display to the entire community (stakeholders) that this institution embodies ethical behaviour, starting at the helm. The impact of an ethical culture is a focus on a values approach on students. Apart from favouritism and a lack of fairness as noted from one of the research participants, it was evident that the ethical culture had a rather positive impact on the school. According to literature, an ethical (organisational) culture is defined as those aspects and conventions of organisational behaviour that either encourage the organisation to operate in a sustainable way or deter it from doing so (Riivari et al, 2012). It is quite clear from the above positive accounts of ethical culture that the aspects and convention of organisational behaviour encourage the research school to operate in a sustainable way. Accordingly, the culture of the organisation has an effect on how the members of the organisation interact and work with each other and their external stakeholder groups (Riivari et al, 2012). This positive impact of ethical culture was prevalent in the researched school if one looks at how the school principal gathered all the stakeholders to rectify a decision that he had made erroneously. Unconnected to the research participants in this study, in a powerful statement, Dr Judy Dlamini during an Allan Gray webinar that I attended, ethical leaders are not governed by laws and rules to be ethical but rather by their ethical values because laws and rules are and can be broken (Allan Gray Orbis Foundation webinar, 2020). This statement ties in with Riivari, et al who also similarly states that the processes and procedures of organisation members influenced by an ethical culture were a more powerful factor than official rules in directing the operation of the organisation (2012). This researched school boasts a very comprehensive code of

conduct for both students and teachers such as the robust emphasis that staff are required to uphold and further the mission, values and strategic intent of the school and at all times protect its interests and good reputation (Staff Code of conduct, 2007). The code of conduct further implies that the policy is not mutually exclusive of other policies or practices such as the SACE code of conduct as well as other internal departmental policies (Staff Code of conduct, 2007). I therefore conclude with Kaptein's (2008) statement that the integrity of an organisation can be determined by the extent to which the culture of the organisation stimulates its members to act ethically and prevents them from acting unethically. With regards to the impact of ethical culture in this research school, the former holds true.

4.2.3.2 Comparison of ethical cultures at the two different schools

One of the questions that the research participants were asked was their experiences of ethical culture in their previous schools and this was solely to done with the intention of drawing on past their past experiences for an exhaustive comparison. In addressing this question I sought to understand and point out the discrepancy (if any) of ethical culture experienced in this school. This would further demonstrate the impact of ethical culture in the researched schools and perhaps the role leadership played in enhancing that ethical culture. In an attempt to do a comparison of ethical cultures I elicited the views of my research participants on ethical culture and compared these to both schools.

Mrs. Mary of Lyme Park Girls Prep stated:

> *Ethical culture observed in the current school is not different to that of my previous school. I questioned the leadership behaviour and not necessarily ethics in my previous school. Both schools are based on a framework and backbone of a Christian ethos. I left my school because opportunity presented itself not because of ethics. In my previous school, I didn't respect my leader because of his abuse of power and his inability to lead and make decisions in the best interests of the school.*

Likewise, Mr. John of Lyme Park Boys Prep indicated:

> *There appears to be more emphasis given here on ethics because it is a religious school. I do question appearances versus substance at times. The previous school was ethical but not at face value. There was a clear emphasis and*

guideline between morality and religion, this did not necessarily translate to an ethical culture.

The common trend of religion was accounted for as well by Miss. Hock of Lyme Park Girls Prep stated:

> *The ethical culture observable in this school is the same as the one observed in the previous school. The difference is on the emphasis of religion. In this school religion influences the culture of the school, honour God, honour others and honour self.*

Furthermore, Mrs. Bree of Lyme Park Girls Prep:

> *It was a predominantly Islamic school, and this influenced the culture. For example, the 911 bombing was justified by the school holding that the Americans had it coming. One was forced to respect the culture however, a very respectful community, always looking at doing the right thing. On the same token in this current school one has to attend chapel and it's not because Christianity is imposed on you but it is a matter of furthering and instilling discipline. For example, you may choose not to sing or partake in the activities that happen in chapel but attendance is compulsory. Different religions are welcomed which is the fundamental difference between the schools.*

In contrast, Miss. Ash of Lyme Park Boys Prep held that:

> *There was an element of racism in the previous school. There were always dynamics between the black and white children. Children at the school were predominantly black. In the current institution there is a culture of racial comments that may be unintentionally expressed. My perception is that white and black interns are also treated differently.*

Investigating the role of school leadership in creating an ethical culture of the previous schools is out of the scope of this study. What was of importance here was the comparison of the ethical culture between the researched school and the previous schools of the participants. The most common links mentioned pertained to the religious affiliation. The following statement by Mr. John of Lyme Park Boys Prep is authentic and requires further explanation,

There appears to be more emphasis given here on ethics because it is a religious school. I question appearance versus substance at times. The previous school was ethical but not at face value. There was a clear emphasis and guideline between morality and religion, this did not necessarily translate to an ethical culture.

Perhaps before I continue it must be made clear once again that the mention and discussion of "previous schools" is merely an attempt to draw on the experiences of the participants' prior knowledge of ethical culture thus improving the argument presented. Religion does not necessarily translate to an ethical culture and this was a mistake that was easy to make. The previous school had an ethical culture but it was not as obvious in comparison to the Deputy Principals current school because there was no religious affiliation there. With that said, the existence of an ethical culture went beyond whether the school has a religious affiliation or not. It is evident from the responses of the participants that the researched school has a strong religious association but I must however, stress and highlight that this religious association need not be confused with the presence of ethical culture.

According to Hartog (2015), unethical leadership includes, abuse of power, petty tyranny, undermining and intimidation of subordinates, belittling and bullying and, leadership behaviour that encourages unethical follower behaviour. One of the participants stated that they questioned the leadership and not the ethics of their previous school suggests that the two notions were independent of each other. This was a crucial point for this research study because it negated the premise that ethical leadership enhances an ethical culture. The Principal further stipulated that he did not respect the leader because he was power hungry and failed to make decisions in the best interests of the school yet, the school had an ethical culture. This then further refutes the role of school leadership in enhancing an ethical culture. This critical revelation must be remarked on in the conclusion of this study.

4.2.3.3 The effect on transformation and ethical behaviour on a school that has an ethical culture

Another question asked in the study related to the effects of ethical leadership on a school culture. It was critical to draw a distinction between the impact and effects of an ethical culture before I continue with this discussion. In my understanding and objective for this study, impact as mentioned above refers to the results that emanate by virtue of the school having an ethical

culture. A discussion on the effects of ethical culture refers to what happens to the school as a result of it having an ethical culture and/or a transformation which is a result of the school supposedly having an ethical culture.

Mrs. Rect of Lyme Park Girls Prep said:

> *We are fortunate to have a competent Human Resource department. It focusses on Gender equality i.e. males and females are paid equally. Boys' schools are historically for male teachers. Contracts and labour practices are ethical and the law is never broken. The institution is direct about transformation. Black Economic Policies (BEE) are intact. The school strives for fairness and good working conditions. Transparency is an important element at the school. Parent Teacher Association is also active at the school and looks at fairness and transparency. There is a Council in place which ensures fairness.*

The findings indicated that governance policy has been re-written to avoid a monopoly. Spouses were allowed to work in the same institution, but there were polices in place to ensure that a spouse did not report to a spouse. This also ensures fairness in the appraisal system.

Likewise, Mr. Cape of Lyme Park Boys Prep said:

> *The same ethical culture still exists today. There is always an expectation to build on that culture. As an institution we can't do a U-turn. The school has dealt with people that have been unethical by terminating their contracts. The school has taken a hard stance on unethical behaviour. You simply cannot be a good teacher in the classroom if you are unethical.*

On the same path, Miss. Ash of Lyme Park Boys Prep believes,

> *There is fairness in the school and always an intention to do things in the best interest of the children.*

In agreement, Mrs. Bree of Lyme Park Girls Prep said,

> *There is a good work ethic amongst the staff which a direct correlation to the ethical culture of the school. In addition, leadership ensures that we continue to grow as a staff.*

Likewise Mrs. Mary of Lyme Park Girls Prep states that,

Decision are always taken in the interest of the school. There is always transparency and consultation when decisions are taken. There is a huge drive on the responsible management of resources.

The reputation of the researched school has always been known to be publicly good and one may argue that this was attributable to the ethical culture promoted in the school. The account from the school leadership as well as the other research participants point to the notion that the school has always had and has maintained an ethical culture. As one of the participants pointed out, it has always been a space where people are encouraged to do the right thing. There is always an attempt to make fair and just decisions, things are never done in the dark. These two verbatim quotes above encapsulate the kind of culture that exists in the school. Furthermore, the focus on a Christian ethos helps to encourage an ethical culture in the school. The Honour code document which encapsulates a daily focus on values and Christian beliefs plays a significant role in inculcating good morals in this school. Although literature often attempts to distinguish between ethics and morality, Ciulla (2003) suggests that the two terms are in fact the same and she uses them interchangeably. Ethics is concerned with the virtue or rules of conduct, ethical praise or blame, habits of life, custom and manners. And, similarly morality is defined as pertaining to morality and the science of morals, the moral principles by which a person is guided. A snippet from the schools educational philosophy holds that the principles of servant leadership are the tools used to demonstrate values embedded in the honour code mentioned earlier.

These accounts are evidence that ethical culture has an effect on almost all the segments of the school. From Black economic policies that are in place to ensure transformation and diversity; fairness in that spouses don't report to each other which could be construed as unfair treatment or favouritism and the stance approach that a teacher cannot be a good teacher if they are unethical. Having and maintaining an ethical culture at a school really has great effects for the organisation and its people. Furthermore accounts that support this premise is that there is a belief at the school that all the students will lead at some stage in their lives and it is therefore the schools philosophy to give every girl the opportunity to do so whilst at school (School code of conduct policy, 2020). This was learnt through practise based on the principles of servant leadership (School policy, 2020). It is a lifelong, continuous process of learning, affirming and demonstrating values that are embedded in the Saints Honour Code: Honour God, Honour Others, Honour Self (School policy, 2020). The school creates opportunities for all students to lead their families, school and community through service (School policy, 2020). There is a

focus of teaching leadership qualities formally through the curriculum and informally through all activities, allowing the students to understand and further develop themselves (School policy, 2020). The Grade 7 students advance their skills through weekly leadership lessons, the rotation of committees and duties and the mentoring relationship with their Grade 3 buddies (School policy, 2020). Through this programme, they raise confident leaders who know themselves, can be themselves and make their contribution (School policy, 2020). As mentioned earlier the effects of ethical culture are experienced at each and every segment of the school including, and most importantly in the students in the school.

4.2.3.4 The importance of school leadership in promoting ethical culture

It is crucial that we explore the importance of school leadership in promoting an ethical culture particularly because this research study is looking at the role leadership plays in enhancing an ethical culture. Here we look more closely at the leaders influence on the followers to promote an ethical culture.

In this regard, Mrs. Bree of Lyme Park Girls Prep said:

> *I would like to believe that I promote an ethical culture by being honest with my students. I treat my students with respect and love. With my subject Economic Management Sciences, I promote a culture of saving because I understand that not everyone has the privilege to afford to go on holiday.*

Likewise, Miss. Hock of Lyme Park Girls Prep said:

> *I definitely promote an ethical culture by firstly practicing what I preach. If you show the students respect and behave as a role model it is easier for them to learn ethical behaviors.*

By the same token, Mr. Rethaya of Lyme Park Boys Prep said:

> *Yes, I promote an ethical culture. I strongly believe that everyone has a part to play in the promotion of an ethical culture. This need not only happen in the classroom but between colleagues as well.*

Similarly, Miss. Ash said of Lyme Park Boys Prep:

Yes, I am very much a promoter of ethical culture. This is probably the biggest and most important responsibility that every teacher is given and needs to maintain. We do this by simple everyday practices such as not shouting out during class sessions, respecting others, enforcing manners in the classroom, avoiding interrupting others, not pushing ahead in queues and so forth.

The above quotations seem congruent with Alof (2014) who proposes that ethical leaders influence the follower's self-efficacy because they are perceived as role models and help realize the follower's full potential during their work (Alof, 2014). The argument I therefore put forth is that followers are more susceptible to being influenced by school leaders by virtue of their leadership authority which, is why I argue that the responsibility mainly lies with the school leadership to set the tone for the enhancing of an ethical culture. In other words, when the school leader (begins to) promote(s) an ethical culture, this has a ripple effect on the other stakeholders (in this case, teachers) to promote an ethical culture in their unique spaces. A discussion has been presented earlier in this research study on how the responsibility and obligation of enhancing an ethical culture falls on school leadership and secondly, the various ways that school leaders promote an ethical culture. We now discuss the ripple effect the leader's enhancement of ethical culture has on other stakeholders particularly, teachers. The following responses from the research participants highlights how teachers promote an ethical culture in their distinctive spaces with the supposition that they have been influenced by school leadership.

In addition, viewed from Multiple Ethical Paradigm of Shapiro and Stefkovich (2013), the researched school seemed to have a watertight code of conduct, one which they were even confident to post publicly. It was relevant because it is updated very often in accordance to current trends and societal norms and expectations. The leaders of the schools depended heavily on school policies in their leadership,

Mrs. Rect of Lyme Park Girls Prep said:

We are very fortunate to have an HR department on site who have strong policies that we can apply when making decisions. Examples include discrepancies in salaries for different genders. BEE policies are also intact which guides us when making critical decisions. Council is also hands on with policies to ensure fairness in appraisal systems.

From this account it is evident that the school leaders in this research study were reliant on good existing policies to make decisions, policies drafted with the intention of promoting ethics. It is important to remember that the mere existence of polices is ineffective if they are not implemented.

The ethic of critique also draws us to analyze and evaluate and, not to merely accept things as they are. I therefore question the monastic school notion as well as the entrenched (singly) religious belief of the school.

Mrs. Bree of Lyme Park Girls Prep held that:

> *The school is a Methodist school and children need to adopt the practices of this religion such as go to chapel twice a week and sit through the services, because when they apply and enroll at the school they do so knowingly.*

One can argue that this was potentially and could be mistakenly construed as such because children are required to practice a religion and this also undermines and ignores what their faith and religious beliefs are. This stance however, has to be viewed parallel with the fact that parents are made aware of the religious practices when they apply at the school and more so, although it is compulsory for children to attend the Methodist services they are not compelled to partake in the specific Methodist practices such as the reciting of prayers, singing of hymns and receiving the holy communion.

This is supported by Miss. Hock of Lyme Park Girls Prep:

> *The compulsory attendance at chapel is seen more as a measure to instil discipline over the enforcement of Christianity. Students have the option not to sing at Chapel and the school is very clear about welcoming other religions.*

Similarly, the argument was strengthened by Mrs. Ash of Lyme Park Boys Prep:

> *Chapel services are a good foundation for the students to be exposed to integrity and learning the difference between right and wrong.*

It is clear that the compulsory attendance at chapel was seen more as a measure to instil discipline over Christianity. Students have the option not to sing at Chapel and the school was very clear about welcoming other religions. As a result the argument that the enforcement of a single religion at the school is unethical should fall.

The second critique related to the ethic of justice which looks at the discussion around the ethical and/or unethical nature of monastic schools did not come up in this discussion and will therefore be set aside in this research study.

The ethic of care was probably the most evident in this research school when determining the ethical culture of the researched school. A few accounts from the research participants support this notion.

Mrs. Rect of Lyme Park Girls Prep stated that:

> *The safety of the child is of paramount importance. We check busses thoroughly before children climb on them to go to their fixtures or excursions. Furthermore, when a student moves to another school, we communicate with the new school.*

This was evidence that the school genuinely cared about the wellbeing of the students even when the child is no longer a statistic of their enrolment or money generator of the school.

Similarly, Mr. John of Lyme Park Boys Prep stated that:

> *The Christian faith that drives the school allows us to make decisions on the best interest of the individuals. Fairness; honesty and integrity play a critical role in making ethical decisions. We are very careful about making decisions that are harmful to any stakeholder.*

Furthermore, Mrs. Bree of Lyme Park Girls Prep said:

> *The staff and girls are at the center of our decision making process. Having said that, decisions are always in the best interests of the school, however, consultation with relevant stakeholders is always an important prior step.*

Ominously, decisions made in the interest of the institution could sometimes yield casualties but when consultation was part of the process, the risk of making decisions at the expense of people is minimized. Something worth mentioning was that when both schools were compared there appears to have been very little account about the ethic of care in the boys' school. Perhaps, a tougher stance was taken on the boys' side in comparison to the girls' side where there is a huge focus on emotions.

The last lens (perspective) according to Shapiro and Stefkovich (2013) is the ethic of the profession. One of the reasons I have selected to do research in the chosen school was because of its supposedly outstanding reputation. Loosely, its reputation according to the public, was

owed to the schools professionalism. One has to dig deeper in this study to explore this and the ethic of the profession could assist greatly. "An education leader promotes the success of every student by acting with integrity, fairness and in an ethical manner" (Shapiro & Stefkovich, 2013). The ethic of profession is of utmost importance and this is captured in this statement, the professional code of ethics serves as guideposts and aspirations for a field, offering statements about its appearance and character (Shapiro & Stefkovich, 2013). I am of the view that professionalism is largely dependent on appearances e.g. the dress code of the teachers; how the children conduct and carry themselves. Researching how this school has earned the title of being professional will be of outmost interest and intrigue.

In agreement Mr. Cape of Lyme Park Boys Prep said:

> *It's an institution that upholds a high standard.*

Similarly,

Mrs. Rect of Lyme Park of Girls Prep stated that:

> *The image of the school relies on how one shows up and behaves as well as interacts with members of the public. It's also constantly being looked at as a role model.*

In addition to the above it was quoted earlier on in this research study by one of the school leaders that it is important that you conduct yourself in a respectable and dignified manner even when you in public to maintain your reputation.

Mrs. Rect's response captures the notion that the researched school has a sterling reputation by holding that:

> *The researched school is apparently well respected by other schools. It is held in high regard by both the employees and people outside the school.*

Furthermore, Miss. Hock (Lyme Park Girls Prep) brings in the notion of professionalism by holding that,

> *Everyone has a part to play at the school not just in the classroom but also amongst colleagues.*

This speaks to the notion that the expectation is not just to conduct yourself in a professional manner only in the classroom but amongst your colleagues and this speaks loudly to the ethic of profession Shapiro & Stefkovich, 2013.

To conclude this theme, Mr. Rethaya, made a valid point when he mentioned the following:

> *During staff meetings the Headmaster will come down hard on them regarding professionalism such as punctuality and getting to class on time. An example was even made recently where a teacher was suspended for conducting herself unprofessionally by using inappropriate language to a child.*

I conclude that it is the following repetitive behaviours by the leader of constantly reminding the staff of the expected professional behaviours and acting on unprofessional and undesired behaviour that keep the school's reputation on a spiralling high.

It is clear from the above accounts that all the research participants are inspired to contribute to the ethical culture of the organization. Furthermore, it is also clear that the Principals of Lyme Park Prep understand the significance of their role to promote and maintain an ethical culture. Tyler et al (2014) hold that being a school principal is no longer just about being a school manager on site, budget maintenance, scheduling student discipline but it is also about having a vision for the school that determines the direction of the school. The actions of the principals at Lyme Park are parallel to this insight by Tyler et al. Due to the existence of an ethical culture in the school there seems to be a desire from other stakeholders to promote ethics and thus further enhancing an ethical culture at the school and this talks to impact. In conclusion, my premise is that if school leadership promotes an ethical culture, the rest of the staff body is likely to follow the leader's example and be inspired to enhance an ethical culture in the organization.

4.2.4 Challenges in enhancing an ethical culture

This research study thus far has presented a whole range of positive aspects that result from an ethical culture in a school. It has also presented how the researched schools placed a strong focus on maintaining an ethical culture. More importantly, it has also presented a convincing premise and debate that school leadership is indeed responsible for enhancing an ethical culture. Whether or not this is the case, is a debate that will be settled in the conclusion of this

research study. The fundamental and pertinent point of discussion now are the challenges that school leaders experience in attempting to enhance an ethical culture and the management thereof. In attempting to address the challenges, the research participants were first asked, whether or not they liked the ethical culture of the school.

Fascinatingly, Miss. Mary of Lyme Park Girls Prep said:

> *At times the school adopts business practices as it relies on the popular notion amongst private schools, "bums on seats." This means that the more children enrolled or in a classroom the better the profit margin looks. There is a very vocal and at times entitled parent body who vocalizes matter that may be destructive to the ethical culture.*

Differently, Miss. Hock of Lyme Park Girls Prep said:

> *I do like the ethical culture of the school. The people that have the biggest influence is the Council which is equivalent to the Board. They influence the ethical culture through policies. The staff, students and ground staff also influence the ethical culture of the school.*

On a different token, Mrs. Bree of Lyme Park Girls Prep:

> *We do struggle to create an ethical culture because a lot of the things that should be done are not done yet. Parents are busy therefore they don't educate their children on certain values. The words "please" and "thank you" are no longer instilled at a young age. These are the foundations they miss and this affects the way they behave in school which ultimately affects the culture of the school.*

More practically, Miss. Ash of Lyme Park Boys Prep:

> *Management has some work to do. They do mean well. Staff need to rally together and initiate conversations about the things that make them unhappy as well as the changes they want to see. The responsibility also needs to come from staff to create a culture they want to see and experience. Establishing an ethical culture is a joint effort because everyone must come to the party in order for the institution to work.*

As a final point, Mr. Rethaya of Lyme Park Boys Prep said:

I do like the ethical culture of the school. The two weekly chapel services have a big impact. The expectation from stakeholders however, is that change will come from the Executive. The culture of the school has been negatively affected because the school now has sports events on a Sunday therefore not recognizing Sabbath.

The challenges that this school experiences were not unique to most schools that have a Board or Council, more commonly known as the School Governing Body in public schools. One of the participants mentioned that it was in fact a Council that has the biggest influence on the culture of the school. To put this statement into context, the principals of the schools don't have a seat at Council which means that certain decisions that affect the running of the school are made in their absence. The expectation however was that they needed to implement the decisions made at Council. The challenge I would like to highlight here is precisely that decisions made at Council might have a huge impact on how the school is run and perceived and this was undoubtedly a challenge for school leaders enhancing an ethical culture. According to the SA Schools Act 84 of 1996 Section 16(2), the SGB/Council stands in a position of trust towards the school. And, although this means that decisions taken at council level were usually in the best interest of the school, it was nonetheless decisions that were taken independently of the people on the ground. This ignored the notion of participatory leadership which was a style of leadership where all members of the organization work together to make decisions. The advantages of this style of leadership is that everyone in the organization feels like they own the ideas agreed upon which makes them feel part of the decision and therefore work hard to ensure its implementation. There was a fundamental absence of this if school leaders are omitted from a seat at Council level. To rectify this challenge, school leadership had to be given a seat on Council, it was a logical move. This challenge refutes the statement made by Starrat (2004) regarding the correlation of a school leader and the creation of an ethical culture. Educational leaders must be morally responsible not only in preventing and alleviating harm but also in a proactive sense of who the leader is, what the leader is responsible as, whom the leader is responsible to and what the leader is responsible for. So, in this case if the governance authority resides in the Council which excludes the Principals, it becomes quite difficult to put the responsibility on the principal to set the tone for ethical leadership let alone enhance it especially if it goes against his or her values and principles, and ignores his or her thoughts, observations and beliefs (Governance, 2020). Starrat (2004) summarizes this by

holding that, the values and ethical imperative of the principals underpins their vision for their school and shapes their behaviours in their daily lives.

Another challenge that many school leaders face particularly in the private sector is the involvement of parents which is twofold. Firstly, there is an overbearing involvement of the parents in terms of how the school is and should be run. Secondly, there is a lack of parental involvement at home in how the children are raised. Equal attention will be given in discussing both these points as they both present an equivalent challenge for leaders enhancing an ethical culture or any constructive culture for that matter in a school. The first challenge is the overbearing involvement of parents where they feel entitled to have a large say on how the leadership of the school ought to run the school because of the fees they pay. In this school the parents were paying on average R 140 000 per annum and with this they feel their voices must be heard without reservations. It was no secret that the private schooling sector had borrowed many business strategies because the profit margins at the end of the school year have become of paramount importance. The income is generated through the number of seats that are occupied in a classroom. This pressure has exacerbated the challenges presented here. If the principal is not stern, he is likely to bend over backwards to entertain the demands of overbearing parents. The consequences of this are dire because this allows room for parents to run the school which is firstly unethical in many fronts but secondly, it obscures the intended culture of the school and drives the school to enhance an undesired culture. This also undermines the authority of school leaders and jeopardizes their trust amongst their followers. Linda (2007) holds that, ethical leaders are in possession of moral intelligence. Moral intelligence refers or relates to a stage of moral development that recognizes rules and part of a social contract that elevates the social construct above the moral minimum of law. Moral intelligence paves the way for ethical leadership that engages in ethical conduct based on doing the right thing consistently and recognising one's moral responsibilities towards members of a community (Linda, 2007). When the leader fails to do the right thing by buckling down to the pressure of overbearing parents this compromises their moral intelligence which has a ripple effect on ethical conduct and ultimately the ethical culture of the school. The second challenge is the lack of parental support at home which affects the inculcation of values. The exorbitant school fees places a high demand on parents to work extra hours to afford it. The consequence of this is that parents are absent from their children's lives which is a reality and challenge that the school needs to cater for. Unfortunately, the most prevalent impact was that the values of

the students are not always aligned with that of the school as well as the other students in their vicinity which has a detrimental effect on the ethical culture of the school.

A more direct question posed to the research participants was what they feel were some of the challenges that affect the ethical culture in the school. Some of the responses were similar to the previous question and therefore a discussion might have been presented already for some of the responses.

Disappointingly, Mrs. Mary of Lyme Park Girls Prep said:

> *Vocal parent body which at times undermines business practice. The lack of family values e.g. parents smoking in public, lack of respect from parents towards teachers affects how students behave. Students take on a sensation of entitlement.*

Likewise, Mr. John of Lyme Park Boys Prep:

> *Governance. The governance structure can support or hamstring your ethical endeavours as a school leader. The type of relationship that you can form with the parent can present a challenge because their interests are short term. They can behave in an unethical manner to achieve short term gains while their children are part of the school and in the process disregard the long-term future of the school.*

On a different token, Mr. Rethaya of Lyme Park Boys Prep said:

> *Technology, sometimes the children are not honest about their use of social media. Ethical culture has a lot to do with honesty which is affected by the above. Sport, when it comes to losing, children need to remember that they need to respect the empire and the other players thus not blaming the loss on opponents.*

Alarmingly, Mrs. Bree of Lyme Park Girls Prep stated that:

> *Adherence to the code of conduct is dependent on the parents buy in and their support of the principal.*

It was worth discussing some of the challenges that have also arisen here. It appeared that parents played a critical role in shaping the culture of the school. I noted this with a lot of negativity because I am strongly opposed to parents being given so much autonomy on how

the school is run which ultimately impacts on the culture that is created or enhanced. This researched school seems to face a lot of parental challenges in their endeavor to create or promote an ethical culture. If the school was not strong in many of their other aspects of creating an ethical culture, such as a sturdy code of conduct this challenge relating to parents would've potentially devastated the constructive culture that we assume this school has built over the years. Schools need to be vigilant and take caution in how they handle parental immersion in the school. Subtle misbehaviors as the one mentioned by Deputy Principal A such as smoking in the car park as well as disrespect towards teachers in the presence of students could potentially be detrimental to the ethical culture of the school for various reasons. For example, if the school has put up visible no smoking signs in public areas but some parents continue to disregard these signs, this could influence the student body negatively. It could potentially jeopardize how students respect authority both in signs that they need to abide by as well as their teachers who they undermine and who are supposed to be deemed as an authority figure. In a school that was dependent on sponsors to afford the nice to haves, parents as observed by Deputy Principal B may strategically donate to the school to fulfil their own selfish needs and desires. A typical and common unethical example is when parents contribute to the school, donations or monetary gifts so that their child is distinguished for the purpose or intention of positions in a prefect body or sports team. This is a challenge that school leaders need to be cognizant of because of the obvious direct impact to ethics. It has been consistently and constantly pointed out throughout this research study that the school leaders are ethical and stern and I propose that it is for this reason that the ethical culture of this school has been able to withstand these challenges.

4.3 Chapter summary

In this chapter I have presented and discussed data that was generated from the participants through semi-structured interviews and documents reviews. An analysis of the data was thematically presented linking it to the main question and the three sub questions underpinning this research study. The exploration of the participants' conceptualizations of the role school leadership should be playing in enhancing (an) ethical culture in schools was discussed in conjunction with the literature as well as the theoretical framework that underpins this study. It was found from the generated data collected that the participants seemed to have a fair understanding of ethical culture although the intensity of their understanding was expectedly

less than that found in literature that was reviewed. Having noted that their understanding was sufficient to present a compelling analysis of data, I was able to effectively explore the other themes for this research. There was however, conflict with regards to the leader's responsibility in promoting or creating an ethical culture in the schools amongst the research participants. The participants seem to think that the responsibility needs to be shared whilst literature is of the view that leaders need to take the lead in promoting or creating an ethical culture. This presented an interesting point of discussion. This chapter also presented a list of challenges that school leaders face when attempting to promote an ethical culture. School policies as well as data collected from research participants supports the overarching notion that parents could potentially become the prevalent threat in the enhancement of an ethical culture in a school.

The next chapter concluded study by providing a summary of the entire study, the derived conclusions, recommendations and implications for further research study.

CHAPTER FIVE

STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The previous chapter presented and analysed data that were generated through semi structured interviews and documents reviewed. The findings were analysed in terms of critical questions presented in Chapter One but also the literature reviewed and theoretical framework presented in Chapter Two. This chapter commences by presenting the summary of all chapters of the study. It then presents the conclusions drawn from the findings presented in Chapter Four. The chapter concludes with the recommendations of the study which are informed by the findings and finally, the implications for further research are made.

5.2 Study summary

Chapter One introduced the study and captured the importance of ethical leadership by highlighting the scandals that are taking place in educational institutions around the country (Cloete, 2013). Unethical leadership and conduct negatively impacts the progress made in education and the country. The motivation for the study, the study objectives and key research questions, the clarification of key concepts used in the study, the delimitations of the study and organisation of the entire study were also presented.

In Chapter Two the journey began by exploring the already existing scholarly works that were pertinent to the study from other researchers. To start off with, it was critical to look at ethical school leadership from three perspectives i.e. internationally, continentally as well as nationally. This presented an opportunity to compare and contrast the different contexts before a focus on the local context. The discussion of the link between ethical leadership and ethical culture was an important one because it pointed out the direct link between school leadership and ethical culture in a school. I felt it was important to explore the impact of ethical conduct in creating an ethical culture so that we could begin to comprehend that ethical leadership enhances and ethical culture. As pointed out by Alof (2014), followers of ethical leaders are more likely to reciprocate and to appreciate the ethical leader's characteristics and behaviours by improving their task performance. Whilst the objective of this study was to explore the role ethical leadership plays in enhancing an

ethical culture, a comparison of what constitutes ethical leadership and unethical leadership was of paramount importance. According to Brown and Mitchell (2010) unethical leadership are behaviours and decisions made by organisational leaders which are immoral and illegal. On the contrary, ethical leadership focusses on influential role models who shape attitude and behaviours in their originations. Finally, the chapter presented theoretical lens through which the findings of this study were analysed in Chapter Four. This lens was provided by Shapiro and Stefkovich (2013) called the Multiple Ethical Paradigms. Briefly, the theory provides four domains which are the ethic of justice, ethic of critique, ethic of care and the ethic of profession.

Chapter Three presented the discussion of the research design and methodology underpinning the study. Consequently, the following aspects of the research design and methodology were elucidated: the research paradigm, interpretivism, the research design, the research methodology qualitative in nature; stratified purposeful sampling and criterion sampling; data generation methods which included interviews and school policy documents; data analysis based on Creswell's Model of Data analysis, trustworthiness considerations: ethical issues and limitations of the study.

Chapter Four presented the discussion and analysis of the data. The key findings presented in this chapter were an understanding of ethical culture, the role of leadership in promoting ethical culture, the various ways that leaders can promote ethical culture including the critical finding that ethical culture is heavily reliant on an ethical leadership. Finally, the challenges that affluent schools such as Lyme Park could potentially face in their endeavours to promoting an ethical culture. Linked to this, forms of unethical behaviour within the education sector are vast and are not just related to fraud, stealing and misuse of funds.

Chapter Five provides the study summary of all the chapters presented in this study. The conclusions presented are namely; an understanding of ethical culture, the role of school leaders in promoting an ethical culture, the various ways that school leaders promote an ethical culture, the significance of school leadership in promoting an ethical culture and finally the challenges in promoting an ethical culture. A discussion of the four recommendations and finally the implications for further research.

5.3 Conclusions

After carefully considering all the findings, a list of five conclusions were drawn. The conclusions are an understanding of ethical culture, the role of school leaders in promoting an ethical culture, the various ways that school leaders promote an ethical culture, the significance of school leadership in promoting an ethical culture and finally, the challenges in enhancing an ethical culture.

5.3.1 An understanding of ethical culture

The diversity in demographics and years of experience of my research participants provided a variety of viewpoints. The first discussion was centred on the role of school leadership in promoting an ethical culture and for this to be done effectively I had to explore the research participants understanding of ethical culture. It was quite clear from the principals that they had a fairly enlightened understanding of ethical culture. They both centred their understanding of ethical culture on a set of moral behaviours such as living in the right way and constantly being a role model. Furthermore, ethical culture is defined as those aspects and conventions of organisational behaviour that encourage the organisation to operate in a sustainable way or can deter it from doing so (Riivari et al, 2012). It is clear that the participants were opting for behaviours that promote the former. The other research participants were in agreement that an ethical culture is created through a set of behaviours and an environment which promotes openness and honesty as well as open dialogue for all to make the right decisions. The research participants were in agreement that this is the kind of environment they were trying to create at Lyme Park. There responses corroborated with Hill and Zinsmeister (2011) who presented a few practical ways that promote ethical culture such as disciplinary competence, a decent level of subject knowledge and academic integrity and this speaks to the theoretical framework, ethic of profession. Lyme Park holds a respectable reputation because of its high standard of professionalism.

5.3.2. The role of school leaders in promoting an ethical culture

The discussion here was focused on who is responsible for enhancing an ethical culture in the school. According to Alof (2014) there is a close link between ethical leadership and ethical culture which suggests that ethical leadership influences the performance of

followers. The conclusion here is therefore, that leaders are largely responsible for promoting an ethical culture. Tyler et al (2014) hold that leaders are held in high esteem to be role models for all the stakeholders and most importantly the right or wrong decisions by these leaders could either shape the school positively or negatively. This statement is a measurement of the role of leaders' responsibility in shaping and promoting ethical culture. Furthermore, it appears that leaders have an obligation to promote the success of every student by acting with integrity, fairness and in an ethical manner (Shapiro & Stefkovich, 2013). There were contending responses on whose responsibility it is to shape an ethical culture, by the school principals. Mr. Cape was of the opinion that one person does not shape the culture of the school whereas Mrs. Reet believed that it is was the principals primary role and responsibility to architect and be the curator of school culture. The conclusion here was that as much as the enhancement of an ethical culture was the responsibility of all stakeholders, it was the leader that must lead the way by setting the tone that everybody should follow.

5.3.3 The various ways that school leaders promote an ethical culture

Once it was established that leaders set the tone the next discussion was around how leaders make this a reality. Practical ways suggested by the research participants was that principals lead decisively and create opportunities for others to lead; they contribute their views in strategic planning sessions; they apply the unpopular rules; they role model with integrity and that through their interaction with all stakeholders from children to the parent body, ethical behaviour is maintained. It is also important to point out that Ethical leadership is critical before we can anticipate ethical culture. Starrat (2004) holds that, educational leadership requires a moral commitment to high quality learning for all students, based on three particularly important ethical virtues: personal and professional authenticity, preventative and proactive responsibility and an affirming critical and enabling presence to all stakeholders. Leaders need to be firm, responsible and this is critical for them to successfully promote an ethical culture. In a school where parents are opinionated, vocal and entitled, the ethic of critique is most necessary (Shapiro & Stefkovich, 2013).

5.3.4 The significance of school leadership in promoting an ethical culture

For an institution to possess an ethical culture, the role of school leadership is critically important. Alof (2014) holds that ethical leaders influence the follower's self-efficacy because they are perceived as role models and help realize the follower's full potential. In this study it was clear that through the data generated, leadership had a very strong influence on the ethical behaviour of the rest of the staff body. Through the theoretical framework, Multiple Ethical Paradigm lens I can conclude that repetitive ethical behaviour by the leader constantly reminds the staff of the expected ethical behaviours. Leaders need to understand and accept that it is their role to set the tone for establishing an ethical culture. This is captured well by Tyler et al (2014) who hold that being a school principal is no longer just about being a school manager on site, budget maintenance, scheduling student discipline but it is also about having a vision for the school that determines the direction of the school and, vision and culture are interlinked. The ethic of care applies here because a focus on having a vision and establishing an ethical culture shows that the leader is concerned about the wellbeing of the stakeholders and the future of the school as opposed to just the day to day management of the school.

5.3.5 Challenges in enhancing an ethical culture

The positive effects of ethical culture and the role of leadership was discussed at great length. We now focus on the challenges of enhancing an ethical culture particularly at Lyme Park Boys Prep and Lyme Park Girls Prep. Some of the challenges that were pointed out was the strong influence of council. Important decisions are taken at board level where the principal's input is undermined to a certain extent. The lack of parental involvement in children's lives also makes it difficult to create an ethical culture because values are not being instilled at home. On the contrary, the over involvement of parents also creates a huge barrier to the enhancement of an ethical culture in a variety of ways. The overbearing involvement of parents potentially dictates how the school ought to be run. The exorbitant fees at Lyme Park Prep elicits a feeling of entitlement amongst the parents making them feel they can make unrealistic demands which ultimately undermines the authority of the Principals and potentially jeopardizes the ethical culture of the school. It is here that leaders need to be strong and Linda (2007) captures it well by holding that moral intelligence paves the way for ethical leadership that engages in ethical conduct based on doing the right thing

consistently and recognising one's moral responsibilities towards members of a community. It is here that a balance of the ethic of care and ethic of critique apply. The leader needs to care about what the parents have to say because they come from a place of care for their children but the leader also needs to analyse and evaluate what the parents are saying and not merely accept things as things as they are. The leader needs to remain stern and firm and not buckle down to the pressure of overbearing parents. The parent body also behaves unethically at times in the way they communicate with teachers and breaks rules or laws such as smoking in an open public area at the school with complete disregard for other members of the community. Parents seem to be a major challenge in the promotion of ethical culture at Lyme Park Prep.

5.4 Recommendations

Based on the conclusions presented above, the following recommendations are made:

5.4.1 Recommendation One

The challenges that educational institutions are facing due to unethical conduct were alarming. As much as the participants had a fairly decent understanding of ethical culture there was a sense of ignorance on how to practically apply this in their daily jobs. The recommendation here is that the schools and their leaders need to start having conversations with staff about ethical culture so that they can gain a better and more practical understanding. It was clear during the data generation stage that the discussion around ethics was a foreign and infrequent topic to most of the participants. If there has to be an eradication of unethical behaviour in the education fraternity, conversations about ethics should start becoming more frequent. According to the research participants, ethical culture is created through a set of behaviours that people in a working environment want to live by and setting an environment that promotes openness and fairness. I further recommend that this needs to be unpacked in Lyme Park so that the teachers have a practical reference point of how to promote an ethical culture. Furthermore, teachers and all other stakeholders need to understand that they are also responsible for creating and maintaining an ethical culture. They could be incentivised by being rewarded SACE points for attending workshops that are geared towards ethical behaviour and promoting an ethical culture.

5.4.2 Recommendation Two

There were many differences here on whether it was the leader's responsibility to enhance an ethical culture at school or not. The leader has to make it clear through his/her words and his/her actions what type of culture s/he wants in his/her school. If the leader is able to do this there will not be disputes on who enhances an ethical culture. When the leader demonstrates ethical leadership, the followers are bound to follow him/her and they will have no doubt on whose responsibility it is to set the tone and more importantly they will feel an urge to also take responsibility. Leaders need to start realising the influence of their leadership and acknowledge that they play a central and critical role in shaping the culture of the school and not hide behind the generalisation that it is everyone's job in the institution to set an ethical culture. Furthermore, they need to equip themselves with practical ways of enhancing an ethical culture such as leading decisively, contributing to the strategic planning sessions and firmly setting the tone and path to creating an environment that has an ethical culture. Once the leader has inspired and put the right channels in place, the stakeholders will carry out the ethical culture.

5.4.3 Recommendation Three

Leadership is pivotal for the creation of an ethical culture in any organisation. Furthermore, ethical leadership is even more crucial for that to be achieved successfully. There is a fundamental difference between ethical leadership and unethical leadership and this needs to be unpacked and constantly communicated to followers through workshops and conferences where leaders can be rewarded SACE points as an incentive to attend and participate. Ouma (2017) distinguishes between ethical and unethical leadership by holding that ethical leadership is composed of two basic elements i.e. leaders must act and make decisions in an ethical manner and secondly ethical leadership must be seen in the interaction of the leader and his/her followers. In contrast, unethical leadership brews from trivial unethical practices that are ignored over time and condoned by the leader (Ouma, 2017). Examples of such practices were captured by Ehrich et al (2015) and included, unfairness, unjustly behaviours and negative work attitudes. If leaders continue to fail to acknowledge the difference and behave unethically, they need to be taken to task.

5.4.4. Recommendation Four

There were a multitude of challenges that leaders in schools such as Lyme Park face in their efforts of enhancing an ethical culture. The first one is the immense influence of the Council in decision making. Principals are the leaders involved in the day to day running of schools therefore they need to be given a bigger voice at Council meetings especially "if the bucks stops with them." They work under contractual pressures where they are given an initial contract of five years to prove themselves. Surely this pressure should come with a higher level of autonomy to run the school. Excessive parental involvement becomes an increasingly daunting challenge for private schools like Lyme Park because parents feel entitled due to the exorbitant fees they pay. Principals need to be backed and protected by Council when having to deal with difficult parents. Another key recommendation is that Lyme Park should have a code of conduct in place for parents that will have to be acknowledged at the start of the year just like the children do theirs. This will promote ethical behaviour amongst parents.

5.5 Implications for further research

This was a very small study focused on one school and therefore the conclusions and recommendations made here could only be tailored to Lyme Park. The challenges faced by Lyme Park might not necessarily be faced by another private school or a government school for that matter. Lyme Park is also a Methodist school with a very strong Christianity and this was highlighted as a staunch advantage by many of the research participants in the promotion of an ethical culture in the school. However, some lessons can be drawn from this school and be used elsewhere. The study found out that leaders have a large role to play in the promotion of an ethical culture, something that leaders generally take for granted and undermine. Although there is a fair understanding of ethical culture amongst staff and leaders, there was some resistance from other staff about their role in enhancing an ethical culture. The majority of the research participants understand that they too have a role to play in enhancing an ethical culture but also feel that it is the leaders that must set the tone. This was a critical finding in this study. There are a number of challenges that leaders and schools face for promoting an ethical culture and the biggest challenge found in this study was ironically the parent body. The exorbitant fees paid at Lyme Park has the tendency to make parents feel entitled, and the general over involvement of parents at both Lyme Park

Boys Prep and Lyme Park Girls Prep causes issues and challenges. Finally, ethical culture in a school is highly dependent on an ethical leader, you cannot achieve one without the other. These findings are likely to have implications on other affluent schools and the recommendations presented here could help circumvent some of the implications for these other schools.

5.6 Chapter summary

This chapter brought everything together and encouraged one to reflect on the study and possible solutions to some of the challenges posited. More specifically the chapter summarised all four preceding chapters laying out the essential points discussed in those chapters. The conclusion went into more detail with a discussion of the main findings in the preceding chapter. The main findings were an understanding of ethical culture by the participants; the role of school leaders in promoting an ethical culture; the various ways that school leaders can promote an ethical culture; the significance of school leaders in promoting an ethical culture and lastly the challenges in enhancing an ethical culture. Recommendations were also put in place for Lyme Park preparatory which addressed the findings set out above. Lastly, the chapter was concluded by the implications for the study.

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Appendix 1: Ethical Clearance Certificate from Wits University

Wits School of Education

WITS UNIVERSITY

27 St Andrews Road, Parktown, Johannesburg, 2193 Private Bag 3, Wits 2050, South Africa. Tel: +27 11 717-3064 Fax: +27 11 717-3100 E-mail: enquiries@educ.wits.ac.za Website: www.wits.ac.za

18 April 2018

Student Number: 1258048

Protocol Number: 2018ECE005M

Dear Sicelo Bhengu

Application for Ethics Clearance: Master of Education

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

Exploring the role of school leadership in enhancing (an) ethical culture in a school in the Johannesburg East District, Gauteng.

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

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

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

All the best with your research project.

Yours sincerely,

MMaseka

Wits School of Education

011 717-3416

cc Supervisor – Dr Siphiwe Mthiyane

Appendix 2: Letter of request to conduct research

Unit 286 Birchwood Village
Cedar road
Broadacres, Chartwell
2055

[redacted]

05 March 2018

Dear Madam/Sir

Permission to conduct research at [redacted]

My name is Sicelo Bhengu (ID No. 8703315349085), a Masters student (Student no. 1258048) in the faculty of Education at the University of Witwatersrand. I am currently busy with my research project and my topic is, **the role of school leadership in enhancing an ethical culture.** My supervisor for this Research Project is Dr Sphiwe Mthiyane .

This letter serves as a request for the office of the Rector of [redacted] as the rightful and legal supervisor of [redacted] to grant me permission to conduct my research study at the school. [redacted] is the only school I will be conducting this research on. The research will be conducted during the second term and the final research project will be submitted on the 31st of October 2018.

To successfully conduct this research study, one research method will be used namely, semi structured interviews. I will need to interview a few participants in the school. Permission will also be requested from these individuals before they can partake in the interviews. The interviews will be 20-30 minutes long and will be conducted after school hours. The participants I am interested in interviewing is the Principal of the Girls Preparatory and the Boys Preparatory, one Deputy Principal from the Girls Preparatory and the Boys Preparatory and lastly two teachers from Girls Preparatory and Boys Preparatory. Detailed information letters will be presented to the participants beforehand so that they are fully aware of what they are agreeing to partake in. With this letter, I have also attached the letters that I will be presenting to the participants.

It must be emphasised that maximum confidentiality will be exercised and one of the ways this will be achieved is by not mentioning the name of the school nor the participants in the research report. Pseudonyms will be used throughout the report to protect the image and reputation of the school and its participants.

Declaration by the Researcher	
1. I declare that all statements made by myself in this letter and in the attachments of this letter are true and accurate.	
2. I accept the condition associated with the granting of approval to conduct research and undertake to abide by them.	
Signature: 	
Date: 04 March 2021	

Declaration by the Supervisor	
I declare that (Name of Researcher) _____	
1. Is enrolled at the institution/employed by the organisation to which the undersigned is attached.	
2. The semi structured interviews and observation schedule meet the criteria of: • Educational accountability; • Proper research design; • Sensitivity towards participants; • Correct content and terminology; • Acceptable grammar; • Absence of non-essential/ Superfluous items; • Ethical clearance	
Signature:	
Date:	

Yours sincerely,

Sicelo Bhengu.

Appendix 3: Consent forms from participants

Appendix 2

LETTER TO THE PRINCIPAL

Unit 286 Birchwood Village
Cedar road
Broadacres, Chartwell
2055

[redacted]

DATE: 20 September 2018

My name is Sicelo Bhengu. I am a Masters student in the School of Education at the University of the Witwatersrand. I am currently a teacher as well at Steyn City School.

I am doing research on the role of school leadership in enhancing an ethical culture in schools. I am trying to research to what extent principals and the leadership body of the school can enhance the ethical culture of the school. Through my readings and observations of schools, I have come to realize that an ethical culture in schools is critical. I am therefore hoping that my research will highlight to school principals the importance of creating and maintaining a positive ethical culture and more so for school leaders to give ethical culture more attention if they don't do so already.

My research involves simply interviewing a Principal of the school, the Deputy Principal of the school and lastly, two teachers from the school. Questions will be designed to extract information regarding the interviewee's perception of ethical culture. Each interview should be approximately 30 minutes for each participant. It must be highlighted that all data collected will use pseudonyms to maximize confidentiality.

The reason why I have chosen your school is because over the past year I have made some interesting observations which will contribute immensely to my research.

I am inviting your school to participate in this research.

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

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

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

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

Yours sincerely,

SIGNATURE

Sicelo Bhengu
286 Birchwood Village, Chartwell, Broadacres.
sicelo@dyc.co.za
073 067 67 26

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project:

I, [redacted] give my consent for the following:

Permission to review/collect documents/artifacts	**Circle one**
I agree that information/data generated can be used for this study only.	YES/NO
Permission to be interviewed	
I would like to be interviewed for this study.	YES/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	YES/NO

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotape
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign [redacted] Date 20/09/2018

LETTER TO THE PRINCIPAL

Unit 286 Birchwood Village
Cedar road
Broadacres, Chartwell
2055

[redacted]

DATE: 15 October 2018

My name is Sicelo Bhengu. I am a Masters student in the School of Education at the University of the Witwatersrand. I am currently a teacher as well at Steyn City School.

I am doing research on the role of school leadership in enhancing an ethical culture in schools. I am trying to research to what extent principals and the leadership body of the school can enhance the ethical culture of the school. Through my readings and observations of schools, I have come to realize that an ethical culture in schools is critical. I am therefore hoping that my research will highlight to school principals the importance of creating and maintaining a positive ethical culture and more so for school leaders to give ethical culture more attention if they don't do so already.

My research involves simply interviewing a Principal of the school, the Deputy Principal of the school and lastly, two teachers from the school. Questions will be designed to extract information regarding the interviewee's perception of ethical culture. Each interview should be approximately 30 minutes for each participant. It must be highlighted that all data collected will use pseudonyms to maximize confidentiality.

The reason why I have chosen your school is because over the past year I have made some interesting observations which will contribute immensely to my research.

I am inviting your school to participate in this research.

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

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

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

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

Yours sincerely,

SIGNATURE

Sicelo Bhengu
286 Birchwood Village, Chartwell, Broadacres.
sicelo@dyc.co.za
073 067 67 26

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project:

I, [redacted] give my consent for the following:

Permission to review/collect documents/artifacts

I agree that information/data generated can be used for this study only. **Circle one** YES/NO

Permission to be interviewed

I would like to be interviewed for this study. YES/NO

I know that I can stop the interview at any time and don't have to answer all the questions asked. YES/NO

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotape
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign [redacted] Date 12/05/18

LETTER TO THE DEPUTY PRINCIPAL

Unit 286 Birchwood Village
Cedar road
Broadacres, Chartwell
2055



DATE: 16 August 2018

My name is Sicelo Bhengu. I am a Masters student in the School of Education at the University of the Witwatersrand. I am currently a teacher as well at Steyn City School.

I am doing research on the role of school leadership in enhancing an ethical culture in schools. I am trying to research to what extent principals and the leadership body of the school can enhance the ethical culture of the school. Through my readings and observations of schools, I have come to realize that an ethical culture in schools is critical. I am therefore hoping that my research will highlight to school principals the importance of creating and maintaining a positive ethical culture and more so for school leaders to give ethical culture more attention if they don't do so already.

My research involves simply interviewing the Principal of the school, the Deputy Principal and lastly, two teachers from the school. Questions will be designed to extract information regarding the interviewee's perception of culture. Each interview should approximately be 20 minutes for each participant.

The reason why I have chosen your school is because over the past two years I have made some interesting observations which will contribute immensely to my research.

I am inviting your school to participate in this research.

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

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

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

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

Yours sincerely,

Sicelo Bhengu
286 Birchwood Village, Chartwell, Broadacres.
sicelo@dyc.co.za
073 067 67 26

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project: *Exploring the role of school leadership in enhancing an ethical culture in a school.*

I, [redacted] give my consent for the following:

	Circle one
Permission to review/collect documents/artifacts I agree that information/data generated can be used for this study only.	YES/NO
Permission to be interviewed I would like to be interviewed for this study.	YES/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	YES/NO

Informed Consent
I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotaped.
- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign: [redacted] Date: 16 Aug 2018

LETTER TO THE DEPUTY PRINCIPAL

Unit 286 Birchwood Village
Cedar road
Broadacres, Chartwell
2055

[redacted]

DATE: 19 September 2018

My name is Sicelo Bhengu. I am a Masters student in the School of Education at the University of the Witwatersrand. I am currently a teacher as well at Steyn City School.

I am doing research on the role of school leadership in enhancing an ethical culture in schools. I am trying to research to what extent principals and the leadership body of the school can enhance the ethical culture of the school. Through my readings and observations of schools, I have come to realize that an ethical culture in schools is critical. I am therefore hoping that my research will highlight to school principals the importance of creating and maintaining a positive ethical culture and more so for school leaders to give ethical culture more attention if they don't do so already.

My research involves simply interviewing the Principal of the school, the Deputy Principal and lastly, two teachers from the school. Questions will be designed to extract information regarding the interviewee's perception of culture. Each interview should approximately be 20 minutes for each participant.

The reason why I have chosen your school is because over the past two years I have made some interesting observations which will contribute immensely to my research.

I am inviting your school to participate in this research.

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

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

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

Yours sincerely,

SIGNATURE

Sicelo Bhengu
286 Birchwood Village, Chartwell, Broadacres.
sicelo@dyc.co.za
073 067 67 26

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project:

I, [redacted] give my consent for the following:

	Circle one
Permission to review/collect documents/artifacts	
I agree that information/data generated can be used for this study only.	(YES)/NO
Permission to be interviewed	
I would like to be interviewed for this study.	(YES)/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	(YES)/NO

Informed Consent

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- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign: [redacted] Date: 19/09/2018

LETTER TO THE TEACHER

Unit 286 Birchwood Village
Cedar road
Broadacres, Chartwell
2055

[redacted]

DATE: 15 August 2018

My name is Sicelo Bhengu. I am a Masters student in the School of Education at the University of the Witwatersrand. I am currently a teacher as well at Steyn City School.

I am doing research on the role of school leadership in enhancing an ethical culture in schools. I am trying to research to what extent principals and the leadership body of the school can enhance the ethical culture of the school. Through my readings and observations of schools, I have come to realize that an ethical culture in schools is critical. I am therefore hoping that my research will highlight to school principals the importance of creating and maintaining a positive ethical culture and more so for school leaders to give ethical culture more attention if they don't do so already.

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286 Birchwood Village, Chartwell, Broadacres.
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073 067 67 26

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called: *Exploring the role of school leadership in enhancing an ethical culture in a school.*

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Permission to review/collect documents/artifacts	**Circle one**
I agree that information/data generated can be used for this study only.	(YES)/NO
Permission to be interviewed	
I would like to be interviewed for this study.	(YES)/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	(YES)/NO

Informed Consent

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- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign: [redacted] Date: 15 August 2018

LETTER TO THE TEACHER

Unit 286 Birchwood Village
Cedar road
Broadacres, Chartwell
2055



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Sicelo Bhengu
286 Birchwood Village, Chartwell, Broadacres.
sicelo@dyc.co.za
073 067 67 26

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I, [redacted] give my consent for the following:

Permission to review/collect documents/artifacts

I agree that information/data generated can be used for this study only. **Circle one** (YES/NO)

Permission to be interviewed

I would like to be interviewed for this study. (YES/NO)

I know that I can stop the interview at any time and don't have to answer all the questions asked. (YES/NO)

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotaped
- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign: [redacted] Date: 15-08-2018

LETTER TO THE TEACHER

Unit 286 Birchwood Village
Cedar road
Broadacres, Chartwell
2055



DATE: 17 August 2018

My name is Sicelo Bhengu. I am a Masters student in the School of Education at the University of the Witwatersrand. I am currently a teacher as well at Steyn City School.

I am doing research on the role of school leadership in enhancing an ethical culture in schools. I am trying to research to what extent principals and the leadership body of the school can enhance the ethical culture of the school. Through my readings and observations of schools, I have come to realize that an ethical culture in schools is critical. I am therefore hoping that my research will highlight to school principals the importance of creating and maintaining a positive ethical culture and more so for school leaders to give ethical culture more attention if they don't do so already.

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

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Yours sincerely,

Sicelo Bhengu
286 Birchwood Village, Chartwell, Broadacres.
sicelo@dyc.co.za
073 067 67 26

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called:

I, [redacted] give my consent for the following:

Permission to review/collect documents/artifacts	**Circle one**
I agree that information/data generated can be used for this study only.	YES/NO
Permission to be interviewed	
I would like to be interviewed for this study.	YES/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	YES/NO

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotape
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign: [redacted] Date: 17 August 2018

LETTER TO THE TEACHER

Unit 286 Birchwood Village
Cedar road
Broadacres, Chartwell
2055

[redacted]

DATE: 01 October 2018

My name is Sicelo Bhengu. I am a Masters student in the School of Education at the University of the Witwatersrand. I am currently a teacher as well at Steyn City School.

I am doing research on the role of school leadership in enhancing an ethical culture in schools. I am trying to research to what extent principals and the leadership body of the school can enhance the ethical culture of the school. Through my readings and observations of schools, I have come to realize that an ethical culture in schools is critical. I am therefore hoping that my research will highlight to school principals the importance of creating and maintaining a positive ethical culture and more so for school leaders to give ethical culture more attention if they don't do so already.

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Yours sincerely,

SIGNATURE

Sicelo Bhengu
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sicelo@dyc.co.za
073 067 67 26

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I, [redacted] give my consent for the following:

	Circle one
Permission to review/collect documents/artifacts I agree that information/data generated can be used for this study only.	(YES)/NO
Permission to be interviewed I would like to be interviewed for this study.	(YES)/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	(YES)/NO

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotape
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign: [redacted] Date: 2018-10-01

Appendix 4: Research Instruments

INTERVIEW QUESTIONS TO THE PRINCIPAL
(Semi structured interview)

1. What is your general understanding of ethical culture?
2. What was your immediate observation of an ethical culture before you took over the reigns as the Principal in this school?
3. Do you think an ethical culture exists in this school today?
4. What do you think is the perception of an ethical culture by school leaders?
5. How do you think that school leaders influence an ethical culture?
6. In your opinion is it the obligation of only the principal to create or shape an ethical culture in a school? Why?
7. What is the role of leadership in shaping an ethical culture?
8. How do you personally contribute in shaping an ethical in this school?

INTERVIEW QUESTIONS TO THE DEPUTY PRINCIPAL
(Semi structured interview)

1. What is your general understanding of ethical culture?
2. What is your observation of an ethical culture in this school?
3. Is the ethical culture observable in this school different from the ethical culture you observed or experienced in your previous school? How?
4. Do you feel that Principals have the sole obligation of shaping an ethical culture? Elaborate.
5. To what extent does your current Principal contribute in shaping the ethical culture of the school?
6. As the Deputy Principal, do you feel you have a role in shaping the ethical culture of the school?
7. What other factors do you feel can affect the ethical culture in a school?

INTERVIEW QUESTION TO THE TEACHERS
(Semi structured interview)

1. What is your general understanding of ethical culture?
2. What is your observation of ethical culture in this school?
3. Is the ethical culture observable in this school different from the ethical culture you observed in your previous school? How?
4. Do you like the ethical culture of the school? Who do you feel has the biggest responsibility in changing the ethical culture of the school?
5. Do you feel that Principals have the sole obligation of creating or shaping ethical culture? Elaborate.
6. To what extent does your current Principal contribute in shaping the ethical culture of the school?
7. As a teacher, do you feel you have a role in shaping the ethical culture of the school?
8. What other factors do you feel can affect the shaping of ethical culture in a school?

Appendix 5: Turn-It-In Certificate

1258048:Masters_Study_Turn_it_in_submission.docx

ORIGINALITY REPORT

14%	12%	4%	10%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	researchspace.ukzn.ac.za Internet Source	1%
2	wiredspace.wits.ac.za Internet Source	1%
3	Submitted to Mancosa Student Paper	1%
4	Submitted to University of KwaZulu-Natal Student Paper	1%
5	hdl.handle.net Internet Source	<1%
6	docplayer.net Internet Source	<1%
7	link.springer.com Internet Source	<1%
8	tutorsonspot.com Internet Source	<1%
9	www.researchgate.net Internet Source	<1%