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UNIVERSITY OF THE
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FACULTY OF HUMANITIES

SCHOOL OF EDUCATION

MASTER OF EDUCATION

THE ROLE OF SCHOOL LEADERSHIP IN PROMOTING ETHICAL BEHAVIOUR IN TWO SCHOOLS IN EKURHULENI NORTH DISTRICT

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OCTOBER 2020

THE ROLE OF SCHOOL LEADERSHIP IN PROMOTING ETHICAL BEHAVIOUR IN TWO SCHOOLS IN EKURHULENI NORTH DISTRICT

BY

JOYCE CHANYANDURA

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

SUPERVISOR: DR S.E. MTHIYANE

Date submitted: October 2020

DECLARATION OF ORIGINALITY

I, Joyce Chanyandura, declare that this research report "**The role of ethical leadership in promoting ethical behaviour in two school in Ekurhuleni North District**" is my own work and abides by the following rules:

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Researcher: ---------- 2020/10/06

(Joyce Chanyandura) Date

ii

SUPERVISOR` S STATEMENT

I, Dr. S. E. Mthiyane, as the candidate`s Supervisor, agree to the submission of this research report.

---------- ---------- --------6 October 2020----------

Dr. S.E Mthiyane (Supervisor) Date

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

My God Almighty, for the gift of life and the gift of sound health; for giving me strength to walk through this milestone in my research studies.

Dr. S.E. Mthiyane in the Faculty of Humanities: Division of Educational Leadership and Policy Studies, who has been my supervisor. His patience, tacit and unshakable support, are worth mentioning at this crucial stage.

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The Senior Administrator of Hope Restoration College in my school, Cain Matloko, for facilitating with sponsorship letters for my registration, on each the three academic years.

DEDICATION

This research report is dedicated to:

My parents - my beloved father, the late Eric Muvezwa, who has laid a firm foundation in my growing personally, academically and professionally. Thank you dad for your last words to me before you left us, “After all my grandchildren have finished their studies, that`s when I will start school again because I also wish to study further”. These words have inspired me to pursue my Honours and Masters degrees. My beloved and caring mother, Jaina Muvezwa for her full support – she stood by my father to raise me and all my other siblings. She gave strong and unwavering support – she was a prayerful woman.

My beloved children, Shingayi, Ropafadzo, Jonathan and Joshua; my son and daughter-in law, Tinashe and Dineo for giving me full support and encouragement to pursue my studies. The completion of my studies is primarily because of your prayers and support. My daughter Ropafadzo has been my source of inspiration throughout my entire study – thank you daughter!

My husband, for your understanding and support - you wouldn`t mind being in the kitchen the whole week, and would sacrifice driving at night to fetch me from the office.

My sister Jersey Nyakala for her unwavering prayers and encouragement – she has been a pillar of strength, where I would draw from.

Ethical Clearance

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12 April 2018

Student Number: 1787077

Protocol Number: 2018ECE004M

Dear Joyce Chanyandura

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:

The role of school leadership in promoting ethical behaviour in two schools in Ekurhuleni North District

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,

Wits School of Education

011 717-3416

cc Supervisor – Dr Siphiwe Mthiyane

ACRONYMS USED IN THE REPORT

ACRONYM	FULL NAME
SACE	South African Council for Educators
SASA	South African Schools Act
HOD	Head of Department
ACE	Accelerated Christian Education
AEE	Accelerated Education Enterprises
SA	South Africa
ENCA	E News Central Africa
ENEWS	Electronic news
LCD	Leadership Continuous Development
PL1	Post Level 1
CPD	Continuous Professional Development
FIFA	Federation of International Football Association
AIDS	Acquired Immuno-deficiency Virus
BERA	British Educational Research Association
RESC	Regional Education Service Centre
SADTU	South African Democratic Teachers` Union
UKZN	University of Kwa-Zulu Natal
SGB	School Governing Body

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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

Globally, corruption seems to be rising revealing high levels of unethical conduct (Brown & Trevino, 2006), and Africa as a continent has produced many unethical leaders who have been materialistic and egocentric (Ciulla, Luizzi & Strijdom, 2012; Salawu, 2012; Sebudubudu & Bolthomilwe, 2012). This situation has resulted in social, political and economic instability mostly on the continent and this seems to be an obstacle towards reform (Salawu, 2012), and hence the countries continue to struggle, and South Africa being one of them. In addition to the above, the Corruption Perception Index (CPI) released in 2013 by Transparency International (TI) indicates above 70% of the 177 countries ranked, exhibiting increased levels of unethical conduct, including South Africa. This rise in unethical behaviour has caused the concept of ethical leadership and its effects on reducing unethical conduct to become the focus of research and discussions within South Africa and also internationally.

South Africa has a Code of Professional Ethics for Educators, which has its origins in the South African Council for Educators (SACE, 2000) and this Code defines what is expected regarding the educators' conduct in relation to the learners, parents, communities, other colleagues, the profession, the employer and the Council. The SACE Code of Professional Ethics for Educators also stipulates that teachers, through their conduct, should ensure that they do not bring the name of the teaching profession in to disrepute. The Code of Professional Ethics further lists fifteen educators' responsibilities towards the learners, and inter alia are respect toward the learners' dignity, beliefs and rights; acknowledging the uniqueness of individual learners, and ensuring the safety of learners. I subscribe to the professional ethics above, because, for example, an educator who dismisses learners very late from school causing them to arrive home when it is already dark, is not being considerate and puts the lives of learners at significant risk. The family must trust the educator since, in terms of the *in loco parentis principle,* teachers act in the place of parents when they are absent. Responsibilities towards the parents include, recognising parents as partners in education and refraining from offering a bribe to parents. From my experience as a teacher for the past nine years, bribing should be in the top five of unethical behaviours committed by school

principals in our schools. Furthermore, the parents need to trust the teacher who should serve the needs of the community (Shapiro & Stefkovich, 2016).

The educator must recognise and acknowledge the diverse cultures in the community which the school serves, and may not conduct him/herself in a manner that shows disrespect to its values, customs and norms (SACE, 2000). I hold that, it is unethical for a teacher to have an affair with a learner, since this shows disrespect of the community values and such act can take away trust of an educator by parents. Regarding colleagues, an educator must refrain from undermining their status and authority, and should promote gender equality and refrain from sexual harassment of colleagues and any form of humiliation or abuse. I therefore advance modelled ethical behaviour by all school leadership.

In the South African school context, numerous reports on learner sexual abuse, fraud or exam paper leakage have been reported. One example has been released by Corruption Watch (2013) divulging a school principal and Governing Board member in a Soweto school having benefitted from the school`s feeding scheme in the value of above hundred and seventy thousand rand. To the profession, (SACE, 2000) requires the educator to keep abreast of educational trends and developments, to accept the professional obligation towards the education and induction into the profession of new members of the teaching profession, to refrain from any contravention of the statutes and regulations of the Republic of South Africa relevant to the Code. SACE also requires educators to refrain from engaging in illegal activities, such as fraud and sexual abuse. I propose that school leadership and educators should act in the light for others to follow because they are supposed to know the laws, rules and regulations in the profession, people who are unprofessional must not lure them to do badly.

The Employment of Educators` Act (Republic of South Africa, 1998) lists down in one section, serious acts of misconduct of an educator that call for a dismissal. These include inter alia, theft, bribery, fraud, sexual assault on learners or other employees, and illegal possession of intoxicating, illegal or stupefying substances. The Act also lists in another section, less serious misconduct, such as failing to comply with or contravenes the Act or any statute, regulation or legal obligation relating to education and the employment relationship and absence from work without a valid reason or permission. All these are unethical behaviours, which pose complexities to the school leaders when making a decision.

The Labour Relations Act (Republic of South Africa, 1995) requires an educator to familiarise him/herself and his/her colleagues with the provisions of the Code, cooperate with and support

each other as colleagues and to exercise his/her professional duties. The Act also emphasises the educator` s responsibilities towards the learner, which includes, respect and protect for the learner. Effective leaders should act ethically and professionally in personal conduct, relationships with others, decision-making, stewardship of the school`s resources, and all aspects of school leadership (Shapiro & Stefkovich, 2016). My observation is that, most of our SA school leadership seem to lack the above attributes as proven by Corruption Watch reports. Legal issues also influence teachers` ethical practice, especially those relating to freedoms in the constitution (Pugach, 2006). The South African Constitution (Republic of South Africa, 1996), in Chapter 2 the "Bill of Rights" stipulates the rights of children but the South African Schools Act (Republic of South Africa , 1996) also legalises the public schools (through SGBs) to exercise authority and make decisions over such things as, language policy and admission age. Pugach (2006) also expresses personal ethics being in conflict with Professional ethics with issues arising between teachers as well as between teachers and students. My prayer is that leadership should have wisdom in dealing with all matters of conflict.

1.2 Problem Statement

There is evidence that some leaders are unethical and even toxic (Padilla, Hogan & Kaiser, 2007) and that ethical transgressions have been reported in some corporate scandals. In South Africa, such scandals include bribery, procurement corruption, employment corruption and abuse of power (Corruption Watch, 2014). "Corruption is a global battle and not one single country, anywhere in the world, is corruption-free" (Corruption Watch, 2015, p. 13). Underpinning this problem, are alarming statistics regarding the amount of unethical behaviours that occur within organisations (Mayer, Kuenzi & Greenbaum, 2010). According to Corruption Watch (2014), Gauteng ranks the highest with corruption rate. The report defines 'Corruption' as the abuse of public resources or public power for personal gain. Since 2012, Corruption Watch has received over 1 000 reports of corruption in schools, and most of them stemming from Gauteng, around Johannesburg, implicating principals as the number one culprits. The types of school corruption reported include financial mismanagement, maladministration, bribery and theft of goods, theft of funds, tender corruption and employment corruption. According to the Constitution of South Africa (Republic of South Africa, 1996), this is abuse of state or public property. I foresee a big challenge posed by the escalation of corruption in our schools. My opinion is that the problem requires an immediate antidote and only school leadership can come to rescue on this matter by being ethically sound.

Corruption in both the public and private sector has resulted in increased interest in ethics, according to Zhu, May and Avolio (2004), and Toor and Ofori (2009). In fact, the interest is a concern, because ethics seems to be deteriorating in South African schools as well (Swartz 2009). I strongly advance that acts of corruption impede growth in the organisation. On the nation`s news (ENCA) we hear so many cases about school immorality especially with sexual abuse, sexual harassment, rape, theft, bullying, fighting and drug abuse which are reflection of unethical behaviour.

In an effort to reduce the amount of unethical behaviours in organisations, scholars are increasingly interested in the role of leadership (Brown & Trevino, 2006; Davis & Rothstein, 2006; Grojean, Resick & Dickson, 2004; Walumbwa, Wu, & Orwa, 2008). Demirtas and Akdogan (2015) add that, specifically, through ethical leadership behaviour, managers can influence perceptions of ethical climate, which in turn will positively influence organisational members' turnover intention, and affective commitment. The earlier source (Myer, et al (2010) seem to emphasise creation of an ethical climate by managers first, followed by ethical behaviour, whilst the later source seem to emphasise an ethical behaviour that will contribute to an ethical climate, but both agree that school leaders have a role to play. Whilst I agree with both sources, my concern is not about the order, but the ultimate outcome – an ethical culture.

Effective leaders should act ethically and professionally in personal conduct, relationships with others, decision-making, stewardship of the school`s resources, and all aspects of school leadership, (Shapiro & Stefkovich, 2016). The question is, 'Should the principals of these two schools be ethically and professionally sound in personal conduct, could this help to promote ethical behaviour in the educators?' My study shall try to explore how ethical decision-making, integrity, fairness, stewardship or accountability by school leaders can promote ethical behaviour in teachers. My understanding from this source is that school principals can play a pivotal role in promoting ethical behaviour, if they can create a conducive climate in their schools. This might help to alleviate unethical behaviour among the teachers. I hope my study will help me to prove the argument that school leadership needs to play a role in promoting ethical behaviour in teachers.

1.3 Purpose and Rationale of the Study

Purpose and rationale serve to indicate how the researcher developed an interest in a particular topic and that he/she believes his/her research is worth conducting (Bak, 2004; Vithal & Jansen, 2010).

During my seven years of teaching in South African schools, my observations are that principals have a dilemma in dealing with issues affecting their decision-making when it comes to misconduct of educators and other members of staff. Most of these decisions tend to emanate because of the interpersonal relationships, which normally lower teacher morale, and negatively affect performance of these educators, and hence bringing little progress in the organisation. My school principal has compromised the teaching and learning in the organisation in order to maintain personal relationships. For instance, if a particular teacher has been allowed to dismiss before the formal school day ends, based on petty health reasons that are not supported by any medical documents. I consider it very unethical, and it portrays a very bad image of the school leadership. If the school leadership demonstrates prejudice of such a nature, teachers may be demoralised in performing their instructional role, resulting in the school failing to attain its instructional goal. Teachers and even some principals seem to overlook and choose not to adhere to most of the conducts prescribed in the SASA or the SACE. I have also noticed some teachers in my school exceeding their professional boundaries in their teacher-learner or teacher-parent relationships. Pugach (2006) `s advice is that, "When we talk about establishing relationships with students, we must understand that we are not talking about personal friendships" (Pugach, 2006, p. 368), and she refers to real dialoguing with learners and maintaining a trustworthy relationship with parents. Such kind of relationship seems to be lacking in our schools and I believe if ethical behaviour is promoted and demonstration by school leadership, for example the principal, the established relationship could improve. Principals and teachers need guidance in making ethical decisions that will not put the organisation in jeopardy.

Further, through informal discussions and reflections with some critical friends from schools around Kempton Park, similar experiences have been shared. Generally, they agree that principals are well known for corruption activities mostly involved in teacher promotion, recruitment processes, disciplinary actions and misdirecting organisations resources and funds. For most purchases done in the schools, the principal or an SGB member should be having some interests in the service providers preferred. The use of cell phones at work, sick leave, absences from duty or excuses from duty have become a complex dilemma for school principals to deal with and critical friends confirm these have not been ethically addressed and in most cases, partiality has been exercised. This sounds very unethical and a threat to the growth of the organisation. The above necessitates my study with the intention to uncover what and how the principals and administrators of these schools do to promote good behaviour that opposes the current situation. Furthermore, teacher-learner affairs, abuse of alcohol, possession of intoxicating or stupefying

substances, frequent absences from duty without valid reasons and fabricated deaths in the family, are some of the common unethical practices of principals and educators around Kempton Park, Ekurhuleni and Gauteng. I believe these are putting pressure on the running of the local district and department as such acts may impose great distrust on school leadership. According to ENCA news (ENCA, 2017), a Soweto female principal, failed to act when children in her school reported sexual abuse to her. This is unethical because the school leadership should be protecting the learners in her school, and parents should have trust in her. I see such school leaders losing respect and trust of their parent and school communities. Because of all the above-cited unethical practices that may negatively affect the growth of the organisation, and aggravate the dilemmas and complexities in the principal role of decision-making, I am strongly motivated to explore what the school leadership in the two schools are doing differently. Therefore, the purpose of this study is to investigate what school leadership in these two schools is doing that can promote ethical behaviour in their teachers.

Since the significance of any study is usually articulated in terms of its contribution to improving practice, informing policy or enriching the knowledge base on the topic or issue being investigated (Paltridge & Starfield, 2007), it is wise and necessary to start with existing research when exploring social phenomena (Kuckartz, 2014). Brown, Trevino and Harrison (2005); Piccolo, Greenbaum, Den Hartog and Folger (2010); Walumbwa et al. (2008) in press and Walumbwa and Schaubroeck (2009) concur that a considerable amount of research on ethical leadership is emerging. On the other hand, there seems a dearth of research examining the underlying mechanism to explain the relationship between ethical leadership and employee unethical behaviour (Brown & Trevino, 2006). I therefore see the need to get deeper into the topic of ethical leadership by trying to explore how school leadership can promote ethical behaviour in teachers. Results of my study could also assist in determining whether there is a link between school leadership ethical behaviour and educators` behaviour in the same school. Corruption Watch Reports (2012; 2013; 2014 & 2015) have identified numerous cases of corruption in schools mostly involving principals. If findings prove a relationship between leadership behaviour and ethical behaviour of followers, it therefore follows that ethical behaviour can be promoted. I believe if the school leaders succeed in promoting ethical behaviour in their teachers, the outcome is likely to solve the problem of escalating corruption. My intention in this study is to explore the school leadership`s role in promoting ethical behaviour in educators

More and more writings both nationally and internationally, are appearing in the area of ethical educational leadership, moral leadership and values and leadership (Begley & Johansson, 2008; Branson & Gross, 2014; Duignan, 2007; Murphy, 2011; Starratt, 2004, 2009; Stefkovich, 2014). Nevertheless, but researchers have not yet been able to resolve how this subject can or should be taught (whether to be infused in the curriculum or as a discrete course) (Shapiro & Stefkovich, 2016). Likewise, in this study I do not either intend to look at how ethics can be taught either, but to navigate how school leadership can promote ethical behaviour in teachers, if this could add knowledge to how unethical practices can be reduced. Beck and Murphy (1994b) concur to the above sources that little research has been conducted on ethical educational leadership. Whilst I content with them that more needs to be researched on ethical leadership, my study intends to first explore how practicable it is for school leadership to promote ethical behaviour in teachers.

Wilson (2013) recommends three potentially fruitful areas of future research. Firstly, a focus on the process of authentic leadership, followed by exploring how school leaders develop an understanding of authenticity within a broader framework of leadership ethics and how they translate their understanding, values and principles into action. It is within the third aspect (translating understanding, values and principles into action), which is the ethic of profession, that my study will be focusing because there seems to be a gap in the practice of ethics by school principals. I need to explore how the school principals can put ethics into action in order to promote ethical behaviour in the teachers. Both Shapiro and Stefkovich (2016) have discussed extensively on the aspect of ethic of the profession and how it can benefit the learner and bringing effectiveness in the organisation. In their study, Shapiro and Stefkovich (2016) worked with groups of educators in order to explore their experiences in the field of teaching and learning. The different scenarios they used can be helpful to my study since they are practical experiences gathered from the natural settings, which I would want to compare with what I will get from the principals and teachers from the two church schools in my study. In their report, Shapiro and Stefkovich (2016) do not seen to mention anything the leaders can do to promote ethical behaviour, which is something I intend to include in my research study. According to Botha, Marishane, van der Merwe, van Zyl and Zengele (2013), ethical school leaders are those who create and manage learning and teaching cultures that are free of immoral acts in their organisations. If findings from my study prove how school principals can promote ethical behaviour in teachers, then it could be possible to create these cultures. Findings from such a study are also likely to help principals manage and resolve

dilemma in organisational conflict (Botha et al., 2013) and hence equip principals with solutions during ethical decision-making.

Literature holds that, educators must develop a keen awareness and sensitivity to a variety of dilemmas and circumstances they may encounter in their daily contact with students, families and the community. They must make conscious ethical decisions to ensure that their professional practice meets the highest possible ethical standards of conduct and responsibility, according to the Regional Education Service Centre (RESC, 2012). It is my intention in this study to find out what the school leaders are doing that will promote these ethical standards in teachers. If there is, it could mean making it compulsory to grow and nurture this awareness in all school leaders. All school leaders need to be aware of the ethical dimensions of their profession and to recognise that there are professional boundaries. A transformational leader such as a school principal needs to have ethical standards that teachers should emulate. Results from my study are likely to have implications both internally (in the school) and externally (outside school). If the ethical character of school principals influence educators` behaviour positively, this is likely to reduce complexities on leader-teacher or teacher-learner relationships and leading to general improvement in the organisation. The home and community will also benefit because the ethical values and norms of that community could be upheld. If ethical behaviour is promoted in schools, this might alleviate the burden that is currently placed on the instructional, management and transformational role of the principal and other leaders in the organisation. My study findings may also provide a basis for a large-scale study on how in general school leadership can promote ethical behaviour in the entire organisation, not only in teachers, but in all the stakeholders. This may further have an external impact on local schools, the District and the Department in resolving countless complex dilemmas in dealing with unethical and corruption matters in the province. This could be a starting point on informing the judgements and decisions of practitioners or policy-makers (Scott & Morrison, 2005).

1.4 Objectives of the study

My study is underpinned by the following key research objective:

- To explore the role of school leadership in promoting ethical behaviour in teachers in the researched schools.

Sub- objectives:

- To find out how school leadership understand the term ‘ethical leadership’ in schools.
- To gather how school leadership promote ethical behaviour in the researched schools.

1.5 Critical research question

My study is underpinned by the following key research and sub-questions:

- How can school leadership promote ethical behaviour of teachers in the researched schools?

Sub-questions:

- How do school leaders and educators understand ethical leadership?
- How does school leadership promote ethical behaviour in the researched schools?

1.6 Definition of Key Concepts

In my study, I intend to clarify the following four concepts that I frequently referred to, and these are “school”, “school leadership”, “ethical leadership” and “ethics and ethical behaviour”.

1.6.1 School

A school is an educational institution designed to provide learning, spaces and learning environments for teaching of students or pupils under the direction of teachers. Most countries have systems of formal education, which is commonly compulsory (Wikipedia). The SA Oxford Dictionary also describes ‘school’ as an institution for educating children, and this shall be my working definition in this study.

1.6.2 School Leadership

Harris (2003) believes leadership is a shared and collective endeavour that engages all members of the organisation, as opposed to the conventional orthodoxy of the single individualistic leader. Concurring to this, Burns (1978, p. 18) believes “leadership over human beings is exercised when persons with certain motives and purpose mobilise, in competition or conflict with others, so as to arouse, engage and satisfy the motives of followers…..to realise goals mutually held by both leaders and followers’. Leithwood and Riehl (2003) try to summarise various definitions of leadership with two functions: providing direction and exercising influence. They believe leaders do not merely impose goals on followers, but mobilise and work with others to create a sense of

shared purpose and direction. In their model of leadership, Liethwood and Jantzi (2000) point us to three broad categories of leadership practice, which are; setting directions, developing people and redesigning the organisation, so I will consider all the above since they are all relating to the practical behaviour of a leader. Linking to my definition of school above, the school leadership I am referring to in my study is that leadership found in an institution for educating children.

1.6.3 Ethical Leadership

Brown, Trevino and Harrison (2005) define ethical leadership as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (2005, p. 120). It is defined as a separate construct of leadership, which focuses on the role of ethics in the practice of effective leadership (Brown, et al., 2005). The ethics, values and beliefs of the leader are considered to be critical components in determining correct and successful leadership. My study intends to explore how school leadership in these two schools exercise ethics in order to promote ethical behaviour in their respective educators.

1.6.4 Ethics and Ethical Behaviour

Ethics is a field of study that is concerned with distinguishing right from wrong, and good from bad (Brey, 2007, p. 21). He further believes ethics analyses the morality of human behaviours, policies, laws and social structures. Concurring on the moral aspect, Taylor (1975, p. 1) says, ethics has been defined as "inquiry into the nature and grounds of morality," where the term "morality" is taken to mean "moral judgments, standards, and rules of conduct". Further Schoeman (2014) is in accord with the above two sources, when she defines ethics as the right thing to do, with one of its core features centring on matters that have a right – wrong or good – bad. Truthfulness, honesty or respect may be considered ethical, whilst according to Wimbush and Shepard (1994), un-ethical and unproductive behaviours in an organisation may include absenteeism, turnover, lax performance and tardiness. In a school environment, one may add cheating, fraud, sexual abuse of learners and misuse of school property.

1.7 Delimitations of the Study

Delimitations of a study are those characteristics that arise from the limitations in the scope of the study (defining the boundaries) and by the conscious exclusionary and inclusionary decisions made during the development of the study plan (Simon & Goes, 2013). My study was conducted within a localised boundary of space and time, and in a natural context and within an ethic of respect for persons (Scott & Morrison, 2005). I worked with only two schools, which also fall, under my district of Ekurhuleni North in Gauteng. One school is based in Kempton Park and the other in Whitfield area. According to Leedy and Ormrod (2005), delimitations refer to 'what the researcher is not going to do'. I have limited my study to church schools that have a Christian foundation and are based on Christian values, and not public or other independent schools that could have mixed organisational values. I worked specifically with the school principal, the senior administrator as school leadership and four teachers per school to explore the role of school leadership in promoting ethical behaviour, in these researched schools. There are several Christian schools in Kempton Park, but I have limited my study to these two because I already had a relationship with the school principals since we use the same curriculum of Individualised Learning. I also limited my study to only two schools which was manageable considering the time limit for my study – I had to complete my study within a couple of months, so many schools would demand a lot of time.

1.8 Outline of the Study

My study project is organised as follows:

Chapter One consists of an overall background and the significant characteristics of this study. It enumerates the reasons for undertaking this study; the declaration of the research problem; significance of the study; the objectives of the study followed by the key research questions. In the same chapter, the researcher also states the delimitations and the organisation of the study. The chapter concludes with a chapter summary of the study.

Chapter Two focuses on the literature review and theoretical frameworks. The review begins interrogating international, continental and national literature on ethical leadership in education. In addition, it examines the way ethical leadership and teaching could be promoted in schools. Furthermore, the chapter focuses on the aspects that promote or hamper the practice of ethical leadership and management in South African schools. In conclusion, this chapter presents the theoretical framework that is adopted to analyse the phenomenon in question.

Chapter Three presents the research design and methodology embraced in the study to respond to the fundamental research questions. Chapter Three further presents a description of the case schools and the participants who will be involved in the study. The chapter also presents the data generation methods and analysis; issues of trustworthiness and an account of how ethical procedures will be honoured and lastly, the limitations of the study are disclosed.

Chapter Four analyses the data generated in the light of the preferred literature and appropriate theoretical framework. The chapter is presented in two main sections under key themes and sub-themes that emerged from the data analysis. The last part of the chapter is a brief a comparison of the findings of the two studied institutions.

Chapter Five concludes the study. It commences by providing a summary of the study. Thereafter, key conclusions are drawn around the purposes and intentions of the study and the key research questions. The implications of the study for ethical leadership in schools and for future research are presented. The chapter ends with some recommendations for the studied schools.

1.9 Chapter Summary

This chapter comprises an introduction to my study where I considered the background of my topic in literature and basing on experience from our local education system of South Africa. The problem statement has been highlighted as the focal point of my research, bringing out the need to embark into this study. There was also a need to declare the rationale of my study, which is crucial since it denotes my purpose of the study. Significance of the study was also emphasised because there will be no reason for the study if results will not contribute anywhere in the education system. It was also important to raise my objectives for this study, which helps to keep glued to my goal and target. Critical questions thrown in, in this chapter help me to keep focus on what I intend to find out, even though I may continue to refine these. It was also intentional to give clear distinctions of the key concepts in my study by defining a few of these, to give the reader a clear picture of the issues to be addressed and continuously referred to in the study. I was also compelled to give the delimitations to my study, so that I may not overstep my boundaries and getting into what was not intended to in this study. Outlining my study was also important to include in this chapter because it indicates the organised steps that guide me.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORKS

2.1 Introduction

The previous chapter presented a bird's eye view of the mini-dissertation and this chapter reviews the literature that underpins the phenomenon of my study, which is 'ethical leadership'. As I engage literature on ethical leadership, I shall be discussing several selected themes under the lens of international, continental / regional and national perspectives as applicable as possible. Themes to be discussed are: discussion of Ethics, building an ethical climate, decision-making of ethical leadership, code of ethics and qualities of an ethical leader. In these sections, I tried to gather as much as possible information on how ethical leadership can benefit an organisation. This literature review also attempts to search how best school leadership has been employed in learning organisations to benefit the teachers. Towards the end of the chapter, I dwelt on the theoretical framework of the multiple ethical paradigm that I use as a theoretical lens for my study. This framework comprises multiple ethical paradigms with four dimensions: ethic of justice, ethic of critique, ethic of care and ethic of the profession. A chapter summary thereafter concludes the chapter.

2.2 Literature review

2.2.1 Discussion of Ethics

Ethics has become a global discourse, and to guide moral actions, modern Western ethics marks a change in Western tradition in its articulation of ethical criteria. The word, ethics, was once used for customs and practices distinguishing societies from one another. Later, it meant character and temper, and certain individuals or rather societies began to utilise the term ethics to define good behaviour. Colnerud and Granstrom (2002) purport that ethics is derived from the Greek word Ethika, meaning a practice. The word ethics is mostly utilised in this study, meaning both theoretical actions and practical actions. Khoza (2005) states that "Ethics as a value theory concerns itself with the evaluation of human behaviour, with how human beings ought fundamentally to behave, particularly in relation to one another". Likewise, Starratt (2004) strengthens this claim by defining ethics as the pursuit of norms that are created and selected by members of a democratic social order, and considered practical norms to guide the conduct of

people's lives and behaviour. Further, Khoza (2012) purports that being ethical is a way of being in life.

According to Strydom (2005), ethics "is a set of moral principles which is suggested by an individual or group, is subsequently widely accepted, and which offers rules and behaviour expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students" (2005b, p. 57). Ethics is recognised and judged mostly, by words, actions, decisions and behaviour relative to oneself and others. Decisions or actions can be considered good/right or bad/wrong in relation to the impact on others. Schoeman (2014) defines ethics as the right thing to do, with one of its core features centring on matters that have a right – wrong or good – bad dimension. I hope this literature review will help me to view and understand the behaviour of ethical leadership who have succeeded in promoting ethical conduct. According to Mayer, Kuenzi & Greenbaum (2010) in a survey of American companies, 56% of employees reported observing at least one act of misconduct at work, and these unethical behaviours included lying, engaging in abusive behaviour, misreporting hours worked, abusing the internet, violating safety standards, discriminating, stealing and sexually harassing a colleague. According to Schoeman (2014), prominent examples of unethical behaviour include theft, bribery, fraud, corruption, dishonesty, sexual harassment, conflicts of interest, breaches of confidentiality, infringing intellectual property rights, improper use of company property and facilities, and many others. I expect the two Christian schools I will study to have distinct set of moral principles that guide their organisations. Schoeman further echoes that behaviour can range from very ethical to extremely unethical, whilst unethical behaviour is generally understood. For instance, theft and fraud are obvious examples of unethical behaviour, as is failure to adhere to laws and codes of conduct.

Since ethics centres on what is right or good, as opposed to what is wrong or bad, it involves choices. The choices people make, shape whether behaviour is ethical or unethical/otherwise, but nevertheless, with some circumstances, there may not be obvious right answer (Schoeman, 2014, p. 3), and is also evaluated based on the proclaimed and actual "what is said and what is done". Concurring with Schoeman in terms of 'behaviour', Bowie and Schneider (2011, p. 10) refer to ethics as, "the code of moral standards by which people judge the actions and behaviours of themselves and others conduct". Echoing to the above, Schoeman (2014) further describes workplace ethics as doing what is good and right relative to oneself, the organisation and its stakeholders, and abiding by the organisation`s values and by applicable laws and rules. I hold

that in any school organisation, ethics should benefit all not individuals. From a different point of view, Starratt (2004) defines 'ethics' as the study of what constitutes a moral life and "the underlying beliefs, assumptions, principles, and values that support a moral way of life" (2004, p. 5), and he believes the concepts such as, integrity, loyalty, kindness, courage, generosity and compassion describe ethics. The emphasis is that, ethics occurs in relationship with others, for example, employees and external stakeholders. Singer (2011, p. 10) supports this and says, "…I cannot point only to the benefits it brings me. I must address myself to a larger audience". Leopold (2014) adds that, ethics is, 'the right thing to do when there is no one watching'. It is also evaluated in terms of differences between proclaimed and actual behaviour – specifically between what is said and what is done. I subscribe that ethics should be a demonstration of what the inside person is and should not be done to show off, otherwise it loses value.

According to Hope (2017), although all countries have laws to control and penalise corruption, it is still wide spread, and in recent years, it has been increasingly emerging as a global scourge. He believes this could have included the scandals of the Federation of International Football Association (FIFA) or those related to multi-million dollar commissions paid to bribe corrupt governments in oil rich states to win contracts for large western firms. In fact, Transparency International has noted that, a massive leak of financial documents revealing the offshore holdings of 140 politicians and public officials who used more than 214 000 offshore entities to hide the ownership of assets, has led to the former British Prime Minister, David Cameron to convene an Anti-Corruption Summit in London in May 2016. The leak has been known as the Panama Papers. Echoing to the above findings, Hope, Martin, Resick, Keating, and Dickson (2009) support that in recent years, we have witnessed a number of revelations of corporate scandals. These have been experienced in both Europe and in the United States. In contrast, during the same decade, recent corporate scandals within German organisations have also called into question the ability of the system (of corporate governance) to protect against unethical behaviour, (Martin, et al. 2009). In the US, new legislation, such as Sarbanes-Oxley, was enacted to safeguard against unethical or illegal conduct and to restore public trust and confidence in business. The response to these ethical scandals in the United States has focused on calls for increased monitoring of corporate practices and a renewed interest in the implementation of formal ethical codes of conduct.

Unethical behaviour seems not to have been prevalent only global wide, and according to Hope (2017), corruption in Africa has reached cancerous proportions. This has placed a reflection on the more general, and now legendary, climate of unethical leadership and bad governance found

throughout most of the continent. In fact, so pervasive is this phenomenon in the region that it has been labelled the 'AIDS of democracy', which is destroying the future of many societies in the region. Mayanja (2015) appeals that urgently needed are short and long-term strategies for inculcating ethical leadership values from childhood, and Maathai (2009) encourages us as Africans to recognise and embrace the challenge of leadership for Africa to progress. I affirm that the school also has a major role to play in inculcating these values through the leadership. According to Dorasamy (2010), South Africa ranks quite high on the global list of most corrupt nations in the world. In her article, she argues that strategies in response to the crisis must be underpinned by more effective measures driving ethical leadership. Concurring to the above, Prinsloo (2006) believes that between 1999 and 2004, there have been many cases of sexual harassment of female learners in many South African schools. The findings further reflect that it is prevalent that the perpetrators are ranging from school leaders, to educators and to learners themselves.

Corruption Watch (2014) reports that, despite South Africa boasting a strong democratic framework that includes a universally admired Bill of Rights, an independent judiciary, a reasonably free and robust media, and the existence of powerful anti-corruption statutes, public perceptions are that levels of corruption are increasing.

2.2.2 Building an Ethical Culture

Basing on the unethical conducts demonstrated in various organisations, including the school, it is clear there is need to build an ethical culture and to manage ethics more effectively, and hence a demand on leaders and employees to share a common understanding of what ethics entails. In support of moral ethics, Starratt (2012) gives the foundations for cultivating an ethical school, and starts by clarification of terms 'moral' and 'ethical'. He considers 'ethical' as behaving in ways consistent with internal self-appropriated principles that one can articulate and that at least sometimes, lead persons to go beyond self-interest. In his preface, Conn (2008) explains that 'ethical' refers to a person convinced that it is the right thing to do, and 'moral' refers to a type of behaviour that is pre-ethical, that is, that being moral means behaving under rules established by others, usually parents and adult authorities - that`s what others demand and expect. In his first chapter, Starratt (2012) addresses the challenges faced by leaders in cultivating an ethical school in a changing context. He believes cultivating an ethical school involves educators practising their profession with integrity that goes right to the core of their work. Schools also engage youngsters

into the initial skills and understandings of civic life, as they learn how to govern themselves within an institution that engages in the larger project of community self-governance, with its own institutional agenda of being a school. Presented with this scenario, my findings must prove whether the leadership in the two schools are creating an ethical culture themselves first to be able to promote ethical behaviour in their teachers.

In an international study of the expectations of school leaders conducted by Dempster and Berry (2003), 38% of principals indicated that ethical problems on circumstances involving students such as harassment, intimidation or bullying by students occurred most often, and cases of possible child abuse by individuals outside the school, the most troublesome indicated 49 %. In the same survey, 60 % of principals reported that, of the circumstances involving finance and resources, dealing with mismanagement of school merchandise, was the most troublesome. Both examples pose ethical challenges faced by school leaders.

Similarly, Hope (2017) believes, with the exception of Botswana, corruption is pervasive across Africa. According to him, in most other African countries, corruption is persistent, representing "a systemic failure of governance where the observance of ethics and integrity standards and enforcing the rule of law are compromised", (2017, p. 4). Concurring to Hope`s findings above, Dimant (2014) echoes that, in turn, corruption has considerable negative impacts on development and socio-economic progress. Further, Hope (2017) states that the stench of corruption in Africa lingers over almost every facet of life, and the Pew Research Centre (2014) showed a median of 85% of people across a survey of seven African economies, saying corruption and corrupt political leaders were very big problems in their countries. Supporting this, I attest that greediness in leadership does not bring progress but regression.

Given the present context of schooling, the continued neglect of the ethical side of the teaching and learning process is no longer an option. The pedagogy and curriculum of the school will either express ontology of possessive individualism (Macpherson, 2010). This separates the individual from the world he seeks to master, as well as epistemology of knowledge as revealed in a curriculum of already obsolete facts, seen now as learners connected digitally to partners in their local settings, as well as various global settings. In Starratt (2012), Macpherson believes, the work of school learning is both intellectual and moral in a very foundational sense. Starratt (2012) also looks into the changing context of education when he says the present political, social and cultural contexts of nations and states around the globe, are far from stable and this has an impact on the process of education, and the way ethical concerns may shape that process and be shaped in that

process. He points out five major trends that seem to affect the education of the young around the globe, which include; globalisation, environmental degradation, the international information speedway, the shift to rationality and the emergence of Reflexive Modernity and its Pragmatic Epistemology. He believes these trends will affect how education cultivate an ethical school. Under globalisation, the human world is being constructed into a global village with the networking of nations into regional cooperatives, integrating their economics, their national politics and policies, their laws, their education system and their cross border initiatives (Starratt, 2012). This will cause school policies to vary in the respect or disrespect they ascribe to the culture and language of the new arrivals. For example, immigrant young learners have both human and civil rights that countries need to respect (Macpherson, 2010). Should the studied schools have immigrants or international students or staff, it would be interesting to find how the leadership have incorporated them into their organisations with their diverse cultures.

Belief is that, establishing sustainable peace, security, social justice, functional institutions, and democratic governance in the continent, is impossible without ethical leadership. Deducing from the above, there is urgent call for ethical leadership to bring about reform in our political and education systems. I assert that the opposite of what we see in Africa today can be achieved through leadership that desire to build ethical cultures for their societies, and the same can apply in our schools.

To this effect, schools have an important role to play in preparing their pupils for membership in a global world with its challenges and opportunities, according to Cheng (2005). Under the environment aspect, because the environment crisis will fall most heavily in their adult years, school can help their students to link up with other students, research centres and governments in other countries to share common concerns and promising responses. Therefore, failing to address intentionally the environmental crisis within its academic, social and civic curriculum could be considered a serious moral neglect of their educating responsibilities (Andrzejewski, Boltodano & Symcoz, 2009; Mason, 2005).

With international information speedway, in trying to provide differentiated instruction to learners might be more culturally responsive to culturally diverse classroom (Cheng, 2005). The question is, “Is it more professional or ethical for teachers to hold on to a traditional approach to teaching and learning or turn to the digitalised systems of instruction?” (Cheng, 2005, p. 10). Rationality is concerned about how the world must work if the human race is to have a viable future (Habermans, 2006). The epistemological stance of Reflective modernity holds the assumption that rationality,

science and technology within a necessarily collaborative effort among the nations of the world, would reduce the threats to their very survival (Wall, 2010), with the question, 'what now are teachers expected to teach in this changing context?'Supporting the above, Ngwane (2003) believes Africa's leadership crisis is manifested by trends of corruption, persistent abuse of power, lack of respect for the Constitution, and failure to create an environment for the continuous evolution of succeeding generations of young African leaders with competence, integrity, vision, commitment and skills for peace building and social justice. I affirm that strong societies could emerge from societies with a strong ethical culture, and true ethical leaders can determine this.

According to Schoeman (2013), South Africa has adequate sources of rules, regulations and laws especially in the teaching profession, but the question is then, 'how to build an ethical culture as leaders?' (Schoeman, 2013, p. 57). Effective ethics training serves to increase the level of ethical awareness, and strengthen employees' ethical commitment in an organisation, which is a significant contributing factor to building and maintaining an ethical culture (Schoeman, 2014). My strong desire is to see whether leadership in the two schools to be researched have mandated themselves to ethical culture building. Myer, et al. (2010) research results suggest the critical role managers play in creating an ethical climate and ultimately reducing the levels of misconduct among their employees. Myers (2005) sees having clear guidelines about what is and what is not appropriate behaviour as one way of being prepared. School authorities can also develop their own codes, which are clear about teachers` professional behaviour. Continued Professional Development (CPD) programmes should include ethical behaviour or expectations and aspects such as teacher reflection of their experience, promotion of debate and dialogue about issues of interest or concerns and encouragement of consistency behaviour among educators. To promote professional values such as respect, openness, integrity and fairness, schools can design their own CPDs, which will often identify high-level needs of individuals, team and entire school (Myers 2005). Schools, which routinely involve themselves in meaningful self-evaluation strategies, will have a climate of trust and openness (MacBeath & Dempster, 2009).

Supporting that there is wide spread corruption in this country, Mayer et al., (2009) believe behaviours displayed by ethical leaders can 'trickle down' to employees, encouraging them to behave similarly toward their co-workers. I argue that it is important then, that leaders, specifically principals and educators, do display good moral character that could be inherited by their followers and next generation. An advantage that Bate-man and Porath (2003) cite on this relationship is that, only positive behaviour will be emulated, which could possibly limit chances of tension and friction. It would be good to see ethical behaviour demonstrated at all levels in our school

organisations, through school principals, educators and learners. It is very important to note that, the Constitution of South Africa (Republic of South Africa, 1996) promotes morality and this is evident in the norms and values, such as, respect and dignity enshrined in it. Aquino, Greenbaum and Kuenzi (2012) seem to agree that individuals learn appropriate behaviours through a role-modelling process, by observing the behaviours of others. Considering that on the average in South African schools, learners spend about five (5) hours of instruction per school day; this can be time enough to influence a learner of the behaviour demonstrated by school leadership and other learners. Therefore, it is important that principals and teachers stand on their professional ethics and model good character for their learners. I strengthen that, in this contemporary education system, our girl learner seems not to have models to emulate and that could be the reason why teenage pregnancies and abortions are on the increase as well.

In addition, Johnson (2018), states that, attributes such as, benevolence, generosity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility and trust, "can be used to measure the spiritual climate of your work place and to determine your organisation`s spiritual progress" (Johnson, 2018, p. 129). Basing on Johnson`s concept I deduce that ethical climate can be equated to spiritual climate since both share similar attributes such as integrity, respect, trust and justice, and the two terms seem to be used interchangeably. Further, Johnson refers to Kidders ethical checkpoints that suggest nine steps that can bring order to otherwise confusing ethical issues. Among these are, recognition of the problem, determining the actor, gathering the relevant facts, testing for right – versus – wrong issues and right – versus – right values; applying the ethical standards and perspectives, make a decision and reflect on the decision. Under signs of healthy ethical climates, Johnson also gives the following key markers of highly ethical organisations: recognition of risks; zero tolerance for individual and collective destructive behaviours; justice, integrity; trust; process focus structural reinforcement and organisational citizenship. I wonder whether the culture I will find in these two church schools is speaking to this literature on building healthy ethical climate.

Schoeman (2014) does not limit the effects of the behaviour to an individual, but to a larger group, and goes beyond stating that an ethical culture is very desirable because its optimal outcome is trust.

2.2.3 Decision-making of Ethical Leadership

Decision-making is a core feature of every organisation, and again, choices central to the workplace with many variables in each situation, giving rise to a multitude of options. According to Strauss (2008), choice can be seen to be about possibilities or selection from various options, whilst a decision is about direction, with greater focus in the workplace to be on decisions, and choices as drivers of action, given that action is key to implementation (Schoeman, 2014). Decisions as a starting point also apply to ethical decision making. The choice between good/right versus bad/wrong is a central defining feature of ethics. For instance, in a national study carried out by Dempster (2004), schools in Australia faced global trends resulting in principals being placed under intense pressure, of which some resulted from their having to make and justify decisions that were complex and fraught with ethical difficulty. In support of the challenges that principals faced globally, Dempster and Berry (2003) believe it is essential that such professional preparation be done appropriately. They believe, because there is dearth of professional development in ethical decision making, we must accept that there is an obligation to provide preparation and support on employing authorities, like the Department of Education and external agencies, such as the universities. I concur to this at the same time, advancing that first, the preparation and support should be with present leadership even though it is equally needed for those who are being prepared to come into leadership position.

According to Schoeman (2014, p. 184), ethics amounts to a, "choice with consequences", as the choices that are made will shape whether the resulting behaviour is ethical or unethical. Quoted by Schoeman (2014), David Gebler, under the "The 3 Power values", cites three factors that can divert ethical decisions and choices as; employees lying to themselves, rationalising their ethical choices, or disengaging and adopting an attitude that is neither their problem nor their responsibility (Executive Leadership, 2012). Here we see greater responsibility in decision-making that will benefit others, placed on school leadership. I submit to this important facet of ethics for leaders or managers that, decision-making does not extend only to their choosing between what is right and wrong, but also entails addressing issues and guiding others to ensure that they too make sound ethical choices.

According to Thatcher's underlying message was that, decision making by leaders on the basis of their personal conviction, opinion or belief without taking the views of others into account or without allowing others to be part of the decision making process, can easily amount to arbitrary or unjust action. The lesson that leaders should consciously strive to ensure, is that, humility

counteracts arrogance and that they should always remember that ethics and being ethical encompasses making decisions that give consideration to all those who will be affected by the decisions or choices made (Schoeman, 2014). I anticipate that the leadership in the two schools to be researched are based on a strong Christian conviction of doing what is right for the benefit of all since Jesus Christ himself demonstrated this by sacrificing his life – he died for all sinners. Decision making in the workplace is likely not to focus only on what is right, but also on what works which may bring a tension. Furthermore, Schoeman (2014) believes self-interest as a criterion for decision-making, is at the heart of many ethical scandals, describing the actions and choices of those who ignored or neglected the well-being of society. Compounded to this negative effect, is the fact that while individuals intent on self-gain are able to maximise their own benefit, they do not get to carry the full negative costs of their conduct, as these are effectively shared by the entire group, which Schoeman (2014) calls the " shared costs". I wonder whether the leadership in these two Christian schools could also be involved in some scandalous acts, if so, it will be contrary to their Christian ethos. If leaders are selfish, this will only result in ruining the organisation` s morale or spirit. In the context of the workplace, leaders and managers need to be alert to the potentially destructive impact of self-interest and not only guard against it, but also act against it.

According to Terry (2013), one cannot just assume that aid is intrinsically "good", for instance, if aid benefits the oppressor rather than the victim, then such improvements are actually counterproductive. She claims that the best aid organisations can do, is minimise the negative effects of their action and this inevitability provides an ethical imperative for vigilance in humanitarian organisation. In contrast, Schoeman (2014) believes leaders need to bear in mind that, if, in pursuit of a good or more favourable outcome, bad or unethical decisions are made, it still represents a breach of ethics. Personally, I would consider leadership who fall into this category as giving lame excuses or trying to find a scapegoat. However, the tendency to overvalue outcomes can, in the extreme, lead to 'results at any cost', which is a serious threat to ethical choices and consequent conduct. In the sphere of right versus wrong decision making, while many situations may be clear-cut and uncomplicated, these are also complex challenges and choices. Business leaders therefore, need to be attentive to the impact of their decisions and make those choices with wisdom, care and integrity. One feels the same applies to our educational leaders in our schools organisation. In situations that present right versus wrong choices, most people would know what the right thing to do is, even if they do not act on that knowledge. This is true in the workplace, where unethical conduct is very rarely because the employee did not know the

difference between right or wrong: deciding to act unethically generally represents a deliberate choice to act against what would be considered ethical (Schoeman, 2014). For instance, a teacher may leave school early before dismissal time, not because he/she does not know the correct time of dismissal, but just chooses to violate against what is right.

Right versus right decisions and choices instead, focus on circumstances that entail two desirable but mutually incompatible 'rights', which can make it hard to know which is the right choice, for instance, deciding between two ways of resolving a problem, where each option represents a right thing to do; or deciding between valid compelling interests. It can also encompass a conflict between personal values and consistence with company policies and can include the allocation of limited resources (Schoeman, 2014). Truly, I do not anticipate my findings to reveal such unethical conduct from leadership and even the followers in a Christian organisation. The ethics of right versus right choices is often ignored in the face of more frequent right versus wrong issues, maybe because, right versus right decisions are likely to be the hardest ethical decisions to make, and because ethical dilemmas are likely to exert a significant influence on the organisation and the individuals involved. Schoeman (2014, p. 190) emphasises that, 'the conflict and difficulty inherent in these dilemmas are that both options and choices are grounded on core values and therefore decision making pits one value against another'. For example, a teacher who needs to go away to attend her/his injured child at home or a teacher who rushes to the scene of accident to help learners who are involved but leaving her own class unattended. It is compelling to know from the Christian perspective how leadership can make wise decisions when faced with such choices.

Furthermore, in addressing the sources of dilemmas, Schoeman, (2014) refers to the four types of ethical dilemmas, which she suggests leaders should understand in order to make better ethical decisions. These are short-term versus long term, individual versus community, truth versus loyalty, and justice versus mercy dilemmas. A leader needs to be wise, because, it may not always be wise to make long-term decision, but there are times when short-term decisions have to be made over the long decisions. For instance, a school that has to start high school with a Grade 8 in 12 months` time might need to structure a mobile science laboratory, for immediate use by learners, considering that it would take time to put in place a permanent and long lasting laboratory. Resources and time may be a limiting factor here, so it would be a science lab for convenience purposes. Short term versus long term decisions rest on both, being right choices. Short term results are crucial to ensure the on-going viability of the business, "while long-term results are important for the organisation`s sustainability" (Schoeman 2014, p. 191). This requires

a balance and hence is an 'end' approach, instead of 'either/or', so the challenge is on pressure to achieve good results. Individual versus group rights centre on decisions that pitch the interests or well-being of an individual versus a group. Truth/honesty versus loyalty, where truth implies conforming to the facts and reality 'telling as it is' and loyalty entailing fidelity or faithfulness, that is 'pledging allegiance'. Loyalty can present a hard choice (versus honesty) "when bonds among colleagues are strong and can serve to condone unethical behaviour" (Schoeman, 2014, p. 193). Because the educator gets a lift to school from the school principal, he/she is obliged to lie about a situation involving the principal, in fear of losing the benefit, in other words he/she remains loyal to the principal but with dishonesty. Another good example can be the principal appointing family or friend to a position of authority regardless of the qualifications associated with the job or to fair and correct recruitment procedures. This does not amount to honest behaviour. I project that these dilemmas pose a great challenge, which requires school leadership to act with wisdom.

Considering the justice versus mercy contrasts, a leader can have dilemma in choosing between the two. We can have on the one hand fairness, impartiality, equity, applicable law rules and policies and/versus compassion, understanding, empathy and clemency on the other hand. Situations where justice conflicts with mercy mostly stem from the need to deal with a wrongdoing, where the ethical dilemma is focusing on managing the consequences or punishment of the unethical behaviour (Schoeman, 2014). For instance, an educator found guilty of theft motivated by reasons that are more compelling of ones sympathy and understanding, this does not right the wrong of theft, but it may well act as a mitigating factor to reduce the punishment. Another practical example can be illustrated in: a parent assaults his/her child and the learner comes to school with a 'blue eye'. According to our Constitution (Republic of South Africa, 1996), the child needs to be protected, and hence the principal is expected to immediately report the matter to the police, or rush the learner to the clinic, but on the other hand, the principal may feel compassionate on the parent who might be apprehended by law. It means therefore, the leader should try to resolve the matter amicably, by not putting the parent in danger. In South African context, an example of justice versus mercy was the Truth and Reconciliation Commission (TRCs) establish in terms of the promotion of National Unity and Reconciliation Act (Republic of South Africa, 1995), under Desmond Tutu, to help deal with what happened under the apartheid regime.

In view of all the preceding dilemmas in making ethical decisions, Goldman (2008) suggests a methodology with a four-step procedure in trying to aid managers through the complexity of ethical decisions in the workplace. Firstly, he suggests bringing out as many facts about the situation as possible and then gauging similarities with past situations to indicate how previous

ethical decisions were arrived at. This is followed by clarifying the relevant similarities and dissimilarities between those past situations and the present one, and analysing the decision-making situation based on honest assessment of any personal or organisational interests, biases or conflicting interests that impair the proper treatment of the problem. I substantiate that leadership who are kin to consider such procedures are likely to arrive at sound ethical decisions. These steps tend to echo with Kidder`s nine checkpoints that leaders can work through to resolve an ethical dilemma, where he refers to gathering facts, determining the protagonist and applying the resolution principles. Further, Goldman (2008), highlighted that early diagnosis of a problem` s ethical core is the key to solving it. Kidder`s principle of 'care-based thinking', that is drawn from moral philosophy, reflects the golden rule 'do unto to others as you would like them do to unto you' according to the book of Leviticus 19 verse18. This principle could pose a challenge when considering the dilemma in honest/right versus loyalty. A leader who would want to be shielded from his/her guilt may also shield his /her followers from their guilt, during decision-making process.

Similarly, Myers (2005) emphasises the issue of proportionality in decision-making. She says there should be no overreaction or shooting from the hip. (*take to reasonable mind***this is where the issue of proportionality comes in). This Principle is well explained by Lord Denning quoted by Myers (2005) when he says such decisions should fall within 'a band of reasonable responses'. The disciplinary process must always be about considering this set of facts and this set of mitigating circumstances against expected standards of behaviour. Also, in some circumstances, capability procedures relating to ill health may supersede the disciplinary process, and the leader is advised to seek expert`s view, usually from an occupational health adviser. "Professional judgement is required – not to mention, at times, the Wisdom of Solomon", (Myers, 2005, p. 100). I hold that this calls for down-to-earth leadership and I anticipate Christian organisations to be a good illustration of this, when they base their decisions on the word of God. Myers agrees with Isaacson (2007), who believes leaders must continually make difficult decisions. Understanding our moral and ethical position on education issues provides us with the necessary tools to make hard choices. From Myers (2005)`s point of view, there will be plenty of occasions where formal disciplinary action is neither appropriate nor necessary, and where the matter is better dealt with informally, through advice, as part of general management responsibilities. In other words, these are only minor issues. Informal advice and counselling are likely to be particularly appropriate with newly qualified young staff, entrants staff whose sense of the standards and ethos of the profession may still be in development (Myers, 2005, p. 92).

2.2.4 Codes of Ethics

According to Schoeman (2014), a code of ethics should comprise two parts, code of values, that define the organisation` s values, vision and mission, and a code of conduct that outlines the standards of behaviour required within the organisation. Values and value-based initiatives are a more effective approach to improve ethics and ethical conduct, while rules, regulations and policies are generally a more effective mechanism to curb or reduce unethical conduct. The code of values should clarify the organisation` s values so as to align workplace behaviour effectively with an organisation`s values. The purpose of the code of conduct is to clarify the standards of behaviour that are expected of employees and to provide guidance to employees, with regard to what this entails, with the aim of preventing or reducing unethical behaviour. The code of ethics needs to reflect reality and avoid creating ethical gaps between what is stated and what is lived. The company should have a plan in place to maintain on-going awareness and knowledge of its codes. This can be done by its inclusion in employee inductions. I aspire to review the Code of Ethics of the two schools and learn how these are implemented in their separate organisations.

Supporting the need and purpose of codes of conduct, Myers (2005) thinks, in South Africa, the overall framework of conditions of service relating to employment is made up of contractual provisions. Most of these provisions are enshrined in the Educators Employment Act (Republic of South Africa, 1998); SACE (2000), and some parts referred to in the South African School Act (Republic of South Africa, 1996), therefore, all leaders and educators should read and be acquainted with these legal frameworks. These are necessary for leaders and educators to read. In New Zealand, the Teachers Council developed an aspirational code of ethics for teachers (Mayer et al., 2010). From the analysis of this code, the authors concluded that in learning to be an ethical teacher, more is required than adherence to ethical rules or principles, such as those embodied in a formal written code. Teaching ethically involves making reasoned decisions about what to do in order to achieve the most good for learners (O'Neilla & Bourkeb, 2010).

Schoeman (2014, p.107) further lists down factors that indicate ethical conduct, as, " honesty, respect, fairness, ethical leadership, high accountability, transparency, high ethical awareness, behaviour shaped by values, responsibilities, high social responsibility, empowerment and interests of stakeholders taken into account". She further lists down factors that demonstrate unethical conduct, such as, dishonesty, disrespect, unfairness, control, rights, fraud, bribery, corruption and misconduct such as absenteeism or extended sick leave. The crucial moral values in the work place are honesty, integrity, fairness, respect, responsibility and accountability, and

leaders who live the organisation` s culture offer visible behavioural support for the way things should be done in the workplace. This takes into account that the law is only ever a minimum standard, so leaders should aspire to do more than the bare minimum, and it excludes a 'tick-box' approach to compliance.

Acting as guidance to staff about expected standards of conduct, and a yardstick for school leaders to measure this kind of misconduct, there is the SACE Code of Professional Ethics and the Employment of Educators Act. These codes set out minimum acceptable standards of conduct, according to James in Myers (2005).

In addition, common matters covered in Codes of Conduct, include, inter alia, interaction with pupils, arrangement for meetings with pupils on one-to-one basis on sensitive matters, disclosure of confidential information about the school and its pupils, use of school and company property, acceptance of gifts and possible impact of the teacher undertaking activities outside work, (Myers, 2005). Further, Myers (2005) indicates that a code of conduct can never cover all eventualities, so, the framing of the document is likely to be generalised and illustrative, acknowledging the responsibility of the individual teacher to exercise professional judgement in relation to their actions. Normally, these codes will cover relationships between teachers and their pupils (Myers, 2005). "The exercise of judgement by the individual teacher is the hallmark of professionalism" (Myers, 2005, p. 89), and commentator Ian Stronach, refers to tension between the terms "inside – out" professionalism (the base of the individual judgement of the practitioner) and outside – in professionalism (an increasingly overbearing superstructure of externally prescribed standards, targets and competencies). James further argues that, 'professionalism cannot be professionalism if it is a comfortable state of moral certainty' (in Myers, 2005, p. 89). It is part of a dialogue, in which day-to-day problems are continually tested against a sense of standards and principles, which are then revised and internalised in the light of experience. My advice to leaders faced with complex dilemmas, is to step back and assess the situation, in case you need a systematic inquiry to find out all the relevant facts and circumstances, 'dispassionate assessment', with colleagues, pupils, parents, governors or the press. This helps to find out whether the issue is; apparent misconduct; apparent incompetence; whether it relates to the employee`s health or private life; or a combination of some or all of these.

Furthermore, the Code of Conduct speaks of the need for staff to uphold high standards of personal conduct in managing misconduct. Prevention is better than cure, and awareness-raising sessions based upon a discussion of the Educators` employment Act (Republic of South Africa, 1998),

SACE (2000) or school code of conduct will be time well spent in clarifying issues and providing reassurance. SACE registration requirements, offences and penalties listed in chapter two, and all disciplinary procedures, should be understood by all falling under the education profession. In SA all educators barred from teaching, are placed on the Register of persons Considered Unsuitable to Work with Children. Supporting these conditions, the Councils for England were established with two aims; to contribute to improving the standards of teaching and the quality of learning, and to maintain and improve standards of conduct amongst teachers. The concept behind the Councils` regulatory role is that of 'professionally-led self-regulation', where members of the profession are themselves entrusted to regulate the misconduct and incompetence of their fellow members and to determine whether and on what terms they should remain in the profession – not a 'top-down' but a 'peer assessment', (Myers, 2005, p. 103). I rate highly the Christian organisations in fortifying this professionally led self-regulation. The Council can also decide whether the teacher is guilty of "Unacceptable professional Conduct", or "Serious professional Incompetence", and this is defined by the National codes of conduct.

Concurring to the value of codes of conduct and the Council codes, Myers (2005) mentions that, many regulatory bodies consider it important to develop a professional code of conduct. This helps to seek to ensure that: individual practitioners are clear about expected standards of conduct; those standards are transparent to the public and the regulatory body has a clear set of expectations for use in reaching disciplinary decisions. Nevertheless, these codes do not provide an exhaustive catalogue of acceptable or unacceptable conduct but only a guidance to decision makers, (Myers, 2005), and James also emphasises that codes should also be about conduct within and beyond the school gate, incorporating ethics and values which underpin the profession. Whilst general guidance may be given in codes of conduct, both by the employer and by the professional body, this guidance cannot cover every eventuality. The determination of individual cases will always depend upon a thorough consideration of the facts, a sensitive assessment of mitigating circumstances and, above all, the exercise of professional judgement. One thing is certain, "no two cases are the same", (Myers, 2005, p.112). Within the employment context, sensitivity and awareness of moral issues will be judged by the employer in terms of the trust and confidence they can continue to place in the employee, to continue in their role, including whether the teacher`s actions bring the employer into disrepute. With regulatory body, decisions depend on whether and on what terms the teacher may continue in the profession, with the interests of the public, the prime concern, for instance, if the conduct represents a breach of the standards of propriety expectations of the profession, which may include whether it brings the profession into disrepute.

In agreement to the concept of codes of conduct, DuFour, Eaker and DuFour (2005) state that a vision instils an organisation with a sense of purpose and addresses the question, 'where do we want to go in future?', whilst the 'mission establishes an organisation`s purpose', and answers the question, 'Why are we here?'. Values answer the question, "How will we grow staff that commits to our goals, takes care of each other and continues to improve?", and it challenges people within the organisation to identify the specific attitudes, behaviours and commitments they must demonstrate in order to advance toward their vision". Concurring to this, Maxwell (2001) states that "A team cannot share values, if the values have not been shared with the team", so goals determine measurable steps the school community will take to achieve its vision and mission (2001, p. 83). As Isaacson (2007) concludes on codes of conduct, she states that, ethical, moral and purposeful leadership defines the heart and soul of everyone who makes the school what it is. I propose that leadership in all independent schools including Christian schools should demonstrate a lead because they believe that according to the word of God, they are the light of the world. They should lead with integrity. Sergiovanni (2007) adds that such an education needs to be guided by a community of members with understanding of the purpose of education. In essence, it is not the principal, who sustains a good school, but the principles of education that allow followers and leaders to intermix roles and responsibilities to achieve what is needed for students.

Supporting Isaacson (2007) and Myers (2005) beliefs, Maxcy (2002) **s**uggests the principal has to know about ethics, understand rights and the common good, use Ethics in decision making, accept responsibility for decisions, develop a caring school community, and have personal and Professional Code of Ethics. The National Education Association Code of Ethics of the Education Profession (in US) outlines two principles on Ethics Standard to do a good job. Firstly, commitment to the Student, which constitutes the learning views and rights, and commitment to the Profession to mitigate, misrepresentation of profession qualification, favouritism with unqualified, disclosure of professional information, false or malicious statement, accept gratuity, gift or favour that might impair or appear to influence professional decision or action. Values and rules are critical in maintaining and improving an organization` s ethical status, and leadership is widely recognized as the most influential factor in shaping behaviour, whether good or bad. Therefore, in the workplace and elsewhere, 'leaders should be good role models, and as such, enhancing and uplifting the ethics of their organization is a primary role and responsibility of their position' (Schoeman, 2014). I project the above places school principals in a challenging position where they are expected to model their behaviour to their followers who are the teachers.

2.2.5 Qualities of an Ethical Leader

According to Schoeman (2014), good leadership is always to be applauded, but it should be distinguished from effective leadership which would, for instance, refer to leaders who achieve the organisation`s goals. However, good leadership should also imply moral leadership – leadership that upholds sound ethics. Sound ethics means that leaders commit to core moral values, such as honesty, integrity, fairness, respect, responsibility and accountability and "living by those values for the betterment of those over whom they have influence" (Schoeman, 2014, p. 54). Because of the emphasis on such core values as stated here, it seems mandatory for every organisational leadership to adhere to, including the two schools I shall work with. In congruency with Mayer, et al. (2010) and Berry (2003) on unethical behaviour, Lawton and Paezi (2014) concur that the ethical dimension of leadership has increasingly, been of interest, motivated partly by the corporate scandals that have involved the unethical behaviour of top executives in leading organisations throughout the world. The moral leadership (focus on EL and not on moral leadership) proposed by Sergiovanni (2007) carries dual implications. Firstly, suggesting that the leader must appeal to the followers' sense of righteousness, obligation, and goodness as motivations for action and work. The second implication is that the leader must possess a sense of righteousness, obligation, and goodness in him/her. Without this, it is difficult to conceive how followers could be motivated to follow a moral path. Hence, to argue for a moral dimension of leadership implies a moral standing on the part of the leader. Maathai (2009) further concurs that strengthening ethical political leadership is key to rebuilding Africa as a powerful engine, and in my study, I would extend this to the dimension of educational leadership – school principal and educators. Concurring to Hope (2017), Mayanja (2015) believes the deficit and crisis of ethical political leadership pose enormous challenges to Africa. Bad leadership manifested by persistent human rights violation, bad governance, dysfunctional institutions, patronage, electoral fraud, manipulation of ethnic differences, corruption and personalisation of power hinder the prevalence of peace and social justice. In her research, she studied Uganda where she reflects, how, about six successive leaders led without ethics and brought instability in its government.

Many African leaders lack an ethical commitment to good governance, and in her study in Uganda, Mayanja (2015) states that Uganda has been very unfortunate in having particularly bad leadership, in which unethical behaviour such as respect for human rights and rule of law have been negatively affected. Deducing from the above, there is urgent call for ethical leadership to bring about reform in our political and education systems.

In addition to the above, Sergiovanni (2007) brings in the concept of dignity, respect and purposeful learning to the core of thinking about education for all. He adds that such an education needs to be guided by a community of members with understanding of the purpose of education. In essence, it is not the principal, who sustains a good school, but the principles of education that allow followers and leaders to intermix roles and responsibilities to achieve what is needed for students. Supporting the moral dimension of ethics according to Sergiovanni (2007), Singer (2011) posits that philosophers and moralists have expressed the idea that ethical conduct is acceptable from a point of view that is somehow universal. This further relates to the 'Golden Rule' in Leviticus that tells us to go beyond our own personal interests and "Do unto others as you would have them do unto you". Cementing his thought above, Singer believes ethics is not based on religion, but he treats ethics as entirely independent of religion, and uses ethics interchangeably with morality to practical situations.

Compounding one wrong with another does not add up to a right. Particularly in SA there is an ethical dilemma of right versus right choices – when one must choose between two morally right options, and examples of these choices are; short term versus long term; individual versus community; justice versus mercy and honesty versus loyalty (Kidder, 2010). In fact, ethical behaviour is the result of a choice and therefore the focus should be on how to influence that choice. In an organisation, in addition to leadership, values, rules and group culture are key factors. Constituted in the Educators` Employment Act (Republic of South Africa, 1998) are some of acts of misconduct for educators, which are signs of serious immoral character. Corruption Watch, a civil society organisation launched in 2012 in South Africa, has reported a significant and pervasive corruption in schools, with sixty-eight reports alleging corruption in schools across South Africa in the first year of operations (2012), rising to 661 reports by 31 December 2013.

Supporting leaders as role models, Schoeman (2014) emphasises that leaders effectively set the ethical standards of the organisation by the values they demonstrate, by what they say and do, and by what they do not say and do not do. Good leadership implies that the leader acts to entrench the organisation` s values and code of conduct, and that is what King 111 refers to as "responsible leaders" who do business ethically rather than merely being satisfied with legal or regulatory compliance". These leaders are characterised by the ethical values of responsibility, accountability, fairness and transparency (IoDSA, 2009, p. 20). Given the immense value and importance of ethical leadership, it follows that developing and nurturing leaders that are more ethical is very desirable. Focusing on someone else to be the ethical leader ignores focusing on

what the other members of the organisation are able to contribute. A quote attributed to Mahatma Gandhi that "we need to be the change we wish to see in the world", summarises the issue of ethics that we need to be the ethical leader we want, and wish to follow (Schoeman, 2014, p. 59). I posit that all school organisations, including independent and Christian schools should be based on strong ethical values.

According to Greenleaf (2008), leadership that aims to empower others and to be better, enables them to be leaders representing the optimal leadership purpose, and he refers to as "servant leadership' and Block (2014), as "stewardship" describing leadership that chooses serving, supporting, empowering and developing others above self-interest. Servant leaders are willing to learn, even from their subordinates. Moving beyond rules and a largely rule-based approach to ethics is an important final take away – that is responsibility beyond rules. Being a conscious role model implies that one acts against unethical behaviour – surrounding and associating oneself with people who are ethical add a great deal to what can be done individually (Burke, 2008). I substantiate that if school leaders can be ethical and influential, their followers could also follow suit. Collaboration, networking and engaging in action research among schools help leaders to grow and learn from their surrounding school environments. A series of small changes or incidents can become significant enough to cause a larger, more important change. Within organisations, it is perfectly possible to ensure that what is ethical is recognised and celebrated (Schoeman, 2014), so that it influences and inspires a bigger section. As leaders, the responsibility is ours to collaborate with others as we determine the mission, vision, values and goals of a school 'and view these foundational pieces through the lenses of moral, ethical and purposeful leadership', (Isaacson, 2007, p 19). As sex and sexuality remain complex dilemmas faced by leaders in schools, and demanding quick response (Myers, 2005, p. 4), 'the issue of trust is still a priority'. Teachers are expected to render "faithful service", and Pugach (2006, p. 367) echoes that the moral basic obligation of teachers is 'trust'. Faithfulness, care and trustworthiness should be qualities present in all school leaders. I am desirous to investigate into whether these foundational pieces are evident in my two schools to be researched.

Under the three foundation qualities of an ethical person, Starratt (2012) indicates that, firstly, ethical persons are autonomous, meaning that, they are independent agents who act out of an intuition of what it is or what is appropriate in a given situation, versus acting mindless routines. He further believes that only in one`s autonomy can one bring one`s unique personal gifts to an ethical exchange, and these can claim responsibility for their choices. What constitutes the act " as 'ethical' is that it is the intentional act of 'this person' " (Starratt, 2012, p. 22), not the act of

an unreflecting robot like human following a routine prescribed. One needs to have a deep moral obligation to become autonomous, and hence, "the formation of autonomous person is a primary ethical task of schooling", (Starratt, 2012, p. 25). Secondly, the ethical person is connected and acting requires one to be sensitive and responsive to the other person within the circumstances and the context. This aspect of connectedness involves relationships between sexes (male/female) and attention to gender, circumstances and context, however calls our attention to the cultural scaffolding of all relationships. Humans express themselves in relationships according to an infinite number of cultural artefacts and cultural signs for example, the clothing one wears at various occasions; the language employed, the formality one adopts – all these are culturally prescribed and ethical beings are also connected to their natural environment. Nevertheless, this opposes what is said about the American culture, where there is a strong sense of individualism often ignoring the notion of "us" but me about "my" rights (Starratt, 2012, p. 29). As leaders in this cultural diverse context, principals and educators are expected to appreciate and deal cautiously with issues of diversity, during decision-making. The third quality Starratt brings in is 'transcendence'. On its first level, transcendence means going beyond the ordinary, and striving for and achieving a level of excellence. On the second level, it means going beyond self-absorption to engaging our lives with other people, whether to share their life journey with them or to work with them towards same goal that benefits a group or society in some way or other. This also means being able to invest one`s energies in a collective activity with others that serve some valued purpose beyond self-interest. Starratt (2012) recognises that transcendence is foundational to human moral striving and has to be developed during youth and young adulthood. These three qualities of an ethical person are developed in action, through choices that are acted upon and can never be achieved in an acquisition, but through the doing and in the doing constantly - repeated (Meilaender, 2011). I advance that if these qualities are foundational in developing ethical person, then an ethical school will be concerned to nurture those qualities and discourage the development of their opposite qualities.

Isaacson (2007) visualises three critical administrative and very personal themes that require continuous introspection in leaders, and which are; our moral, ethical and purposeful leadership beliefs, with the purpose of serving teachers, students and parents by modelling moral ethical and purposeful values. The emphasis is on demonstration, with terms such as; fairness, honesty; truth telling; justice and promise keeping. According to Isaacson (2007), a moral leader demonstrates key qualities that affect decision-making, which include; creating democratic environment, leading by doing, responding proactively, making moral decisions to ensure I "do no harm"

(Starratt 2012), considering others first, creating positive relationships with school community and being a truthful person with sincerity.

Complementing the above, Starratt (2012) believes leaders need first to be ethical and work to create an organisation that has rules and policies that are consistent with ethical procedures. They then seek to create a climate within which the employees in the work organisation follow ethical principles (Tyler, as cited in Cuilla, Price & Murphy, 2005, p. 114). Isaacson (2007) relates to the following saying: "Treat others as we want to be treated"- which has essentially become the Golden Rule. I advance that; indeed school leadership should create a climate where they are modelling ethical behaviour for their followers.

Supporting moral development according to Starratt (2012), Isaacson (2007) places great emphasis on purposeful leaders when he says, "our purpose is our passion" (2007, p. 10). He believes school leadership is a complex profession that requires a strong sense of purpose, driven by a passion for the role as described by Greenleaf (2008) as, "life work or the job we were sent to do'. She mentions under 'Servant leadership', that when creating a personal mission statement, we must consider the different roles we perform in life, and "….the relationships among and between school stakeholders, and how these relationships contribute to the overall purpose of schooling, must be considered as the mission statement is crafted" (Fiore, 2004, p. 25). Concurring to this belief, Spears (2010) outlines ten characteristics of a 'servant leader', which include, having vision, mission and values. Vision would answer the question, 'what might the school become?', and personal vision statements bring clarity to our purpose and mission. Values ask and clarify how we intend to make the vision a reality. According to DuFour, Eaker and DuFour (2005), the "values" question represents the essential ABCs of School Improvement, because it challenges the people in the organisation to identify the specific attitudes, behaviour, and commitments they must demonstrate in order to advance toward their vision. They believe, "The purpose of school is to see that all of our students learn at high levels, and the future of our students depends on our success. We must work collaboratively to achieve that purpose, because it is impossible to accomplish if we work in isolation", (2005, pp. 232-233). Good ethical leaders will have a vision, mission statement and values to advance their purpose and lead their followers. Important survival tips Isaacson (2007) gives, which can also serve as qualities include; avoiding grey areas involving moral and ethical issues that affect decisions we make, which can become very complex; doing everything we can to stay out of the headlines; maintaining truthful leadership that results in trust and writing our mission, vision, values and goals. I reinforce that Christian schools` leadership is expected to advance strong Christian purpose in leading their organisations and followers.

Self-awareness and self-reflection distinguish highly effective principles from those who are "merely going through the motions", where this reflection involves several mental processes including "a constant grappling with the tough issues of ethics or values in education through reflection and meditation (McEwan, 2003 pp. 158–159). Traits that should be evident in an ethical leader include, continuing to focus on the needs of the teachers and students as learners and treating teachers and students with consideration and support (Blasé & Blasé, 2003). Blasé and Blasé (2003) further indicate that, living truthfully is fundamental to a moral leader, even when we may be wrong, and 'Considering the well-being of others is at the core of ethics'(Cook, 2005). According to Kidder (2010), relying on ethical and moral values will not solve the problem but gives direction and points the way. The practice of reviewing data, making mid-course corrections and focusing decision making on the greatest points of leverage, is superior to "neat" leadership, which planning processes, and procedures take precedence over achievement (Warren 2002, p. 31). I concur that every school leadership is expected to self-examine themselves and desist from blaming their followers.

According to Maxcy (2002), an educational administrator must, fulfil professional responsibility with honesty and integrity, support the principle of due process and protect the civil and human rights of all individuals and obey local, state and national laws. The administrator further needs to implement the governing board of education`s policies and administrative rules and regulations and pursue appropriate measures to correct those laws, policies and regulations that are not consistent with educational goals and avoid using positions for personal gain through political, social, religious, economic or other influence. He further emphasises that an ethical school leader ought to have skills to analyse a moral and ethical problem and to bring about a resolution of that dilemma – they cannot blindly follow standards, but thought and creativity are necessary to interpret these benchmarks in terms of changing situations and individuals. According to him, leadership is a combination of strategy and character, and if you must be without one, be without the strategy". In my opinion, school leadership with good character is called to exercise creativity in dealing with school ethical problems. Virtues to be developed in teachers and students include, courage, temperance, prudence, honesty, will and performance and leaders must acquire the will to act ethically (Maxcy, 2002). In her stages of the Ethics of Care, Gilligan (2011) emphasises that justice and fairness are important in making decision, and she calls for fairness in treating others and their claims.

Considering the need to develop positive leadership traits or qualities called 'virtues' or leader`s character, Johnson (2018) points out that positive psychologists identify six broad categories of

character strengths, which are; wisdom, courage, humanity, justice, temperance and transcendence, and these have particular significance for leaders. According to Johnson (2018), leaders act as ethics officers for their organisations through the process of social learning and by building positive ethical climates that are marked by recognition of risk, zero tolerance for individual and collective destructive behaviours, justice, integrity and trust, concern for process, structural reinforcement and organisational citizenship. Important tools for building an ethical organisational climate include core ideology, codes of ethics, socialisation and ethics training. Leaders also cast light or shadow in large part through the example they set. Brown and Trevino (2006) draw on social learning theory to explain why and how ethical organisational leaders influence followers. I therefore aspire to see in the near future, leadership of quality especially in school organisations, leadership with strong Codes of ethics, leadership who are desirous to build ethical cultures, who make wise decisions and eventually promote ethical conduct in their followers.

2.3 Theoretical Framework

According to D`amour, Ferrada-Videla, Rodriguez and Beaulieu (2005, p. 118), a 'theoretical framework' is "a set of relationships that are understood to exist between various concepts". A theoretical framework relies on a proven body of knowledge and the number of criteria met to prove a body of knowledge determines the strength of the framework. In my study, I use Shapiro and Stefkovich's (2016) Multiple Ethical Paradigms theory as I found it most appropriate.

2.3.1 Multiple Ethical Paradigms

Shapiro and Stefkovich (2016) propose a Multiple Ethical Paradigms approach, which education leaders can apply in their handling complex ethical issues. They believe that there should not be one best ethical paradigm, but different models can be used. They emphasise that, ethical preparation will help educational leaders to make ethical decisions in a complex, chaotic and contradictory era. Their approach comprises of four dimensions, which are: the ethic of care, the ethic of critique; the ethic of justice and the ethic of the profession. These four dimensions / lenses are discussed thoroughly below.

2.3.1.1 Ethic of Justice

According to Shapiro & Stefkovich (2016), the ethic of justice deals with laws, rights and policies and is regarded as part of liberal democratic tradition that is characterized by incrementalism, faith in the legal system and hope for progress. Shapiro and colleague believe 'justice' also implies "procedures for making decisions that respect the equal sovereignty of the people" (Strike, 1991, p. 415). The ethics of Justice forces one to look at the current law, rights, rules and policies and how to apply them in decision-making, and hence I suggest all ethical decisions should be fair and just, with no impartiality. All school leaders should have an understanding of those laws that apply to their profession and how to implement them, for the benefit of the organization. I also advance that leadership should be very calculative in order to reach fair decisions without necessarily violating the basic laws and regulations. The SACE (2000), the Schools` Act (Republic of South Africa, 1996) and the Educators` Employment Act (Republic of South Africa, 1998), should be at the disposal of all involved in leadership in our schools. According to Shapiro & Stefkovich (2016), Rawls (2003) defines justice as fairness". In their argument, Colby, Kohlberg, Abrahami, Gibbs and Higgins (2011) place great concern in making schools more just by providing equality of educational opportunity and allowing freedom of belief, and also to educate, so that free and just people emerge from schools. He believes justice is a 'moral principle – a universal mode of choosing' and not a rule or set of rules. Unlike other contemporary ethical writers in education, and agreeing to Kohlberg` s concept of 'just' Sergiovanni (2006) places the principle of justice at the centre of his concept of school "virtuous schools". Sergiovanni (2006) meant that by accepting this principle, every parent, teacher, student, administrator and other members of the school community must be treated with the same equality, dignity and fair play.

Considering the above argument, we would not be witnessing numerous reports of corrupt behavior in our South African schools, or anywhere else. Shapiro and Stefkovich (2016) support this argument when they suggest that, under circumstances where law is wrong, one must turn to ethics to make fair and just decisions. Broadly speaking, the ethic of Justice addresses questions like, "is there a law, right or policy relating to a particular case, and if it` s there, can it be enforced, at all times or only in particular cases and why?", (Shapiro & Stefkovich, 2016). I submit that the ethic of justice is pertinent to all leadership and compels every leader to exercise fairness, but not overstepping the law frameworks.

2.3.1.2 Ethic of Critique

The ethic of critique is a result of critiquing both the laws and the process used to determine if the laws are just, by those scholars who find a tension between the ethic of justice, rights and laws and the concept of democracy, (Purple & Shapiro, 2005; Shapiro, 2005; Giroux, 2013). It opposes or highlights problems inherent in the ethic of justice, and challenges the status quo through questioning and debates (Shapiro & Stefkovich, 2016). This lens is based on critical theory that has at its heart, an analysis of social class and its inequalities, and according to Giroux (2003), it is also linked to critical pedagogy. It is believed that the ethic of critique intends to awaken us, forces us to rethink and to realize how frequently our own morals may have been modified and possibly be corrupted over time, and asks us to redefine and reframe such concepts as privilege, power, justice, language resulting in empowerment, transformation and possibilities. Shapiro and Stefkovich (2016) believe there is need to emphasise the need to question and critique those regulations, the law, policies and their impact on community beliefs and values if an ethical decision has to be reached. An individual` s beliefs and norms also can have an influence on how these laws, regulations and policies are interpreted in decision making in an ethical dilemma. The ethic of critique compels leadership to assess critically and question all laws that may tend to threaten rights of humankind and in schools, violating interests of the learner.

Regarding educational leadership in particular, Shapiro (2010) argue that, one way to rectify some wrongs in schools and in society, would be to give more attention to the analysis of social class in the preparation of principals and superintendents. Whilst I support the process of preparation of the leadership, I believe we need a drastic change in our South African school context, to bring an immediate solution. Capper (1993) stresses the need for moral leaders to be concerned with "freedom, equality and the principles of a democratic society". This ethic goes further to ask educators examine and grapple with those possibilities that could enable all children to have opportunities to grow, irrespective of their social class, race or gender. There are times, when the law or rights have to be criticized in order to make sound moral decisions. Leaders should look for the pros and cons of what they are supposed to do according to the law – they need to critique what they are doing, in order for their decisions to benefit the organisation. For instance, when learners do not attend school for the whole week because the river they cross was in flood, it would be unethical to hold the learner or parent accountable. Another example could be, an educator who breaks a window-pane in order to rescue a child who was locked up in the toilet, he/she may not be held accountable as having damaged company property according to the Constitution (Republic of South Africa, 1996) section 159.

In summary, the ethic of critique, inherent in critical theory and critical pedagogy, is aimed at awakening all of us to inequalities in society and, in particular, to injustices within education at all levels. Important questions in this lens try to address who the law makers are, who the benefiters are / s from the laws, who has or does not have power, and trying to answer these questions could enable the oppressed and silenced become empowered (Shapiro & Stefkovich, 2016). I deduce that, within the ethic of critique, it is not a criminal offence to argue with the laws and regulations or the organisational frameworks, because doing so will help one to arrive at an ethically wise decision.

2.3.1.3 Ethic of Care

The ethic of care is often juxtaposed with the ethic of justice in the Western contemporary world, and has been most recently associated with feminists, and hence, feminist scholars such as Marshall and Oliva (2009) and Noddings (2013) have challenged the dominant ethic of justice. They consider it to be often patriarchal", and hence turning to the ethic of care for moral decision-making, putting emphasis on social responsibility, frequently discussed in the light of injustice, as a pivotal concept related to the ethic of care. These authors have given a distinction between the two (ethic of justice and ethic of care). Martin (2008) emphasises that, according to the inherited Western society, the functions, tasks and traits associated with females, are deemed less valuable than those of males, and in support of Noddings (2013), she highlights three 'Cs' in the curriculum of 'caring', 'concern' and 'connection'. The ethic of CARE is important to educational leaders who are often asked to make moral decisions (Shapiro & Stefkovich, 2011), and Gillian (2011) and Noddings (2013) believe the ethic of care is essential in education. Valuing the ethic of care, Barth (1990), believes educational leaders can become "head learner(s)" who are willing to listen, observe and respond to others when preparing to make important moral decisions. Questions related to this lens would deal with how educators could assist learners in meeting their needs and desires, and reflecting solutions that show a concern for others in decision-making. The ethic of care directs individuals to consider the consequences of their decisions and actions (Shapiro & Stefkovich, 2016).

The ethic of care asks that individuals consider the consequences of their decisions and actions, and asks them to grapple with values such as loyalty and trust. According to Shapiro and Stefkovich (2016), the concept of Care emphasises concern and connectedness to the individual learners, the parent community, and other stakeholders. It is to this effect that principals as leaders

make decisions that speak to these. For example, the principal is put in a complex dilemma if they give an administrative action that will make the educator gets suspended from his/her job whilst the teacher is their best Science/Mathematics teacher at Grade 11/12 levels, who should be preparing the Grade 12 to write their Matric. The principal should consider what the law and regulation say according to the Employment of Educators` Act 76 of 1998) (18) on misconduct and the consequences, then make a wise decision that will benefit the learners. I propose the ethic of care a powerful guide to formulation of good code of ethics by leadership in any organisation, as long as boundaries are observed.

On ethical issues, Pugach (2006) emphasises 'trust' as the basic obligation of teachers. She believes the moral obligations of teachers derive from the simple fact that families entrust their children to teachers for more than five hours in a day and about five days in a week, and through gaining trust of students and their families, teachers create a shared commitment to students` learning (Bryk & Schneider, 2002). In Noddings (2013) `s philosophy of ethic of care, the teacher`s ethical stance includes modeling caring behavior, dialoguing with students, creating purposeful opportunities for caring to take place, and confirmation of a student`s best self. In the SA context, evidence form the Corruption Watch (2014) reports indicate that most public schools lack care and trust. It is also in line with trust that teachers must be must be mature individuals in order to be able to put their students` needs first, (Aiken, Hasazi & Clark, 2005). Our school principals should demonstrate this caring behaviour for teachers to follow. In my study, I intend to investigate whether principals, educators and senior administrators in these two church schools, practice the ethic of care on their learners and if they have other means of caring for learners.

2.3.1.4 Ethic of Profession

The ethic of profession is a broader ethical paradigm that includes ethical principles and codes of ethics embodied in the justice paradigm and the other two lenses, as well as professional judgement and decision-making (Shapiro & Stefkovich, 2011). In their argument, the feminists Shapiro and Stefkovich (2011) see a gap in the three paradigms above, that tend to ignore the consideration of moral aspects unique to the profession and the questions that arise as educational leaders become more aware of their own personal and professional code of ethics.

Underlying this paradigm of the profession is the understanding of oneself and others, and hence requiring administrators to develop their own personal and professional codes. In developing the

professional codes, there should be consideration of community standards, formal codes of ethics established by professional associations such as South African Teachers` Union (SATU) and written standards of the profession (SACE and the Educators` Employment Act, in SA context). The lens calls on leaders to place students at the centre of the ethical decision-making process and taking into account the wishes of the community, understanding that there may be clashes within the various codes of ethics (Shapiro & Stefkovich, 2016). This is important and principals should make decisions that do not violate the community norms and values, where their learners come from. Professional codes of ethics serve as guideposts and aspirations for a field, offering statements about its appearance and character (Lebacqz & Driskill, 2010). Therefore, it is wise for leaders to consult their personal values and those of the school community when drafting their school codes of conduct and when making ethical decisions. Ethical leaders need to safeguard and promote the values of democracy, individual freedom and responsibility, equity, social justice, community and diversity (Shapiro & Stefkovich, 2016). I postulate that the ethic of the profession challenges all leadership to keep abreast of the professional expectations and developments, in order to exercise their judgments fairly. In South Africa, a diverse nation, principals and educators must lead with interpersonal and communication skill, social-emotional insight, and understanding of their learners` backgrounds and cultures. Our school principals who should be providing moral direction for the school and promoting ethical and professional behaviour among departments and staff (Shapiro & Stefkovich, 2016), have been reported as number one culprits when it comes to corruption in schools (Corruption Watch, 2014).

The ethic of the Profession goes beyond the ethic of justice, critic and care to inquire, what the profession would ask one to do, what various communities expect one to accomplish, for the best interest s of the learners with a diverse composition. This lens deals with what affects all the stakeholders around and even beyond the school environment. My study seeks to explore the status quo on knowledge about the professional and personal codes in the schools to be studied. According to Shapiro and Stefkovich (2011), clashes that can affect the creation of one`s own professional ethical codes, are amongst others: individuals` personal and professional codes of ethics, clashes within the professional code itself and clashes of professional codes among educational leaders. For instance, what one administrator sees as ethical, another may not; leader` s personal and professional code of ethics and customs and practices set forth by the community (school/professional community) in which the leader works.

Concurring to Shapiro and Stefkovich (2011) on ethical codes, Schoeman (2014) states that the rules and regulations that an organization adopts are likely to be derived from and related to, among other factors, applicable local and international laws, industry or professional codes of ethics or codes of conduct, and the nature of the organization`s business. Generally, these rules would be written up in a code of conduct and/or in supporting policies.

2.4 Chapter Summary

In this chapter, literature review on ethical leadership was presented based on selected themes, and where applicable, international, continental/regional and national perspectives were incorporated. The greater part of my discussion emphasised building an ethical climate and the various qualities an ethical leader needs to demonstrate. The end part of the chapter dealt with the theoretical framework underpinning my study. The proceeding chapter presents a discussion of the research design and methodology chosen for the study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

Having reviewed the literature and theoretical frameworks underpinning my study topic in the previous chapter, this chapter intends to address a range of issues relating to the design and methodology of my research project. I commenced by discussing the research paradigm adopted for my study, this was followed by the discussion of relevant research design, the methodology, the research population, the suitable research methods, data analysis, issues of trustworthiness, ethical issues and limitations of the study. The chapter concludes with a chapter summary.

3.2 Research Paradigm

A paradigm can be considered as a broad view or worldview of investigating, interpreting and understanding research (Kuhn, as cited in Cohen, Manion & Morrison, 2011) and Nieuwenhuis (2007), Christiansen, Bertram and Land (2010) consider research paradigms as a set of assumptions about fundamental aspects of reality, which results in a particular worldview. The above sources concur in that paradigms represent a particular worldview of what is acceptable to research and how to do it. Bogdan and Biklen (as cited in Mackenzie & Knipe, 2006) bring in a more simpler definition that a paradigm is the foundation or framework on which all aspects of the research is based - it directs all subsequent procedures. This concurs with Bunnis and Kelly (2010) who reiterate that paradigms direct and lead the research process. According to Creswell (2007) and Nieuwenhuis (2007), there are four research paradigms, which are; positivism; interpretivism; emancipatory and pragmatism. My research study is underpinned by the interpretive paradigm with a purpose of emphatically understanding the subjective world of the participants` lived experience (Cohen, et al. 2011). In this paradigm, phenomenon is studied in a naturalistic setting with the researchers being non-controlling, unbiased and unassuming, and understanding phenomenon under study is the basis of interpretive researchers through first hand involvements (Merriam, 2009). In my study, interaction with the school administrators helped me gather their life experiences in dealing with ethical behaviour of teachers. Shapiro and Stefkovich, (2016) emphasise that in the interpretive paradigm, the meanings are formed through interaction with others and through historical and cultural norms that operate in individuals` lives. In my study, I interacted with the school principals and senior administrators, to get their conceptual

understanding of ethical leadership. Interpretivism holds the assumption that, individuals seek an understanding of the world in which they live and work, and develop subjective meanings of their experiences. These experiences vary according to individuals` different environments, their culture, religious beliefs and social experiences. I believe my research participants have shared their experiences from various perspectives too, because of their diverse cultures, ethnic groups, gender and age. From the interpretivism stance, the researcher relies as much as possible on the participant`s view of the situation (Creswell 2011). In this study, my participants shared their various exploits in their various environments.

A research paradigm can be determined by its ontological, epistemological and methodological stances and by the relations between them (Scott, 2005). According to Wellington (2000), ontology is concerned with the nature of reality and addresses what things really are or how things really work. Concurring to this, Kruass (2005) and Lee (2012) state that ontology entails the beliefs, attitudes, thoughts and ideas of reality. McMillan and Schumacher (2010) substantiate that the ontology of the interpretive paradigm accepts that social reality is the product of an individual's mind as he or she interprets the world and is therefore subjective and Wahyuni (2012) cements by agreeing that the creation and development of reality is influenced by the experiences, ideas and beliefs of individuals. This would definitely result in multiple socially constructed realities about one phenomenon (Krauss, 2005; Bunniss & Kelly, 2010; Lee, 2012). In my study, the different school administrators had a different understanding of ethical leadership and the various teachers gave different ways in which their leadership demonstrated ethical behaviour, because each one had their own way of viewing things according to their varied experiences, value systems and contexts. As the researcher, I also had my own socially constructed reality about the phenomenon of ethical behaviour.

Epistemology looks at the nature and philosophy of knowledge (Wellington, 2000; Makenzie & Knipe, 2006), and Tuli (2010) adds that epistemology addresses the questions of how have individuals come to know their reality, what is considered to be knowledge and what the relationship between knowledge and the possessor of that knowledge is. Epistemology question would address the relationship between the 'knower' or 'would-be knower' and what can be known (Guba & Lincoln, 1994). A very influential epistemology in social and educational research is the 'interpretive', which argues that, in social research; knowledge is concerned not with generalisation, prediction and control but with interpretation, meaning and illumination (Usher, 2002). This epistemology focuses on social practices. The interpretive paradigm considers

epistemology to be subjective and distinctive (Wahyuni, 2012) whilst Krauss (2005) agrees that under the interpretive paradigm, knowledge is subjective because it is created by making sense or giving meaning to events, occurrences and experiences. Cohen, *et al*. (2011) confirm that epistemology involves the acquirement and transmission of knowledge. My study was underpinned by the epistemology that is interpretive in nature because it is subjective and context dependent. Usher (1991) also asserts that, knowledge therefore, is always a matter of knowing differently rather than cumulative increase, identity or confirmation. I believe conclusions of my study are a fusion of what I already knew about ethical behaviour, and what my participants have contributed.

According to Makenzie and Knipe (2006), methodology is a set of ideals, dogmas, theories, philosophies and principles on which a specific research approach is based, and McMillan and Schumacher (2010) concur that methodology guides and underpins the entire design of a study. In addition, Guba and Lincoln (1994) believe methodology questions how the inquirer (would-be knower) can go about finding out whatever he/she believes can be known. Cresswell (2017) states and distinguishes among the three major research methodologies, which are, quantitative, qualitative and mixed methods, and Williams (2007), Tuli (2010) and Lee (2012) affirm these three approaches. Nevertheless, Kothari (2004) slightly differs by presenting only two approaches to research, which are; quantitative and qualitative, which he considers as the basic. My study took the qualitative approach, which I have explained in detail below.

Qualitative methodology attempts to facilitate a greater understanding of social structures by examining the motivating factors that guide people's behaviour (Tuli, 2010). Affirming the qualitative methodology, Maxwell (2006), Bogdan and Biklen (2002) state that qualitative approach is interactive. Buttressing this, Cohen, Manion and Morrison (2011) hold that, qualitative approach gives the participants the freedom to express their ideas, since they are the constructers of their own knowledge and their meanings vary according to their own understandings and experiences within their natural settings. Furthermore, qualitative approach involves investigation of a social occurrence in a natural setting using the perspectives of the participants (Williams, 2007) and hence it was the relevant method for my study, because the study was deliberated to explore ways of promoting ethical behaviour by school leadership. This called for both school administrators` and educators` perspectives on ethical behaviour and I employed it in order to understand the role of school principals in promoting ethical behaviour in teachers in these schools in Ekurhuleni North District.

Qualitative approach supports that there are multiple realities, knowledge is subjective and that many truths exist (Wellington, 2000; Sale, et al. 2002; Krauss, 2005; Creswell; 2007; Williams, 2007; McMillan & Schumacher, 2010; Tuli, 2010; Cohen, et al. 2011; Lee, 2012). Distinct participants in my study shared their diverse and personal thoughts and experiences on how school principals and administrators can promote ethical behaviour in their schools. Each response was very subjective and thus divulging multiple realities and truths of the phenomenon. The qualitative approach seems to blend well with the interpretive paradigm as well as its epistemology and ontological aspects, which advocate that there is no single truth but multiple realities that are subjective can be constructed from a person's life experiences, background and social interactions (Denzin & Lincoln, 2011; Henning, Van Rensburg & Smit 2008). In addition, Krauss (2005) states that because of the subjectivity of the interpretive paradigm, there will be the existence of many realities and many truths. From my study findings, I got multiple interpretations about ethical leadership and how ethical behaviour could be promoted in the two schools.

Some theorists have suggested that, concerns about ontological and epistemological matters are not relevant to the collection and analysis of data, which constitutes the essence of any research design. For example, Harden and Thomas (2005) argue that, when reading some texts on research methodology for education, for example, one might expect each report of primary research to begin with an exposition of its epistemological and ontological foundations, since this would appear to be a prerequisite of all education research. Nevertheless, I saw it inescapable to advance into these facets in order to give a sound basis to my research study.

3.3 Research Methodology

Research methodology is a way to solve a research problem systematically, and it clearly explains how research is done scientifically (Kothari, 2004). Further, Kothari posits that research methodology includes various steps the researcher may adopt in studying his/her research problem. In most text-books on research methods, the main defining characteristic of research is taken to be its 'systematic' nature, and of course, once research is characterised as 'systematic' this also suggests related characteristics such as 'rigorous' and 'methodical' (Kothari (2004). For example, empirical research, the most common research form, is commonly described as involving the collection, analysis and presentation of primary data in a rigorous, systematic and methodical way. In the methodology section, the researcher indicates the research design, subjects, instruments, interventions and procedures used in the study (McMillan & Schumacher, 2010).

Cresswell (2017) states and distinguishes among the three major research methodologies, which are quantitative, qualitative and mixed methods. My study employed the Qualitative approach, which is interactive. Qualitative research involves an interpretive, naturalistic approach to the world (Denzin & Lincoln, 2011). This means that, in this type of study, research is conducted in their natural settings, attempting to make sense of, or interpret the phenomenon in terms of meanings people bring to them (Denzin & Lincoln, 2011). In my study, ethical behaviour of school leadership in the two natural settings has been investigated and I got varied interpretations from different individuals. Qualitative approach bears a multiple advantages over the other designs. The data gathered preserve meaning and language used by participants, enables in-depth study of selected cases and description of complex phenomena in local contexts, allows cross-case comparisons, studies dynamic processes allowing researchers to identify and document patterns, sequences and change, data are typically collected in naturalistic settings and are not 'artificial'. Qualitative research is needed to identify the characteristics of phenomena; the approach emphasizes exploring individual experiences, describing phenomenon, and developing theory (Vishnevsky, Amp & Beanlands, 2004). In my study, I wished to explore and get individual experiences of educators, principals and senior administrators in two schools, on their understanding of what ethical leadership is and how this type of leadership was exercised in the researched schools.

In addition, qualitative research is an approach involving human participants, which is most commonly found in the social and behavioural sciences (Marczyk, DeMatteo & Festinger, 2005). Focusing on this type of research permits the researcher to explore a wider range of research-related considerations that must be, because one needs to get a deep understanding of the situation of the participants, as well as of the meaning they derive from their situation (Denzin & Lincoln, 2011). My study also involved human participants.

3.4 Research Design

Research design refers to the schema or plan that constitutes the entire research study. It includes a summary of the intended research topic and distinguishes between the research problem and the research questions that are derived from the problem (Scott 2004). According to Scott, there is therefore, need to clarify research questions and concepts before developing a research design. Research design addresses why research study is worth investigating and pays specific attention to its potential significance. My research study was worth carrying out because of the escalating unethical behaviour in schools. It intended to explore the role that leadership could play in

promoting ethical behaviour in teachers. Scott (2004) further states that, research design needs to demonstrate that the problem for investigation is doable, given available resources, and may often suggest a relationship to be investigated. I hold that my research problem investigation was doable and I had all the materials needed for it to be carried out successfully. One of the tasks of a research design is to structure the research so that meaningful comparisons of outcomes between groups can be made (Vaus, 2001). He further outlines four main types of research designs as: experimental, longitudinal, cross-sectional and case study. Simons (2009) defines a case study as an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, program or system in a 'real life'. Qualitative methods are closely linked to case studies, and because my study utilised the qualitative approach, I selected the case study design, where I investigated ethical leadership in only two schools, and this allowed me a closer and thorough investigation into the case in each of the natural settings.

According to Vaus (2001), there are four levels of research design, which are; ontology, epistemology, strategy and method. Choice of strategy and method is always determined by positions taken by the researcher, in relation to its ontology and epistemology, which may be placed on a continuum with empiricism/positivism at one end and radical relativism/post modernism at the other (Vaus, 2001). At the strategic level of research design, in conformity with the epistemological and ontological perspectives of the researcher, there are a number of different approaches which may include, experiments, survey work, action research, case study, interview studies, and observational inquiries, with some but not all of them co-existing within the same research design. In general, case studies are preferred methods when a 'how' or 'why' questions are being posed, when the investigator has little control over events and when the focus is on a contemporary phenomenon with a real-life context (Yin, 2009).

In addition, Rule and John (2011) concur that case study is a popular approach that allows researchers to develop and present an in-depth view of a particular situation, event or entity. Case studies are also commonly used as a research method in the social science disciplines and for doing research in different professional fields such as education (Yin, 2006a; Yin & Davis, 2006). In addition, Cohen, et al. (2011) reiterates that case studies can investigate phenomenon that cannot be probed by numerical analysis. I have chosen case study for my research to investigate the single case of ethical leadership in multiple settings. The theme of ethical leadership cannot be easily explored and expressed in numerical value but a case study seems a better technique of exploring this. The chosen research design always determines the type of data that is collected, and indeed, its development precedes data collection. Furthermore, Yin (2009) affirms that case is relevant the

more that your questions require an extensive and in-depth description of some social phenomenon. From the above, case study was an appropriate method for my study since my critical and most sub-questions were based on the 'how' and 'why' and they required extensive and in-depth descriptions of ethical behaviour. In research design, some of the questions to ask and reflect on may include the chosen ontological and epistemological stance and reasons for the choice. In addition, understanding the relationship between yourself as the data-collector and the data you are collecting are a contributory factor. It is also important to remember that one`s ethical stance and why you have chosen the stance and also how your chosen strategy aligns with your epistemological and ontological perspectives and your preferred approach do matter.

My preferred approach was 'qualitative' with a case study involving multiple natural settings, which were the two church schools. According to Stake (1995) and Cohen, et al. (2011), the context of the single case to be investigated may be characterised by time, setting or attributes of the participants. In other words, a case study is heavily impacted by the context in which it is being undertaken and therefore the context of the case must be clearly described (Creswell, 2007; Cohen, et al. 2011). My case of ethical leadership was invested in natural settings – the two church schools in Ekurhuleni North District in Gauteng, one in Kempton Park and the other in Whitfield. The case was explored using twelve participants, comprising four-school leadership and eight qualified teachers. The leadership comprised the school principal and the senior administrator. The case of ethical leadership was purposed to promote ethical behaviour in the educators. It took me about four months of investigation using several methods of data generation.

Creswell (2012) posits that, in a case study, the researcher seeks to develop an in-depth and intensive understanding by gathering data of a single case or small number of related cases through a variety of methods such as observations, interviews and documentary analysis, and hence my case study used interviews and documents reviews too. A further crucial characteristic of a case study is that the researcher must interact with the participants of the research on site for a certain period of time (Williams, 2007; Petty, et al. 2012), and in my study, this was incorporated in my sixty minute interviews with each school administrator. Hammersly and Gomm (2000) concur with Creswell, (2012) when they state that a case study can be an individual, an event, an institution or society, and mine was a learning institution (school) where I explored ethical behaviour of school leadership. Although there are many public schools in Kempton Park, I chose private institutions that use a different curriculum, and which have a different work ethics, since they are Christian based.

I worked with two schools only so that I could do a thorough study and make meaningful analysis using the generated data, and working with at least two allowed me a fair comparison of data. The reference to the study of natural recurring situations in which variables are not or cannot be controlled is, therefore, "the hallmark of case study" (Scott & Morrison, 2005, p. 17). My case study helped me to get the natural and genuine experiences of principals and educators and not artificial ones. According to Scott and Morrison (2005), it would be unwise to develop a research design unless alternative ways of understanding the matter at the heart of the research question have been finalised.

3.5 Research Population

Nieuwenhuis (2007) defines research population as a selection of the population to be used for study purposes and is generally based on non-probability and purposive sampling rather than probability or random sampling approaches. Concurring to this, McMillan and Schumacher (2010), Petty, et al. (2012), state that some of the methods of sampling used in qualitative research include purposive, theoretical, convenience, comprehensive, maximum variation, case type and theoretical sampling, meaning the method of sampling is solely dependable on the methodology chosen for the research (Cohen, et al. 2011; Petty, et al. 2012). Since my study employed the qualitative approach, I chose purposive and convenience sampling methods. Purposive sampling speaks to the deliberate and intentional selection of participants who will serve as rich sources of information (Wellington, 2000; McMillan & Schumacher, 2010; Petty, et al. 2012) and normally selection is based on the ability to provide needed data that will address the critical research questions of the study (Wahyuni, 2012; Nieuwenhuis, 2007). Convenience sampling necessitates choice of participants based on convenience and ease (Cohen, et al. 2011); Petty, et al. 2012). The only place that could provide me with rich informants to answer the critical question for my case was the school. That was the reason I selected the two church schools in Kempton Park, and we fall under the same district of Ekurhuleni North. I knew I would get both school administrators and teachers, and I preferred working with principals and qualified teachers only because I needed participants who had a professional background of teaching and those who understood the basic professional expectations. This purposive sampling enabled me to select information-rich cases and have in-depth study (Patton, 2002). The two schools were convenient because I knew the School Management employed Christian teachers and the principals are also Christians.

In this study, I worked with two principals, two senior administrators and a four teachers per school, bringing my participants to a total of twelve, with ages ranging between twenty-one and above fifty-one years. I was convinced that six participants from each school would provide a fair sample since both schools are small schools with less than twenty-five educators each. Amongst the teachers was one deputy head and one Head of Department (HOD) and the remaining six Post Level 1 (PL1) educators. This covered every portfolio in the school and almost all the age groups you may find teaching in a school and provided liberal varied responses because of the participants` diverse ages and experiences. Some participants where trained before 1994 during apartheid and others beyond 1994, and obviously they could not have similar experiences of how school leadership promoted ethical behaviour. My sample was also purposive because it consisted of both male and female of Whites, Africans, Indians and Coloureds (all races represented in these schools) which helped me to eliminate bias. This gave me a wide range of responses as is reflected in chapter four of my data analysis. I sampled a small number of participants in order to work with thoroughness and get rich information. The sample was also reasonable for me to understand the role of school leadership in promoting ethical behaviour in these schools and thus helped me generate comprehensive themes and sub-themes in my analysis, which was chapter four and five. The two schools were also convenient for my study because we use similar curricula and our time schedules are almost similar. One of the school principals is a colleague I have always trusted and shared with on some professional platforms, with major areas of discussion being curriculum implementation, continuous professional development of educators, teacher recruitment and sport. Both schools are also within reach and thus an advantage to me because I did not encounter many expenses in travelling back and forth. I also worked with a reasonable small number of six participants (six per school) in order to be able to manage the data. Because of this small sample in my study, findings were only relevant for the concerned schools and hence could not be generalised.

3.6 Data Generation Methods

In qualitative studies, the researcher usually acts as an observer in the setting that is being studied, either as the observer, or the person who studies artifacts and documents. Researchers want to have information directly from the source (McMillan & Schumacher, 2010). To generate data for my study, I used three data generation methods constituting semi-structured interviews, questionnaires and documents reviews. Semi-structured interviews were my primary data generation method and I engaged both the school principal and the senior administrator in each of

the two schools. Through interviews, I intended to get in-depth information from the school leadership. I scheduled a 60-minute interview with each of the four leaders in the two schools. Questionnaires, my secondary method of data generation, comprised a selected number of items. These were administered to all twelve participants and were the origin of the pertinent information on how principals could promote ethical behaviour – a much quicker process. Documents reviews were my third data generation method and this was employed mainly for triangulation purposes. I have reviewed the available documents provided by the schools, which included the Conditions of Service and School and Staff Management.

3.6.1 Semi-structured Interviews

An interview is a method of collecting data where the interviewer asks questions generally, face to face contact to the other person or persons. The interviewer initiates the interviewee and collects the information (Kothari, 2004). An interview involves presentation of oral-verbal stimuli and reply in terms of oral verbal responses. In my study, interviews were my primary data generation method, because I needed deeper rich information from the school administrators - information beyond what teachers would provide.

Semi-structured interview is often described as a form of conversation (Burgess, 1982a; 1984), and it is a conversation with a purpose. In addition to the above, DiCicco-Bloom and Crabtree (2006) support that; semi-structured interviews are often the major method, in data generation using qualitative research. Usually these are scheduled in advance at a designated time and location, outside of everyday events. They are generally organised around a set of predetermined open-ended questions, with other questions emerging from the dialogue between interviewer and interviewee/s. My interviews were scheduled to suit the school administrators` most convenient time, and both the school principal and the senior administrator in each school were interviewed on the same date, but at staggered times in their discrete offices.

Semi-structured in-depth interviews are the most widely used interviewing format for qualitative research and can occur either with an individual or in groups (Kothari, 2004). Kothari also describes in-depth interviews as those interviews that are designed to discover underlying motives and desires and are often used in motivational research. I used the semi-structured interviews to explore and extract the rich experiences of the school administrators on ethical leadership. Kothari (2004) further explains that such interviews are held to explore needs, desires and feelings of respondents, and I agree with this because some of my questions during probing further were

framed as “What made you ….?” or “Why would you….?”. In-depth interviews further aim to elicit unconscious as also other types of material relating especially to personality dynamics and motivations. Most commonly, they are only conducted once for an individual or group and take between thirty minutes to several hours to complete, and in my case, each interview was scheduled for about an hour. I wanted to allow my interviewees ample time to answer as clearly as possible, and to provide as much information as they wished. This kind of interview allows the interviewer to delve deeply into social and personal matters. Individual in-depth interviews are able to inform a wide range of research questions.

It is necessary for the interviewer to; rapidly develop a positive relationship during in-depth interviews. Essentially, rapport involves trust and a respect for the interviewee and the information he or she shares. Rapport is also the means of establishing a safe and comfortable environment for sharing the interviewee` s personal experiences and attitudes that actually occurred (DiCicco-Bloom, 2006). The sample interviewees should be homogenous and share critical similarities related to the research question. In my study, I worked with school principals and senior administrators who are all Christians and trained in the curriculum they used in their private institutions. In-depth interview is meant to be a personal and intimate encounter in which open, direct, verbal questions are used to elicit detailed narratives and stories (DiCicco-Bloom & Crabtree, 2006), and that is why I had to stagger the interviews, to preserve their dignity and allow them freedom of expression.

DiCicco-Bloom and Crabtree (2006) suggest four ethical issues related to the interview process, which are firstly, reducing the risk of unanticipated harm, with the task of the investigator being to obtain information while listening and encouraging another person to speak. When an interviewer listens and reflects back personal information, the changes in the process may develop in an unforeseen ways. Secondly, to protecting the interviewee`s information, anonymity of the interviewee should be maintained. Thirdly, interviewees should be effectively informed about the nature of the study, and the interviewer should ensure adequate communication of the intent of the investigation. Fourthly, is reducing the risk of exploitation. Interviewees may not be exploited for personal gain (DiCicco-Bloom & Crabtree, 2006), that is why I tried to maintain professionalism during my interviews, and avoid advertising a private business, imposing my religious beliefs, or marketing my own school. All primary data from the interviews were immediately transcribed from the audio gadget.

3.6.2 Questionnaires

According to Kothari (2004), a questionnaire is a tool that consists of a number of questions printed or typed in a definite order on a form or a set of forms. The questionnaire is emailed to respondents who are expected to read and understand the questions and write down their reply in the space meant for the purpose in the questionnaire itself. Respondents have to answer the questions on their own. The questionnaire is the most widely used technique for obtaining information from research participants, because it is relatively economical, has same questions for all subjects and can ensure anonymity (McMillan & Schumacher, 2010). Questionnaires are convenient because they can be administered in a much quicker way to a large number of participants, and all involved can complete these at the same time. In my study, I used questionnaires with all the twelve participants because I could not do interviews with all of them due to time constraints. Most of the questions included in the questionnaire were open-ended which provided me with a variety of rich responses. I also could not do focus group interviews because I needed each of the twelve participants to express themselves as individuals of which I may not get from such a method. All the twelve questionnaires I issued were returned because the school principals helped me in this. Compared to interviews that may take too long to complete with many people, the completion of the questionnaire did not take very long with the twelve participants. Nevertheless, the questionnaire was utilised as a secondary data generation method, after interviews, to obtain quick information. The questionnaire encompassed both open-ended and closed items. Open-ended items help participants to give details and unstructured answers as they allow creativity (Boynton & Greenhalgh, 2004). Supporting this, Creswell (2011) believes that, to gather meanings, the researcher uses questions that are more open-ended and makes an interpretation of what she/he finds, an interpretation shaped by the participants' experiences and backgrounds. The researcher tries to make sense of the meanings others have about the world they work or live in, because in social research, both the subject (researcher) and the object (other people) of research, have the same characteristic of being interpreters or sense – seekers. In my case study, the individual participants responded to my questions according to how they understood them, and as the researcher, I also interpreted the responses, according to my own understanding.

The two principals and senior administrators had more of the open-ended designs of questions on ethical leadership, and decision making, so that they could get deeper into their experiences in dealing with ethical issues. Closed items are easily understood and quick to complete, but I did not make many of these. In general, questionnaires should be short and to the point (Boynton &

Greenhalgh, 2004). I incorporated the different formats including statements with tick-box categories, rating scales, open and closed designs. Closed ended design were limited in number because these are guided by the researcher`s set of possible answers – they call for structured responses. I included a mixture of statements and questions for variety (Boynton & Greenhalgh, 2004). Although it is recommended to conduct a pre-test and a pilot test for questionnaires before the actual exercise, I did not have enough time to conduct these. I also used previous validated questionnaires, to save time. My questionnaire packet comprised an introductory letter, where I introduced myself, declared the purpose of the study, put description of anonymity procedures, assured participation anonymity and explained whether the respondents would get a summary of results or not. In my questioning technique, I tried to avoid technical terms where possible, acronyms such as 'SACE', ambiguity and abstract terms, for instance, 'complex dilemma', because this might waste time for participants, as they try to find out meaning in order to understand the question before responding.

3.6.3 Documents Reviews

Document review pertains to the examination, study and analysis of usually written documents relevant to the research, and undertaken to establish more knowledge or increase the understanding about the topic of study (Petty, et al. 2012). My study involved different documents from each school. One school provided their Conditions of Service Manual constituting Confidentiality section, Privacy of Information and Security section; Disciplinary Procedures section; Behavioural Code and Conduct section. The other school provided their School Management and Staff Manual and the Strategic Planning Manual with sections on Overview Policies on Dress code, HIV/AIDS and Safety, Core Values and Principles and their Development Plan. Furthermore, Creswell (2007) advocates the use of documents reviews to facilitate the triangulation of data generated from interviews with the participants of the study. In spite of not getting similar documents from each school because these are independent church schools, the documents reviewed subsequently provided relevant and sufficient information I needed for triangulation of my findings from two other generation methods stated prior to this section. For instance, review of code of conduct and core values and principles assisted in determining the acceptable ethical behaviour of each school. The documents reviews were therefore implemented to obtain additional information about the ethical practices the school leadership engaged in in trying to promote ethical behaviour in teachers. These also facilitated understanding, explaining

and interpreting the theoretical frameworks of ethical behaviour in these schools. Through documents reviews, rigour and accuracy of the entire research process was assured, since this helped to fasten the findings.

3.7 Data Analysis

Data analysis is a technique developed to analyse content of data, where descriptive categories are constructed which refer to properties of text being examined, and the analysis, is designed to identify the number of times that property appears in the text (Scott & Morrison, 2006). For instance, the number of times key words appear in the text (responses). Furthermore, all too frequently analysis is used to make inferences about what the text refers to, as in a transcript of an interview which in turn makes reference to the actions and beliefs of an interviewee. Wolcott (1994) describes 'data analysis' as an activity directed to the "the identification of essential features, and the systematic description of interrelationships among them". Further, Wolcott tries to differentiate between 'analysis', and 'interpretation' when he says that data interpretation focuses on finding cultural meanings beyond the data. On the other hand, Creswell (1998, p. 144) believes, 'interpretation' involves making sense of the data. Qualitative data analysis ideally occurs concurrently with data collection, so that the investigators can generate an emerging understanding about research questions, which in turn informs both the sampling and the questions being asked (DiCicco-Bloom & Crabtree, 2006). Data analysis is at the centre of research endeavours (Chang, 2008), and until you give a meaningful structure to collected data, they may appear to be 'messy' pile of fragmented bits. Chang (2008) also emphasises that data are there to support and illustrate your arguments, but not to stand alone to tell a story. Data analysis and interpretation can take different strategies and Chang (2008) lists ten which inter alia are; searching for recurring topics, themes and patterns, looking for cultural themes, connecting the present with past, analysing relationships between self and others, comparing yourself with other people`s cases for similarities and differences and framing with theories. My analysis was mainly based on recurring topics, themes and patterns of ethical behaviour.

Qualitative methodologies are inductive, that is, oriented toward discovery and process, have high validity, are less concerned with generalizability, and are more concerned with deeper understanding of the research problem in its unique context (Ulin, Robinson & Tolley, 2004). Methods of recording interviews for documentation and later analysis include audiotape recording and note taking. For my interviews, I used my phone for audio recordings, and I maintained high

quality tape-recording to prevent difficulties later in the research process. Excessive background noise, weak batteries, placement of the recorder and other issues are all factors influencing the quality of the recorded interviews, which I made sure they were completely eradicated during my interviews. Practising with a recorder prior to using it in a research study is essential: extra batteries and back-up recorder on hand are highly recommended, and I made sure these were in place. I made sure I had a spare phone ready, I kept my charger plugged in during the interview process, and had a pre-recording session to test my voice and the quality of recording. I also placed my audio recorder on a fairly position where both my voice and that of the interviewee could easily be captured.

My study was qualitative and involved thick descriptions of how principals and senior administrators understood ethical leadership and how all participants perceived ethical behaviour. For this reason, I used inductive approach to analyse the interviews. The inductive approach involves the bottom-up approach to analysis of data in which the researcher works back and forth between the themes and the database until he/she has a comprehensive set of themes, (Creswell, 2013). Concurring to this, McMillan and Schumacher (2010) state that in a natural setting, the data gathered are synthesised inductively to make connections and themes and ending with generalisations. Nevertheless, my study only ended with conclusions and recommendations, since I worked with only a couple of schools in their varying contexts. Generalisations would require me to work with a good number of schools and a reasonable number of participants. I transcribed all my interview responses, and grouped them accordingly and finally coded them into themes and sub-themes. Grouping similar responses assists to come up with the common consensus reached from interviews (Denzin & Lincoln, 2005), and thus the route I explored.

Questionnaire responses were also transcribed in order to rearrange and group them according to patterns formed by the responses. These patterns were analysed using the coding system and further analysed for initial segmentation of the data into units of meaning (Rabie, 2004). The strength of qualitative data lies in its richness and complexity. Both create challenges in the creation of categories from data and in the ‘splitting’ and splicing’ (Dey, 1993) and ‘moving backwards and forwards’ (Pole & Morrison, 2003), through a set of categories to reformulate or refine them and the analysis.

Finally, it is important to build into the research plan, a method of acknowledging the contributions that respondents make to the success of the research process and to ‘reimburse’ them in various

ways for their efforts (DiCicco-Bloom & Crabtree, 2009). In my case, I have sent a note of recognition and appreciation to all my participants. I will also inform them of the results of my study at a later stage.

3.8 Issues of Trustworthiness

Petty, Thomson and Stew (2012) regard 'trustworthiness' as the faith, assurance and trust one can have in a study including its findings. Issues of trustworthiness are crucial and should be clarified in a study in order to bring confidence and certainty in data collected and results. Guba (2011), Lincoln and Guba (1985) propose trustworthiness criteria of credibility, transferability, dependability and conformability. They state that credibility is the proposed criterion against which truth value of a qualitative study should be judged, and it refers to the capacity or ability of the researcher to establish or prove that outcomes from the research conducted are substantial and believable (Lincoln & Guba, 2000). Supporting this, Scott (2007) refers to authenticity as truthfulness of data and any data should be truthful. It is also considered as the extent to which the participants of the study themselves believe the findings of the study and as to whether the study investigates the intended phenomenon (Petty et al. 2012). In my study, I enhanced credibility by selecting an appropriate methodology and sample, and through description of my experiences as a researcher and verifying the research findings with the participants. I also obtained truthfulness by asking straightforward questions in my questionnaires. I avoided ambiguity and double framed questions. Transferability refers to the extent to which the research can be transferred to other contexts (Bitch, 2005), and Wahyuni (2012) considers transferability as the degree to which the findings of the study can be utilised in other settings or contexts. To allow transferability, a researcher must provide sufficient detail of the context of the fieldwork for a reader to be able to decide whether the prevailing environment is similar to another situation, with which he or she is familiar, and whether the findings can justifiably be applied to the other setting (Shenton, 2004). In my study, I ensured transferability by providing sufficient information on the informants and the research context to enable the reader to assess the findings capability of being transferable.

According to Yin (2012), dependability refers to the amount to which the reader can be persuaded that the findings did actually occur as the academic says it did. 'Reliability refers to the consistency and stability of a measurement, and is concerned with whether the results of a study are replicable', (Hartas, 2010, p. 71). Buttressing this, Cope (2014) affirms that the study would be deemed dependable if the findings were replicated with similar participants in similar conditions. It provides a degree of confidence that replicating the process would ensure consistency. Scott and

Morrison (2006, p. 208) state, "if a series of measures when repeated give a similar result, therefore it is possible to say that it has high reliability". In my study, I gave my participants enough time to complete their questionnaires, and for my in-depth interviews, I scheduled our meeting times at my participants` most convenient time. I made sure I recorded the interviews myself, with a reliable audio-recorder, and always sticking to my subject matter of "ethical leadership". Guba and Lincoln (1981) refer to conformability as the criterion of neutrality in qualitative studies, whilst (Cohen, 2011) believes confirmability questions how the research findings are supported by the data, and to achieve this, researchers must take steps to demonstrate that findings emerge from the data and not their own predispositions (Shenton, 2004). In my study, confirmability was enhanced by describing how conclusions and interpretations were established. There was also triangulation of data through documents` reviews. Scott (2007) uses the term 'Triangulation' to refer to "comparing many sources of evidence in order to determine the accuracy of information or phenomena" (2007, p. 11). It is essentially a means of crosschecking data to establish its validity, and I used methodological triangulation, which allows greater confidence in the validity and reliability of the conclusions of a research report.

3.9 Ethical Issues in Research

According to Strydom (2005b, p. 57) ethics, " is a set of moral principles which is suggested by an individual or group, is subsequently widely accepted, and which offers rules and behaviour expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students". Further, May (1997, p. 54) defines ethics as, "The word 'ethics' often suggests a set of standards by which a particular group or community decides to regulate its behavior - to distinguish what is legitimate or acceptable in pursuit of their aims from what is not". In Social Sciences, the ethics of research are closely linked to constructing collaborative communities in which researchers act as hosts (Derrida, 2000) for their research projects, inducting new participants into them. Part of this social construction is clarifying the rules of engagement with participants, whether it is an online or onsite research project (James & Busher, 2009), so research is carried out in a respectful manner (British Educational Research Association (BERA), 2004). These rules are intended to help keep participants safe from harm, build trust with participants and ensure trustworthy outcomes from the research, which will benefit society. 'Research should be conducted so as to ensure the professional integrity of its design, the generation and analysis of data, and the publication of results' (Economic and Social Research Council (ESRC, 2005, p. 23)).

However, researchers can only achieve this with 'the direct and indirect contributions of colleagues, collaborators and others' (2005, p. 23) which should also be acknowledged.
Researchers have to consider the ethics of how they conduct research and their responsibilities within the research process (Knobel, 2005) for constructing 'respect for the person (participants, researchers, and people in situations in which the research is carried out), knowledge, democratic values, the quality of educational research, academic freedom' (BERA, 2004, p. 6). For example, researchers cannot tell senior staff in a school the views offered by participants in a project, even if the senior staff as gatekeepers to the institution – think it would benefit the management of the school. To do so, would breach ethical agreements with participants to preserve their anonymity and protect them from potential harm. Research is intended to be of reciprocal or mutual benefit to researchers, participants and society. Researchers should make clear to the participants at the start of the project how they and other people might benefit from the research (Robinson & Robinson, 2002).

The nature of qualitative research makes is personally intrusive than quantitative research (McMillan & Schumacher, 2010). Therefore, ethics have to be considered. Ethics refer to the questions of right and wrong (Fraenkel, Wallen & Hyun, 2012). Ethical issues such as confidentiality, and no risk or harm need to be considered to protect the integrity of the researcher as well as the integrity of the organization (Burian, Rogerson & Maffei, 2010). With my participants, I only asked questions that were related and relevant to the profession and their daily roles, avoiding personal and irrelevant questions. The ethical clearance was sought from the Wits School of Education. Permission to conduct this research was also sought from the responsible authority who are Senior Pastors in the two schools, since these were privately owned Christian institutions, even though they fall under the Gauteng Department of Education. Further, permission was also sought from school principals, senior administrators and consent from educators all who were my research participants in this study. In all cases, I prepared consent letters before the study commenced.

In the proposed methodology of study, ethical issues are going to be addressed in four categories suggested by Leedy and Ormrod (2014) which include *no harm or risk for participants, communicating results honestly, informing participants and right to privacy*. Harm may be in form of physical, psychological, emotional harm and embarrassment. According to Polonsky and Waller (2011), the research should have minimal, if any potential harm to research participants. In my study, I did not see any possibility of physical harm or risk on my participants, and I allowed

sufficient time for participants to complete the questionnaires – I did not pressurise them but I encouraged them and gave a grace period where necessary. To avoid harm, participants are informed in advance (Leedy & Ormrod, 2014), so I informed my participants prior to the study, for them to be prepared.

To protect the identities for my research participants and their schools, I used pseudonyms. To exercise justice and fairness, I made my study voluntary with only those who choose to participate. My research was guided by the principle of honesty in all my dealings with the participants. The participants were asked to fill in consent forms that clarified their rights, and this was done to protect them. After the study is completed, I will make sure all stakeholders are informed of the research results in writing by providing them with an electronic copy.

3.10 Limitations of the Study

Limitations of a study are matters and occurrences that arise in a study which are out of the researcher` s control (Simon & Goes, 2013) and these limit the extent to which the study can go. Limitations include the restraining and restrictive factors that delineate a study (McMillan & Schumacher, 2010). Sometimes limitations affect the result and conclusions that can be drawn. In qualitative studies, a limitation is related to validity and reliability. Concurring with Simon and Goes (2013), Wiersma (2000) states: "Because qualitative research occurs in the natural setting, it is extremely difficult to replicate studies" (2000, p. 211). The limitations of the research allow the researcher to plan the study within such constraints as access, time, participants and finances (Cohen, et al. 2011). I foresaw technical related limitations if I needed to personally distribute the questionnaires to the teachers. This would take me a lot of unnecessary time, so I asked the principal to give the questionnaires to the respective teachers, according to my selection criteria. This plan also helped to wipe out dishonesty from unqualified teachers who might be eager and suspicious to get the questionnaire and may misrepresent themselves as qualified, resulting in the research process losing authenticity. I also categorised the questionnaires accordingly 'class teachers, principals and senior administrators'. In addition, these categories helped me to evaluate and make judgment if there was any induction done on ethics to novice teachers in these schools. There was also a possible limitation of some teachers sharing or discussing their experiences before giving responses. This limitation was manifested in two of the participants from the same school having most of their responses similar. Other limitations could include some questionnaires being misplaced resulting in teachers not completing them, since I would not be able to monitor

the process, but the principals of the two schools helped me out – they distributed and collected everything for me, and my responses were 100%.

Other limitations could have included teachers in these church schools not being realistic in their responses due to fear of tarnishing the school`s image, since these church schools have strong Christian values and a good reputation. My findings did not seem to reflect such kind of limitation - the participants seemed to have given bold responses. Transport could have been another limitation since I was using public transport, but I chose schools within my proximity where I just paid a reasonable fare for the UBER. The other limitation I foresaw was in cultural differences since most of the staff members in the two schools were white, including the school administrators. They could have shown some negativity, resulting in lack of cooperation, considering hindsight. This was curbed by going through the Senior Pastors and principals who I knew practised sound Christian doctrines, who then introduced me to their staff. Lastly, the limited number of schools studied also restricted me from generalising my findings.

3.11 Chapter Summary

In this chapter, I discussed my research paradigm, which is interpretive, the case study design, the methodology of the study, research population, data generation methods and how data analysis was conducted. The issues of trustworthiness, ethical considerations and the limitations of the study were all presented. The chapter concludes with a chapter summary. In the proceeding chapter, I present and analyse my data.

CHAPTER FOUR

DATA PRESENTATION

4.1 Introduction

The previous chapter discussed the research design and methodology of the study. This chapter is field-driven and hence presents an analysis of the data that was generated through interviews, questionnaires and documents reviews. In addition, in this chapter, the researcher links her findings to the existing literature and the theory underpinning the study hence it is also knowledge-driven. Due to the voluminous nature of the data generated, my data is presented and discussed under three sections, which are; understanding ethics and ethical leadership; how school leadership tries to promote ethical behaviour and a brief comparison of findings between the two researched schools. In order to remind the reader through all the sections to be discussed, the study was conducted at two Christian schools in Ekurhuleni North District and sought to address the following critical and sub-questions:

- How can school leadership promote ethical behaviour of teachers in the researched schools?

Sub-questions:

- How do school leaders and educators understand ethical leadership?
  How does school leadership promote ethical behaviour in the researched schools?

The chapter concludes with a chapter summary.

4.2 Data Presentation

When analysing my data, the following major themes emerged through the thematic analysis from the three data generation methods. From the first section on understanding of ethics and ethical leadership, professional ethics, human dignity, trust and respect, moral and ethical implications, legal and ethical concerns, laws on basic education, professional code of ethics and values and the SACE have emerged. In the second section on promotion of ethical behaviour by school leadership, emerging themes were; professional ethics, trust and respect, human dignity, group togetherness (unity) and love and care. Further, to facilitate coherence and logic of the ensuing analysis, the emerging themes were also used to present the data and to discuss the findings.

Verbatim quotations were integrated in the discussion to illustrate the arguments advanced by the research participants. During the discussion and analysis of the themes, pertinent literature and theoretical framework reviewed in Chapter two were also infused to buttress my findings.

4.3 Understanding of ethics and Ethical Leadership

This section analysed data gathered mainly through interviews and questionnaires and where necessary, triangulation was done through infusion of documents reviewed.

4.3.1 Understanding Professional Ethics

Findings seemed to show that the school principals acted on professional ethics with integrity, trust, fairness and honesty when handling school matters, and were always transparent, especially, when managing school finances and other school resources. Out of the twelve participants, only Mr. Dzidziso of Hopeful Christian Academy remained neutral, in his response on transparency. From the educators' point of view, Mrs. Lovejoy, principal of Salvation Christian School seemed stronger than Mrs. Whitfield of Hopeful Christian Academy, but the difference was very minute. Comparing the two schools, Mrs. Lovejoy still came stronger. Interestingly, both principals seemed to agree in their choices, as well as both senior administrators. Such responses may suggest that the two school principals acted in a mature manner, not to rate themselves very highly. In both schools, there was no negative choice and this pattern could be a strong indication that their staff perceived both principals highly. I believe the principals in both schools upheld the Christian principles and values of being faithful and that of stewardship, in handling finances and other school property. They seemed to fear God and being Christian organisations, the leaders did what was right and expected of their Christian ethos.

Findings from the interviews highly corroborated with those from the questionnaires, that professional ethics were important in running schools. The four leaders expressed various sentiments and they seemed to agree that fairness, integrity and honesty were necessary especially, when transformation was anticipated in our education system. On financial transparency, Mrs. Lovejoy of Salvation Christian School`s comment was:

> *Ethical business practices are essential. They glorify God and uplift the name of the school. There should a bookkeeper with integrity. We hold weekly board meetings, do internal moderation and quality assurance, and receive site visits.*

Similarly, Mrs. Whitfield emphasised integrity, especially in educators. She vividly said:

Unfortunately, I believe people, maybe through bribes, are placed in the positions where they do not belong, because they do not have a heart for this…. If we are imparting that to our children, what are we showing them if we are not honesty?

(Mrs. Whitfield, Principal, Hopeful Christian Academy)

Concurring to the above, Mrs. Winners the senior administrator in the same school, emphasised integrity and transparency among her staff. She echoed:

I`m very open with them and I will exchange or share my experiences about where I was, where I am and where I believe God wants me to go. I`m always ready to show them how transparency can benefit them, so I think integrity human facto, is always there, even in my own life. We have to check ourselves that we are trustworthy and have integrity.

(Mrs. Winners, Senior Administrator, Hopeful Christian Academy)

I feel Mrs. Winners made a very profound declaration that she would share with staff about her intentions. She definitely wanted the organisation to move forward with a clear vision and mission, which I believe was very sound and demonstrated her maturity. This was true integrity. Cementing the responses above, Mrs. Lovejoy, of Salvation Christian School, echoed with a heart of compassion that she was praying for things to change. Her response was:

A resounding No! It won`t work, if those things are not present, and I pray for the leadership on a constant basis. I really do believe we could have stable leadership to stay in their positions for a while in order to establish the principles and rules.

(Mrs. Lovejoy, Principal, Salvation Christian School)

In the quotation above, the 'things' Mrs. Lovejoy referred to were amongst others, 'integrity, fairness, trust, honesty and transparency'. I support Mrs. Lovejoy on her ethical business practices, because a bookkeeper with integrity should be a person who fears God, and should try to show his /her act of stewardship. Mrs. Whitfield also indicated that partiality would cause distrust, which may lead to questionable integrity, and therefore a leader should be consistent and fair at all times, without favouritism. Mrs. Winners in the same school seemed to shift her attention to putting the Word of God back into schools, for integrity to be there. Concurring with Mrs. Winners, Mrs. Lovejoy emphasised accountability when she established an Administration Board to help her with the day-to-day running of the school. I believe Mrs. Lovejoy had incorporated a number of people in her board to allow transparency. She also demonstrated humility, a true character of a Christian leader. To promote transparency, Mrs. Lovejoy also prayed for her teachers to live a life of integrity, a trait required in educators too. Both administrators seemed to be grounded in the Word

of God. As a symbol of integrity, Mrs. Whitfield from Hopeful Christian Academy believed in addressing staff as individuals, which I seem to disagree with because that could result in division in the organisation, since there will be no transparency. Nevertheless, her open – door policy, with both teachers and learners could achieve positive results, since it indicated transparency.

Integrity became an underpinning factor in running a school and when managing school finances and other school resources, especially to Christian leaders. I seem to support Mrs. Winners for her openness, and I believe a leader who exercises integrity, remains faithful and transparent in managing school property – integrity comes with transparency.

Looking through some school documents, Salvation Christian School put under 'Confidentiality, Privacy of Information and Security`, a section that read:

> *The employee will not, during the currency of this agreement or after the termination thereof, for his own benefit, or the benefit, of any person, use or derive any profit from, all documents, information, schemes, methods, presentations and ideas devised by or for the employer or used by the employer. These shall be secret and confidential to the employer and its selected employee, and shall remain at all times exclusive property of the employer. If such documents, schemes, methods and presentations are furnished to the employee, they shall remain in his/her possession and under his/her control until required to deliver same back to the employer, which the employee shall be obliged to do on demand or on termination of this agreement, whoever is the soonest.*
>
> (Conditions of Service Manual, Salvation Christian School, p. 7)

Concurring to the above, Hopeful Christian Academy also had a section on vehicles under School Management and Staff that demonstrated firmness in the use of school property. It read:

> *The principal is entitled to request proof of driver`s license of any person driving on the school property. The school management will ensure that visible signage is made available to safeguard learners, educators, staff and visitors to the school.*
>
> (Hopeful Christian Academy, School Management and Staff, Section, 6.3, p. 26)

Similarly, Hopeful Christian Academy`s documents included several sections, such as vision, mission, values, historic overview and operational plans. Their vision read:

> *The wisdom from above is first pure then peaceable, gentle, reasonable, full of mercy and good fruits and unwavering. We are called to lay a solid foundation in our children's lives that will stand firm in every storm. The foundation is JESUS CHRIST. We will seek to lay solid foundations in our children resulting in an intimate love-*

relationship with Jesus; teach them what they can do in Christ Jesus and enable them to discover their authority in Christ Jesus; bring them into a revelation that God's WORD is the final authority in their lives.

(Hopeful Christian Academy, Strategic Development Plan, p. 6)

This suggests that the school operated on integrity. The other contributory factor towards transparency in this school was the approval of the annual budget through a general meeting. I think that was a good practice, and could prevent abuse of resources, fraud and extravagancy because there was accountability. To promote stewardship, Mrs. Winners, the senior administrator in that school encouraged staff and learners to reduce waste by recycling or making use of discarded printing paper and I regard this leader as very detailed. Mrs. Whitfield the principal reiterated that transparency would develop a relationship of trust, and that trust came with 'stewardship'. Salvation Christian School also addressed integrity and professionalism, with such sections as 'behavioural code' and 'times of work'. Wrapping up this theme of 'Professional ethics', integrity, honesty, fairness, trust, consistency, modeling behaviour and professional conduct have emerged as sub-themes.

Literature supports my findings on professional ethics. According to Schoeman (2014), a leader who commits to core moral values such as integrity, honesty, fairness and responsibility, demonstrates 'sound ethics'. This resonates with majority of the participants who believed ethical leadership needed to exercise, inter alia, integrity, accountability, honesty and fairness. Theoretically, the findings blended well with the lens of Ethic of The Profession according to Shapiro and Stefkovich (2011), which requires administrators to develop their own personal and professional codes. I hold that, the quality of professionalism prevalent in these principals was foundational in their Christian principles, and would like to propose that the leadership intensifies the above traits, specifically integrity during their recruitment processes. The leaders seemed to glue onto their Christian faith through prayer.

From the educators` point of view on modelling behaviour, I would like to advance that, preaching to others what you are also doing is likely to result in effectiveness. Isaacson (2007) cements this aspect of modelling behaviour by saying, "Treat others as we want to be treated" – which has essentially become the Golden Rule. The Ethic of Justice also cements this, because it is only fair to demonstrate what you want others to do. Isaacson (2007) also strengthens the art of modelling behaviour by organisational leaders stating that, a moral leader demonstrates key qualities that effect decision-making, which include creating democratic environment and leading by doing.

Some of the Professional values listed by Smith (1997, pp. 42-43) include respect, openness, integrity (about honest) and fairness (about a sense of justice) and these are in agreement with what has been identified by most participants. The Employment Equity Act (Republic of South Africa, 1998) also upholds fairness and condemns discrimination, and section 6(1) of the Act states, 'No person may unfairly discriminate, directly or indirectly, against an employee, in any employment policy or practice`.

Schoeman (2014) has also characterised transparency as one of the factors that indicate ethical conduct. Most of the educators in the study seemed to believe that a leader should model transparency in his/her daily practices. Schoeman (2013, p. 58) states, 'As role models, leaders effectively set the ethical standards of the organisation by the values they demonstrate, by what they do, and by what they do not do'. The above is highlighted in the Ethic of Profession, as school leaders are expected to act with professionalism. King 111 in Schoeman (2013) refers to good leadership as 'responsible leaders' who do business ethically, rather than merely being satisfied with legal or regulatory compliance. Mrs. Lovejoy seemed a good example of this, when she emphasised ethical business practices in her school. Such responsible leaders, are also "Characterised by the ethical values of responsibility, accountability, fairness and transparency" (IoDSA, 2009, p. 20). From the above discussion, the four leaders have emphasised majority of these values.

According to Myers (2005), the use of school and company property, and acceptance of gifts are some of the common matters covered in codes of conduct. The principal must make these very clear to everyone for them to be accountable. Such kind of leadership aims to empower others and enable them to be leaders – the optimal purpose of leadership which Greenleaf (1977) calls 'servant leadership' and Block (1993), 'stewardship'. I hold that the leaders in the two schools are good stewards advancing God`s Kingdom.

4.3.2 Understanding Laws governing Basic Education

The general findings suggest that the two principals made decisions that were lawful, reasonable and procedurally fair. Both leaders in Salvation Christian School seemed to agree on their choices. Basing on the educators` point of view, Mrs. Lovejoy of Salvation Christian School came moderately strong on laws governing basic education, but on the overall, Mrs. Whitfield of

Hopeful Christian Academy seemed stronger than her counterpart. Nevertheless, this question scored the lowest and the findings seemed very poor.

Findings from the interviews seemed to corroborate with findings from the questionnaires, showing that the two principals understood the laws governing the basic education sector, made decisions based on legal implications (framework) of policy options and made lawful, reasonable and procedurally fair decisions. During the interview, strengthening the ethic of critique, Mrs. Whitfield, principal of Hopeful Christian Academy said the following:

> *Too much emphasis is placed on following procedures meticulously, thereby losing sight of individualism.*

Similarly, Mr. Stanford from Salvation Christian School did not bring out what the law procedures were in handling such matters, as correcting unethical behaviour. In response, he said:

> *In our school, we do things differently. We live in a society where it`s very difficult to correct, because people do not like correction, people don't like to admit wrong, they don't like to admit faults. When they do something that is unethical and if you point it out to them, they put up a wall and fight you. Therefore, you have to try to break that wall to get through to them ... We will spend time trying to get to the heart of the problem.*
>
> (Mr. Stanford, Senior Administrator, Salvation Christian School)

Not differing much from the above, following were some of Mrs. Winners` statements:

> *AEE has courses for principals, administrators, pastors, monitors and supervisors. I have actually done the course on Administration two years ago as part of my training.*
>
> *(*Mrs. Winners, Senior Administrator, Hopeful Christian Academy)

The courses she mentioned above do not guarantee that everything regarding the laws in basic education was covered. Nevertheless, admitting that the Department of Education was very helpful she further commented:

> *As far as the Department of Education is concerned, they were very helpful. When I started here, I told them openly. I never had a problem with them.*
>
> (Mrs. Winners, Senior Administrator, Hopeful Christian Academy)

The principal in the same school seemed to concentrate on integrity, which she exercised and not what the policy said. She also referred to extremes of following procedures meticulously, without being sensitive to challenges each one faced in their home situation, which she also saw as an obstacle in decision-making. I affirm that Mrs Whitfield actions strengthened the ethic of critique.

Whilst I agree that a leader needed to be compassionate, I believe educational policies, laws and the regulations should guide our decision-making, and thus maintaining the law boundaries. Mrs. Winners in the same school, cited some practices of dishonesty and untruthfulness, which were discovered at a later stage, and the people were dismissed. Even though, she did not address making decisions based on legal implications of policy options clearly.

Mrs. Lovejoy from Salvation Christian School admitted that she did not have much knowledge about what went on in the education department, which I saw as a weakness. A leader needed to have sound knowledge of the laws of education and the legal policies in order to make sound ethical decisions. The senior administrator of the same school also admitted that, he had only been exposed to leaders of Christian schools, who modelled the various ethical leadership values that were expected, and such were characterised by love. Their teachers prayed for learners and some acted as foster parents when needed. He also mentioned that, it was difficult to deal with people` s matters because people did not want to admit their faults. Nevertheless, he explained that he would take steps to find out why the problem occurred, before getting to the solution. I think his way of solving a problem could be acceptable since he did not just make abrupt decisions. His procedures also concurred with Mrs Winners` steps to find the root cause to the problem.

Hopeful Christian Academy leadership referred to an Administrators` training course they had attended two years back from 2018, that was organised by the AEE, an Independent organisation were ethics and administration were emphasised. I consider that very crucial. Although what she learned would benefit the school and learners, there was no mention or reference to the Education Laws. In supporting, the principal in this school admitted that she had benefitted through cross communication with other leaders. She also emphasised benefitting on technological advancement, which tended to feature in the twenty-first century. Mrs. Lovejoy of Salvation Christian School had only attended one course organised by the Department of Education, but a very expensive one. She mentioned that, such courses could be difficult for them to attend as independent schools that were not subsidised by the Department of Education. Nevertheless, she seemed to concur to what leaders in Hopeful Christian Academy had said about attending trainings organised by their independent organisation (AEE). The senior administrator of this school clearly admitted that their school was a bit different and did not have much exposure as government schools.

From the responses above, there was indication that the leaders in both schools could be lacking in the laws governing basic education and in making lawful, reasonable and procedurally fair

decisions, since they rarely had attended workshops organised by the Department of Education, where such matters like laws governing basic education could be shared. Nevertheless, these leaders were being very open about their position, and as Christian leaders, they did not betray the officials by pretended to know everything about the Education laws. I consider that a good character of a person who feared God.

Mrs. Winners emphasised on teaching what was right and the consequences of doing the wrong. During the interview, Mrs. Winners spoke:

> *We train them by saying what is good, what is bad and the consequences - whether good or bad. If we can implement the better way, then obviously we benefit from it. Do not do what is right but do the right thing.*
>
> *(*Mrs. Winners, Senior Administrator, Hopeful Christian Academy)

Some documents from Salvation Christian School seemed to refute findings from the questionnaire that the principals were weak in terms of understanding the laws governing the basic education sector and implementing them to the best of their abilities. Sections addressing 'absenteeism' are addressed in the Educators` Employment Act (Republic of South Africa, 1998) and hours of work and public/ religious holidays are also addressed in the SASA (Republic of South Africa, 1996). The section on public / religious holidays in Salvation Christian School document read:

> *The school observes all the public holidays as paid holidays as laid down in the relevant Government Gazette. In addition, the School Board may, at the beginning of the year designate additional days, such as Ascension Day, as paid holidays.*
>
> (Conditions of Service Manual, Salvation Christian School, p. 6)

The above indicated that, the principal was aware of some laws governing the basic education sector. Contrary to the above, other documents in this school refuted findings from the questionnaires, but also corroborated with findings from the interviews. Under disciplinary procedures, they included:

> *Offenses, which are regarded as misconduct / material breach of contract, include, but are not limited to the following: Gross negligence; gross incompetency; refusal to work; repeated unpunctuality; assault; deliberate absenteeism; insubordination to superiors.*
>
> (Conditions of Service, Salvation Christian School, Disciplinary Procedures, p. 13)

This section only listed the offences that were regarded as misconduct, according to those listed in section 18 of the Educators` Employment Act (Republic of South Africa, 1998), but no

procedures were included. Agreeing with the quote from Salvation Christian School above, Hopeful Christian Academy stated:

> *Evacuation plan for learners and staff at the school is in place and from time to time practice sessions will take place under the authority of the Principal. Safe zones will be identified so that learners and staff will safely assemble and be evacuated.*
>
> (Hopeful Christian Academy` s Strategic Planning: Safety, p. 24)

Concurring to the above quote, Salvation Christian School strongly corroborated with making lawful and reasonable procedures in reaching fair decision when they included the following:

> *Should the employee believe an unjust decision has been made in respect of service, the employee should first attempt to settle the issue with his/her immediate supervisor. If no settlement can be reached, the employee to the School Principal, who will consider the issue together with the immediate supervisor, should relay the grievance.*
>
> (Conditions of Service, Salvation Christian School, Disciplinary Procedures, p. 12)

Nevertheless, concerning offenses regarding misconduct, this school did not include the procedures, which the principal should follow when making a decision, and hence the section corroborated with the findings of the questionnaires, which showed that the principal was fair in making decisions that were, lawful, reasonable and procedurally fair. I strongly believe Christian leaders should deal with ethical matters in a procedurally fair manner, since the Word of God teaches us to be fair and show no discrimination – their documents should indicate such procedures. Ethic of the profession come in.

Ms. Greyson, PL1 educator from Salvation Christian School could have been right, when she emphasised demonstrating professional ethics by following the law and school policies consistently. That could have been lacking in her school principal. Both principals seemed to lack knowledge about the education policies and regulations. In agreement, Hopeful Christian Academy`s document on 'Constitutional Imperative', gave reference to the Constitution of South Africa with particular reference to Chapter 2 on Bill of Rights, which provided the right of every child to education. This reference refuted questionnaire findings, and I discovered that the chapter was wrongly quoted, because the Bill of Rights is chapter 2 of the Constitution, but in the school`s document, it was referred to as 'Chapter 3'. I had to address the matter in a friendly way for the school to amend their document. Hopeful Christian Academy` s Strategic Planning document contained the HIV and AIDS section, with confidential information requiring people to be trustworthy. The clause is in agreement with the Constitution of South Africa under the Bill of

Rights, section 14, which reads, “Everyone has the right to privacy, which includes the right not to have the privacy of their communications infringed”, (Republic of South Africa, 1996, 14 (d)). Findings from these documents refuted findings from the interviews and the questionnaire, because there was no evidence that principals in these schools based their decisions on legal frameworks of policy.

From this discussion, educators expected the policies to be clearly explained to them, and that suggested that, principals should undoubtedly be well versed in these. Whether the principals knew about these policies and did not divulge them during the interview; or they were also not very sure on how to explain them, it was not clear at all. Basing on my findings and observations, I think policy and legal understanding of the laws that govern education in SA, may not have been well advertised and communicated to the staff in these two Christian institutions. That did not align with the Word of God which in 1Timothy reads, ‘I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone – for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness’ (1 Timothy, 2:2). The scripture encourages people to respect, so the leaders in these two Christian schools should respect the laws of education.

Literature speaks to laws governing basic education, reasonably fair procedures and decisions based on legal implications (frameworks) of policy options. When asked during the interview, whether it was necessary for teachers/principals to be exposed to ethical leadership as part of Continuous Leadership Development (CLD), the principal of Salvation Christian School admitted that she needed it. Concerning Policy and legal laws of education, reference by the administrators could have been given to the laws and regulations that affect our education system. For instance, the SASA Act (Republic of South Africa, 1996) section 8(1), talks about the code of conduct for the learners or laws that govern Private schools and their requirements. The Educator Employment Act (Republic of South Africa, 1998) section 17 and 18, also contain serious and less serious misconducts respectively, which could have been cited. This act also lists procedures in conducting a hearing. The SA Constitution (Republic of South Africa, 1996) could also have been referred to for the rights and responsibilities of a child. Findings seem to refute what literature emphasises because the school leaders seemed to have sparse knowledge about laws and regulations concerning education.

Decision making process that is fair and just must go through a number of steps, and Goldman (2008) suggests a four-step methodology to reach ethical decision. The steps include; gathering as many facts as possible, gauging similarities with past situations, clarifying the relevant similarities and dissimilarities and analysis of the decision making situation based on honest assessment of any personal or organisational interests. Concerning making procedurally fair decisions, the leaders of Salvation Christian School seemed to have done better, since they did not rush but took time to reach a resolution. Even though Mrs. Winners of Hopeful Academy gave a brief explanation on how she would handle situations through investigations and demonstrating integrity at each step, her response during the interview was contradictory to this. Nevertheless, in applying her mind before reaching a decision, she acted in accordance with the lens of Ethic of Care (Shapiro & Stefkovich, 2011; Gillian, 2011; Noddings, 2013) and Salvation School exercised grace and compassion too. Concurring to above, Myers (2005) gives advice to leaders faced with complex dilemmas, to step back and assess the situation, 'dispassionate assessment', which both schools did. Even though both principals had attended AEE trainings for administrators, I doubt whether the laws governing basic education were handled in a way it would have been done at District or Departmental platform.

4.3.3 Understanding Moral and Ethical Implications of Policy Options

Findings seemed to prove that both principals could have been weak in creating, modelling and implementing moral and ethical values for their schools. Nevertheless, since there were no negative responses from both schools, it seemed the principals made decisions based on moral and ethical implications of policy options in their schools. Nevertheless, as Christian leaders, both principals could have scored very high in creating, modelling and implementing ethical values for their schools, which was what most leaders in non-Christian schools could be lacking as indicated by the rising of corruption by school principals (Corruption Watch, 2014).

Findings from the interviews seemed to corroborate with findings from the questionnaire that the principal made decisions based on moral and ethical implications of policy options. During the interview, Mrs. Winners spoke about administrators modeling good behviour and boldly uttered:

> *I will never expect from my staff to do anything that I cannot do. If I cannot do it, I will go and find out how it should be done so that I can set an example to them.*
>
> *(*Mrs. Winners, Senior Administrator, Hopeful Christian Academy)

Buttressing her above point, Mrs. Winners believed there were challenges in leading and managing the school. Some of her statements during the interview were:

I put it clear that it is important. Professional ethics have always been important and it`s not easy to mode and the ethics standards are important when it comes to treating others with respect fairness, encouragement and support. It is not also easy, especially if you have parents just gaoling for you and are angry for their children.

Concurring to the above, Mrs. Lovejoy of Salvation school, admitted that running a school was scary, since it dealt with different kinds of people such as, parents and the government. She encouraged leaders to be brave and to do the right thing. During the interview, she stated:

It`s *actually very difficult, because running a school is scary. It deals with all kinds of people (the government, parents, your personality, where you may want to please everybody). It`s something you have to remind yourself always, that doing the right thing, no matter how hard, is always the best way to go.*

(Mrs. Lovejoy, Principal, Salvation Christian School)

Sounding being concerned, Mrs. Whitfield, principal of Hopeful Christian Academy said:

P*eople you want to treat as adults, sometimes take advantage of you. For instance, when you are not there, they leave early without permission, and I feel sad for the immature behaviour.*

During the interviews, the values of caring and compassion were emphasised. Mrs. Whitfield spoke about the importance of communication within her staff, and believed communication through groups was ineffective because it might not hold anyone accountable. I support her emphasis on communication and hold that communication can be a strong tool that brings unity, togetherness and synergy within the departments, in the entire organisation. I consider her unselfish - a true character of a Christian leader. Mrs. Winners, the senior administrator in the same school, believed in motivating the staff for them to impact the coming generations. Despite the challenges of parents who would show anger towards leadership, her advice was that, a leader should be calm and lead by example, in order to maintain the status of ethics. Leaders from both schools seemed to concur that they were supposed to do the right thing as they emphasised moral and ethical implications of policy.

Findings on manifesting a professional code of ethics and values when leading and managing their schools seemed to refute those from the questionnaire. The leaders` responses did not directly address a professional code of ethics and values, even though their responses had something to do with what the question asked. Mrs. Whitfield believed in doing things the right way, but also considering the specific situation, although there could be school procedures to follow. I also seem to concur with Mrs. Winners that, learning through observation can be effective. When educators

see their leader doing it, they might be convinced that it is doable. In promoting ethical values and consistency, Mrs. Lovejoy from Salvation Christian School demonstrated values of caring for their learners. She felt teachers were shaping the lives of children when they prayed for them and helped them with their homework. What stood out from the interview discussion was that a professional code of ethics should be maintained in running the school.

Findings from the documents I viewed strongly corroborated with findings above regarding professional code of ethics and values. On moral and ethical conduct Salvation School stating:

> *A high standard of ethics/moral conduct is required from staff. Any employee, willfully and deliberately using their position with the school to benefit personally or their immediate family from the student relationship, will be subject to summary dismissal.*
>
> (Conditions of Service Manual, Salvation Christian School, p. 8)

Similarly, Hopeful Christian Academy addressed the moral and ethical conduct of staff, in terms of the dress code with following guidelines:

> *Females: Dresses / blouses must not be lower than collarbone (or neckline at the back). Sleeveless items may not have thin straps – no backless dresses. One set of earrings*
>
> *Male: No shorts or knee length trousers (chino`s) Collar shirts*
>
> *Both: A professional look must be maintained at all times.*
>
> (Hopeful Christian Academy, Overview of Policies: Staff Dress Code, p.19)

In congruency to the above, Salvation Christian School, on professional code of ethics wrote:

> *The school reserves the right to order a search of any employee or of any vehicle at any time whilst upon, entering or leaving the school`s premises.*
>
> (Conditions of Service Manual, Salvation Christian School, p. 7)

Marrying the above quote to the school`s expectations of the employees, they stated:

> *To this end, it is expected that each complies with relevant legislation, school safety and other rules and any agreements negotiated between the school and employee representative bodies while at work.*
>
> (Conditions of Service, Salvation Christian School, Behavioural Code, p. 12)

I believe that would promote and perpetuate a disciplined, mutually beneficial employment relationship in this school. On the other hand, Hopeful Christian Academy seemed to run their school on a professional basis, by providing a sound school vision, mission statement and core values and principles. I strongly support the emphasis which this school placed the on dress code

and I advance that as a Christian institution dressing should be a very important aspect, because it preaches morals to the school community. Children of God must always stand upright and shine to the world, according to the Word of God that reads:

> *You are the light of the world. A city on a hill cannot be hidden.*
>
> (Matthew, 5:14)

Based on literature, moral and ethical values are important in policy implications in every organisation, and Starratt (2012) highlights the terms 'moral' and 'ethical' in providing the foundations of cultivating an ethical school. This blends well with what Mrs. Lovejoy believed about moral and ethical principles when she stated that these could help to market the school and keep a good reputation in community. This perspective is also underpinned by the Ethic of care, according to Stefkovich and Shapiro (2011) that emphasises showing compassion and considering the outcomes or consequences of any ethical decision. In addition underpinning the Ethic of Profession is the understanding of oneself and others, and this requires administrators to develop their own personal and professional codes (Shapiro & Stefkovich (2012), and these should consider community standards, formal codes of ethics established by professional associations, and the written standards of the profession. I believe Hopeful Christian Academy demonstrated this standard through their dress code. Myers (2005) indicates that, a code of conduct can never cover all eventualities, so the framing of the document is likely to be generalised and illustrative, acknowledging the responsibility of the individual teacher to exercise professional judgment in relation to their actions. This concurs to what Mrs. Whitfield said about not wanting to dictate to her staff but to listen to their views. Upholding the lens of Ethic of Care, according to Shapiro and Stefkovich (2011), Mrs. Lovejoy believed compassion was shown to personal circumstances without getting too emotionally involved.

From my findings, educators seemed to agree that the organisational leaders should demonstrate moral and ethical principles, showing integrity, compassion and care for the followers to emulate, which Starratt (2012) advocates could be a stepping-stone to building an ethical climate in the organisation. When Isaacson (2007) gives the important 'survival tips' for leaders, he includes avoiding grey areas involving moral and ethical issues that affect decisions they make. This seems to contradict with what the leaders in the two schools did, because majority of the educators insisted that their principals should avoid grey areas, which also would be in violation with the Ethic of the Profession. Under the 'three foundational qualities' of an ethical person that Starratt (2012) gives, he includes 'autonomous' where he refers to ethical persons as, "independent agents

who act out of an intuition of what it is or what is appropriate in a given situation, versus acting mindless routines" (2012, p. 22). Starratt (2004) states that when creating a personal mission statement, leaders must consider the different roles they perform in life, and Fiore (2004) cements this sayings, "The relationships among and between school stakeholders and how these relationships contribute to the overall purpose of schooling must be considered as the mission statement is crafted" (Fiore, 2004, p. 25). Hopeful Christian Academy acted in line with this when they involved the parents` community in some school activities. Starratt (2004) also sees school leadership as a complex profession requiring a strong sense of purpose driven by a passion for the role. Starratt observation seems to support what Mrs. Lovejoy of Salvation Christian School said during the interview that, running a school was scary, because one would be dealing with various stakeholders. My advice to Mrs. Lovejoy is that, first, one should be grounded in the professional codes and principles, in order to create personal codes that would cater for the various stakeholders. Greenleaf (2008) describes this passion for the role as life work or the job we were sent to do. I believe this talks about commitment, and as Christian leaders, both principals should have found it easy to commit. The SASA (Republic of South Africa, 1996), Educators` Employment Act (Republic of South Africa, 1998) and the SACE (SACE, 2000) put strong emphasis on educators` conduct according to the teaching Profession Code of ethics. According to SACE (SACE, 2000), an educator should build a smooth relationship with learners, parents, colleagues, the employer and community, and I think this was highly promoted in the two schools.

In promoting ethical values for the school, at some point, Salvation Christian School had to take children from a Children`s Home to care for them, which was a good moral value. This act is supported by the SA Constitution (Republic of South Africa, 1996) section 28 (1) (b) which clearly states, "Every child has the right to family care or parental care, or to appropriate alternative care when removed from the family environment", and ", the right to be protected from maltreatment, neglect, abuse or degradation". The school understood that, "A child`s best interests are of paramount importance in every matter concerning the child", (Republic of South Africa, 1996) section 28 (2). Shapiro and Stefkovich (2016) who believe that a leader should consider the best interest of the learner, the organisation and the community at large also cement this action. Further concurring to the above, Shapiro and Stefkovich say, the ethic of care asks that individuals consider the consequences of their decisions and actions, and asks them to grapple with values such as loyalty and trust. Modeling caring behavior was demonstrated in this school, which Noddings (2013) believes is the ethical stance of the teacher. Personally, I credit this school for the action that is likely to promote ethical conduct in the educators.

The teachers in the two schools advocated for principals to construct effective professional codes of ethics for their organisations. According to Schoeman (2014), the Professional Code of ethics should comprise two main parts: school code of values (defining vision, mission and values) and the school code of conduct that outlines the standards of behavior within the organisation (Schoeman, 2014). School policies and code of ethics with the vision, mission and code of conduct of both educators and learners, should be clearly explained and given to each educator in black and white. DuFour and Eaker (2005) cement this saying, 'A vision instills an organisation with a sense of purpose' and addresses the question, "Where do we want to go in future?" This serves as a point of reference where educators should often be reminded to behave as expected. My findings concur with this literature because Hopeful Christian Academy had clearly defined mission, vision and values, and this, fortifies my theoretical framework of ethic of the profession.

4.3.4 Understanding SACE Code of Professional Ethics

Findings on SACE code of professional ethics seemed to reflect that both principals were not very familiar with the contents of the SACE Code of Professional Ethics, nor did give reminders about the Council. Both schools seemed to indicate that their principals were weak and Hopeful Christian Academy even weaker. On the overall, educators from both schools seemed ill informed on SACE matters. My own interpretation was that both principals might be seriously lacking knowledge about SACE, placing both schools in a critical situation that required immediate attention, because SACE caters for every educator in South Africa.

Findings from the interviews highly corroborated with questionnaire findings in that the two schools were not familiar with SACE matters. Mrs. Whitfield from Hopeful Christian Academy admitted that she had not attended any organised workshop by SACE, but had interest in SACE matters. During the interview, Mrs. Whitfield said:

> *I have not been invited. I think there are two workshops that unfortunately, I was not informed of on time, and I heard through rumours. It was miscommunication. That`s one thing I have always enjoyed, going to workshops or training, because I think there is always room to learn and to improve. I am looking out for the upcoming ones.*

Similarly, Mrs. Winners in the same school admitted that she had not attended even a single workshop organised by SACE. Concurring to the above, Mrs. Lovejoy stated:

> *Once, I was not invited, I was called and told, you have to be there with all your staff. It was once that year, never before.*

(Mrs. Lovejoy, Principal, Salvation Christian School)

Mr. Stanford, the senior administrator in that school, indicated that he complied with the requirements of SACE registration, despite not attending the workshops and confirmed that he was even SACE registered, whilst the principal admitted that she, together with her staff had attended only once. That was good but only once in years, might not be beneficial since the members needed regular updating. The senior administrator had also never attended any SACE workshop, which is evident that SACE information was really lacking in that institution. Even though Mrs. Whitfield had not attended any workshop organised by SACE, she was quite zealous too, in-fact, she looked forward to the coming meetings and trainings, because she believed those would improve her level of professionalism. I like the openness and truthful character of the leaders in both schools of admitting their position I think that was a good reflection of their Christian character, of telling the truth as children of God.

School documents from both schools, corroborated with above findings because nothing concerning SACE or anything that could relate to SACE was ever mentioned. Responses from school leadership during the interviews have been very brief and not convincing at all, giving such responses as, "I don't know" or "*None*" in most cases. None of the participants to referred to SACE, even when it was relevant. Nevertheless, in my probing further during the interviews, it was consoling to discover that all the educators and the principals in these two schools were registered with SACE, and I highly commend them for this. On the overall, but may not be further engaging. I strongly propose that educators and principals of these private schools get encouragement and advice regarding the Council for the benefit of their organisations as well as their professional development. It was professionally sound for these schools to attend regular effective and informative seminars organised by their private body, the AEE, but there was also need to acquaint themselves with SACE and other professional bodies like the National Professional Teachers` Organisation of South Africa (NAPTOSA) since they are legal professional bodies that should be working with all educators in SA.

4.3.5 Understanding the Legal and Ethical Concerns

Findings seem to suggest that the two principals were strong on matters concerning legal and ethical concerns, which speak to the laws and regulations of education. Even though this question related to professional ethics, as in question one, the pattern of responses showed a huge difference.

Findings from the interviews corroborated with findings above that the principals understood the legal and ethical concerns facing education in our country, and responses were even stronger, because the principals seemed to be aware of the many common unethical behaviours. Some of Mrs. Lovejoy`s statements during the interview were:

> *In the past we had somebody who dealt with money, and the money had not been transparent .They weren`t dishonest in the sense that they stole the money, but I think they misused it. She would give out loans without permission, which was very bad.*
>
> (Mrs. Lovejoy, Principal, Salvation Christian School)

In agreement to the above, Mr. Stanford, the senior administrator of the same school echoed:

> *Yes, we had that even in our school. We have had teachers who have stolen money, teachers who do not always live up to the standard that we expect, the thing of trustworthiness.*

Both counts in their school were a demonstration of pure unethical behaviour. Concurring to acts of unethical behaviour in the above, Mrs Winners from Hopeful Christian Academy also testified,

> *Not at this stage but beforehand, there was no trust amongst the teachers. The principal would call in certain group of staff and have a talk, then call another group. Eventually, they felt the principal was using them to gang against each other.*
>
> (Mrs. Winners, Senior Administrator, Hopeful, Christian Academy)

The principal in the same school spoke about the unethical behaviour of staff members, who would normally leave early from work or leave without permission, which she considered immature. In their school, there had also been male/female relationship that seemed too intimate, which would not give a good picture to parents, if they saw it. I consider that example as very unchristian, and as something that would bring a shame onto Christian organisations. It also showed that, not all who claim to be Christians are faithful to their belief. Mrs. Winners the senior administrator in that school spoke about an unethical behaviour of a former principal, who divided the staff by addressing educators in separate groups, and ended up creating fights between the groups. She believed that kind of behaviour destroyed unity in the organisation, and she showed great wisdom by praying to find a solution to that. The principal in Salvation Christian School, saw dishonesty in teachers who would leave school early without permission, and a staff member who misused school funds by loaning to people without permission.

Findings of unethical conduct in these two Christian schools involved both educators and learners. The senior administrator in Salvation Christian School cited some staff members who were

untrustworthy by not living up to the expected standard. For example, some teachers did not want to do sports and learners getting into drugs. All the leaders in both schools seemed to agree that unethical behaviours were also found in Christian institutions highlighting 'leaving early without permission of educators'. In addition, both schools raised untrustworthiness in money matters. I therefore seem to agree with these leaders, especially those from Salvation Christian School, that, as leaders, they had to pray for their organisations.

Whilst reviewing documents from Hopeful Christian Academy, a section under HIV/AIDS read:

> *No learner, educator or staff member is compelled to disclose his/ her HIV/AIDS status to the school / institution or employer. Unauthorised disclosure of HIV/AIDS related information with regard to learners, educators or staff could give rise to legal liability.*
>
> *(*Hopeful Christian Academy: Strategic Planning Overview of Policies, p. 22)

The issue of HIV/AIDS is not only a concern in SA, but also a global matter, which requires to be addressed fully and carefully. In line with the above quote, Salvation Christian School demonstrated knowledge of ethical concerns affecting school organisations, when they did not condone disloyalty and unfaithfulness during employment by stating:

> *The employee will not during the period of his/her employment with the employer, or thereafter persuade, induce, encourage or procure any employee employed by the employer, to terminate such employment, or become employed by directly or indirectly in any way interested in or associated with any person, firm or company conducting a business of the kind conducted by the employer.*
>
> (Conditions of Service manual, Salvation Christian School, p. 8)

In addition, the principal seemed to be aware of the ethical concerns in education from the inclusion of the paragraphs on 'Regulations and Absenteeism`, and 'Behavioural Code and Disciplinary procedures'. Further concurring to sound ethics and sounding very concerned about the health of the learners and other stakeholders in the school, Hopeful Christian Academy wrote:

> *Outbreaks of infectious illnesses such as Measles, German measles, Chicken Pox, Whooping Cough and mumps amongst the learners and staff will be reported to the relevant health authority. The learner, and / or staff member will not return to school before the quarantine period has lapsed.*
>
> (Hopeful Christian Academy: Strategic Planning Overview of Policies, p. 21)

There is literature that speaks to legal and ethical concerns. Negativity that Mrs. Lovejoy experienced in her school, contradicts what Johnson (2018) advocates as markers of highly ethical organisations or a healthy ethical climate, which include, zero tolerance for individual and collective destructive behaviours. This happens when educators or staff members gang up and stand against the school`s code of ethics, demonstrating unethical conduct such as dishonesty, disrespect, unfairness, control, fraud, corruption and misconduct such as absenteeism (Schoeman, 2014). Both schools experienced negative behaviour and seemed heavier in Salvation Christian School. I strongly reject this kind of behaviour in Christian schools. The issue of teacher absenteeism seems to be escalating, and recently Prof. Fleisch of the Faculty of Education Studies at Wits University was addressing it on ENCA, (ENCA News, 08th April 2019, 18H30). Despite negativity raised by the principals of these schools, absenteeism was never mentioned.

My findings about ethical and moral concerns of dishonesty as cited by Mrs. Winners in Hopeful Christian Academy, and how she dealt with it concurred strongly with Kidder`s (2010) nine checkpoints mentioned in the preceding sections. The process could be long, but the aim is to avoid rushing into decision-making.

4.3.6 Understanding Respect and Human Dignity

Findings seemed to indicate that both principals did not fully exercise respect and human dignity nor did they fully apply the democratic principles, but both proved strong in serving all people equally and ethically. As Christian organisations, it implied that the two principals understood the concept of diversity and acted on compassion in serving all. Nevertheless, findings from the interviews fairly corroborated with the above showing that the two leaders were fair on manifesting a personal code of ethics embracing diversity, respect, dignity for all people and adhering to democratic principles.

Demonstrating a heart of serving all and embracing human dignity, Mr. Stanford, senior administrator of Salvation Christian School concurred with the above echoing:

> *We have had in the past, children from a Children` s Home we have taken in and that gives an extra opportunity to go there, minister to them, and teach them.*

Concurring to this Salvation School seemed to be considerate and demonstrated respect. Demonstrating empathy, the principal said:

> W*hat I have noticed is our children are deprived of their parental time and parental presence, because their parents are away. So they depend and obvious on their*

teachers for more than just education. They seem to watch how teachers live their lives. The teachers` lives are shaping children out of their love, so we always encourage teachers and place the importance of living a life of integrity.

Mrs. Lovejoy, Principal, Salvation Christian School)

Agreeing to the above, speaking as a mother, full of love, compassion and a heart of service, and embracing all, Mrs. Winners from Hopeful Christian Academy affectionately stated:

I`m always ready to show them … how things can work out for them - to motivate them not only in their work, on how things can work for them, but in their families too.

Seeming to differ a little from the above, Mrs. Whitfield the principal of Hopeful Christian Academy shared that:

If you are consistent with everybody, people will not perceive you as being prejudice, so that comes down to working according to the guidelines and policies, the system and not allow certain things for certain people, and others you will be over critical about.

Mrs Winners considered her staff as family and both leaders in this school were purposed to serve, ruling out discrimination in the organisation. Most learners in Salvation Christian School were deprived of parental time and parental presence, and not resources as such, and the school stood in place of those parents who were not present (*in loco parentis*). Mrs Winners emphasised that teachers needed to live a life of integrity, in order to shape the lives of such children. I consider her a principal whose heart had respect and willingness to embrace all. Personally, I see a weakness in addressing people as individuals, according to Mrs Whitfield of Hopeful Christian Academy, since no one will be witnessing what is behind closed doors. Nevertheless, she could win in terms of embracing diversity and respect, through her open-door policy, provided she laid some boundaries/demarcation. Helping children in a 'Home' showed a compassionate heart and willingness to serve all - that demonstrated a good service and that definitely extended to the community. The leaders from Hopeful Christian Academy seemed to address what they were doing to demonstrate integrity in their school, which had impact on the lives of people they were working with, and which seemed to embrace all. Leaders from Salvation Christian School demonstrated care and respect, which are also comprised in human dignity and democratic principles of UBUNTU. From the above, findings are that both schools embraced diversity and human dignity. Salvation School responded on the deprived school community needs of their learners, and I agree that if the learners left school with good morals and Christian values, there was high probability they became productive in their community and society at large, resulting in less crime. This could result in the school being highly respected by the school community because

of its services. I also think this kind of gesture would be a lucrative marketing tool for the school. I pray that all school communities get more leaders who are humble, respectful and embracing human dignity.

Findings from the school documents I reviewed seemed to strongly corroborate with findings above on embracing diversity, integrity, respect, dignity of all people and adherence to democratic principles, and serving all people equally and ethically irrespective of their affiliations. To emphasise acceptance and respect of all members of the community, Hopeful Academy stated:

> *A learning environment in which all members of our diverse community are encouraged to understand, accept and respect each other to foster hope for the future. The school community is one in which there is a commitment to a shared vision, effective communication, respect and courtesy in order to form a basis for the partnership between parents, learners, educators, management and support staff.*
>
> (Hopeful Christian Academy Strategic Planning: Development Plan, p. 16)

Concurring to the above, Salvation Christian School`s section under 'Systems and Procedures' that addressed behavioural code, on point 'g' read:

> *To this end, it is expected that each employee respect the dignity, rights, person and property of all other employees regardless of race, colour and creed.*
>
> (Conditions of Service Manual, Salvation Christian School, Behavioural Code, p.12)

Further corroborating to the findings above, Hopeful Christian Academy wrote in their document:

> *The basis for advocating the consistent application of universal precautions lies in the assumption that in the situation of potential exposure to HIV, all people are potentially infected and all blood spills should be treated as such.*
>
> (Hopeful Christian Academy, Strategic Planning: Development Plan, p. 22)

Buttressing the concept of human dignity and respect for all, Salvation Christian School was very much concerned about the dignity and safety of their staff, confirming:

> *Staff injured on duty qualifies for compensation benefits in the event of, for example, prolonged absence from work, hospitalisation and other medical expenses, or compensation to the family, if the injury results in death of a worker.*
>
> (Conditions of Service Manual, Salvation Christian School, Behavioural Code, p.11)

Findings from the school documents showed that the leaders in the two schools embraced the democratic principles of UBUNTU and human dignity. It was a good thing for Hopeful Christian Academy`s to have a policy which discouraged unauthorised disclosure of HIV / AIDS related

information with regards to learners, educators or staff. I think the school showed concern about the needy in the community and hence needed to bring awareness of HIV / AIDS to the entire school. The school needed the staff to understand that HIV/AIDS citizens deserved respect and dignity, and their status to be kept with confidentiality.

There is literature that supports findings on embracing human dignity and serving all people equally and ethically. Human dignity is a core value that is emphasised in our South African Constitution (Republic of South Africa, 1996) (2) (10), where it distinctly states, "Everyone has inherent dignity and the right to have their dignity respected and protected". The leaders in these two schools, particularly, Salvation Christian School have demonstrated high standard of respect towards human dignity. I hold that working with learners requires patience, and the Ethic of Care (Shapiro & Stefkovich, 2011) support caring, which the two schools have demonstrated. Gilligan (2011) and Noddings (2013) concur with Shapiro & Stefkovich (2011) echoing that the 'ethic of care' is essential in education. Contending to the 'ethic of care', Barth (1990) believes educational leaders can become head learners who are willing to listen, observe and respond to others when preparing to make important moral decisions. I contend this behaviour was an act of humility.

The aspect of 'privacy' is also emphasised in the SA Constitution, which is the Supreme Law, under Bill of Rights. Section (2) (14) (d) reads, 'Everyone has the right to privacy, which includes the right not to have the privacy of their communications infringed." This 'right' buttresses Mrs. Whitfield`s preference to individual communication as opposed to group, since reprimanding in public might bring reproach or breed low self-esteem. Conceding with the Constitution again, Mr. Stanford of Salvation Christian School emphasised that, people were created in the image of God, and as such deserved to be treated with dignity no matter who they were. I substantiate that both learners and adult teachers were treated with dignity and given the right to privacy in both schools. Concerning serving all people equally and ethically, Maxcy (2002) states that being practical in ethics also means that our ethics will be down-to-earth, without frill and operative beyond the borders of local or national law. This concurs with Mrs. Whitfield of Hopeful Academy`s point that during decision-making, some leaders tend to place much emphasis on following procedures meticulously, thereby losing sight of individualism. I contend that a practical ethical leader should be considerate of the needs of individuals and showing empathy. Maxcy (2002) further goes on to say that, keeping decision- making process as simple as possible may allow you to get on with other matters, and ethics is not about religion, private and other deeply held religious beliefs. I opine that an ethical leader should be flexible and take into account the Word of God (in most

cases). Nevertheless, what Maxcy (2002) says tends to refute what Mrs. Lovejoy of Salvation Christian School held on about leaving her work to attend to individual emotional matters. Personally, I consider that as a weakness and doing things in extremes. Even though she tried to practise what Greenleaf (2008) refers to as "servant leadership", she still had to have an organised schedule for the day, and try to stick to that. Singer (2011) also concurs with Maxcy (2002) that we need to separate out ethics from the theological talk and practice, and I concur to this because we are human.

Concurring with Noddings (2013) on serving all, supporting and developing others above self-interest, Isaacson (2007) packages it in what he calls 'purposeful leadership' where he also emphasises modeling the moral and ethical values by the leader, and I consider that being modest. She emphasises that our purpose as leaders is to serve teachers, students, and parents, in other words, the entire school community. Acts by Hopeful Christian Academy leaders, seemed to concur well with the South African Constitution (Republic of South Africa, 1996), under the Bill of Rights where it reads: "Everyone is equal before the law and has the right to equal protection and benefit of the law. In addition, section 9(4) reads, "No person may unfairly discriminate directly or indirectly against anyone….". "This discrimination can be on the grounds of race, gender, sex, pregnancy, marital status, ethnic or social origin, colour sexual orientation, age, disability, religion, conscience, belief, culture, language and birth", South African Constitution (Republic of South Africa, 1996) (9)(1).

4.4 How school leadership promote ethical conduct

This section looked at what the school principals and senior administrators did in trying to promote ethical conduct as well as teachers sharing what they thought school leadership should do to promote ethical behaviour in teachers. Five sub-themes were discussed under this section and were as follows: promotion of professional ethics, promotion of trust and respect, promotion of human dignity, promotion of love and care and promotion of togetherness.

4.4.1 Promotion of Professional Ethics

Findings revealed that the two principals promoted professional ethics in their schools by maintaining a high standard of service, integrity and fairness. Both school leadership and teachers believed that quality of work in their organisations was not supposed to be inferior to that offered

in public school but to be of higher standard. Attributes of integrity, fairness and accountability were supposed to be prevalent. Mrs. Winners, from Hopeful Christian Academy remarked:

> *Professional ethics have always been important. Ethics standards are important when it comes to treating others with respect, fairness, encouragement and support. It`s also important to meet on a regular basis with staff, for accountability. I`m required to maintain the status of ethics in the workplace, and I believe appreciation should be shown for work well done.*

Echoing to the above, Mr. Dzidziso from the same school reiterated:

> *Acting with integrity; providing high standard of service; treating others with respect; as well as taking responsibility.*
>
> (Mr. Dzidziso, PL1 Educator, Hopeful Christian Academy)

In accordance with Mr. Dzidziso, Mrs. Freemore from Salvation Christian School declared:

> *Being professional starts with small things, and if a principal sets the example in things such as, punctuality and dress code, it sets the standard. The bigger issues like character, and how one conducts him/herself in and out of school are the most important indicators.*
>
> (Mrs. Freemore, PL1 Educator, Salvation Christian School)

Buttressing on maintaining professional code of ethics, Mrs. Sampson expressed:

> *The principal should follow a professional code of ethics in running the school.*
>
> (Mrs. Sampson, HOD, Salvation Christian School)

I support Mr. Dzidziso, because when you keep your staff informed about important matters, you are practising professionalism. Mrs. Winners the senior administrator also mentioned accountability that required the principal to make sure that all staff members were appropriately equipped, whilst Mrs. Sampson, HOD in Salvation Christian School emphasised maintaining the professional code of ethics standards, such as those listed in the SACE document that address the day-to-day conduct of an educator. Mr. Stanford, the senior administrator in this school, spoke about doing things as 'serving the Lord', which I think could be an effective device, because serving the Lord requires commitment, and therefore these principals should be committed to serving their staff, promoting professional ethics.

Concurring further, Mr. Stanford of Salvation Christian School highlighted that one could tell whether a school had ethical leaders or not, by either fulfilling or not fulfilling the purpose of the organisation. I believe his emphasis was on the vision and mission of the organisation,

nevertheless, it seemed their principals were not doing their best to maintain high standard of service to maintain professional ethics.

Documents reviewed seemed to corroborate with above findings. Salvation Christian School manual had a section on conduct that reflected:

> *The employee agrees to abide by any reasonable code of conduct, which the school has or may introduce and any reasonable amendments thereto.*
>
> (Conditions of Service Manual, Salvation Christian School, p. 9)

Coinciding with the above, under their mission, Hopeful Christian Academy stated:

> *Further, we aim to engender in our pupils a deep respect for our creator and His Word, through Christ-centred, Bible-based and excellent academic education.*
>
> (Hopeful Christian Academy, Strategic Planning Theory, Mission, p. 7)

This school seemed to have placed emphasis on excellent education, basing everything on the true Word of God. It appeared, by setting a code of conduct, Salvation Christian School would not compromise their standard by anything outside the stated code. Hopeful Christian Academy also seemed to demonstrate professional ethics through their Internal Moderation Policy, where re-scoring of selected learner tests was done using a standard moderation key, by both internal and external moderators. I subscribe that the moderation they did was a good way of monitoring and maintaining learner`s progress. Other factors that could have kept Hopeful Academy on a high note included; updated websites; outdoor branding and effective management team.

Literature maintains that high standards of service in an organisation can promote professional ethics. Brown, Trevino and Harrison (2005, p. 120) define ethical leadership as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making". I submit that the two schools maintained such standards where their leaders demonstrated the normatively appropriate conducted through their actions for their staff to imitate. Maintaining high standards in communication, decision-making or reinforcement was likely to promote such conduct in the followers. Schoeman (2014) defines ethics as 'the right thing to do' and one of its features is that it centres on matters that have a right – wrong or good – bad dimension.

Singer (2011) supports the preceding four authors on ethics when he states that, "ethics carries with it the idea of something bigger than the individual and if I am to defend my conduct on ethical

grounds, I cannot point to the benefits it brings me. It must address myself to a larger audience" (2011, p. 10). I also believe that, when Schoeman (2014, p. 54) listed the core moral values which contribute to 'sound ethics' which are: 'honesty', 'integrity', 'respect', 'fairness', 'responsibility' and 'accountability', these demonstrate professional ethics. Isaacson (2007) also supports high standard to be maintained in an organisation whilst Champy (1995) speaks about demonstrating leaders` personal values through demonstration of high level of work ethic, which focuses on instruction for the majority of the day, and remaining committed to collaborative decision making with issues that affect student learning. The above literature seems to match my findings on professional ethics, because the core purpose of schooling is the instructional core, according to Hoadly (2007).

4.4.2 Promotion of Trust and Respect

Findings suggested that principals in these schools could promote trust and respect through self-respect and being trustworthy. Ms. Peters, PL1 educator from Hopeful Christian Academy reflected:

> *Be trustworthy with personal information, and respect each staff member and student as unique individuals.*

Concurring to the above, Mrs. Ponesai added that, for a principal to demonstrate respect:

> *He/she needs to be a trustworthy person.*
>
> (Mrs. Ponesai, PL1 Educator, Salvation Christian School)

In agreement with the two above quotes, Mrs. Lovejoy of Salvation Christian School reiterated:

> F*or trust to prevail in a school, the principal needs to be trustworthy and consistent. I strive to keep my word and let my "yes be yes', and my "no, be no".*

In congruency with the above, Mrs. Whitfield affirmed:

> *Self-respect' is the basis for earning respect from others, and transparency to develop a relationship of trust.*
>
> (Mrs. Whitfield, Principal, Hopeful Christian Academy)

The administrators in both schools seemed to carry the same sentiments that, principals needed to be trustworthy first, which I think was a true Christian attribute. Nevertheless, they did not clearly state what they were doing in their organisations, which to me shows that they were not promoting this at all. Nevertheless, they did not throw the blame onto their subordinates, but showed they were prepared to do it, so it was good for them to admit. I strongly believe a principal who is trustworthy, would be honest in dealing with finances and school resources, such as stationery,

company vehicles, furniture and use of telephone. Because of his/her integrity and honesty, he/she is unlikely to be trusted and respected. In addition, Mrs. Ponesai from Salvation School advocated for trustworthiness with confidential information and in dealing with school finances and resources. I believe that, if the staff members shared personal information, but the principal failed to keep it confidential, they would unlikely further share personal information with him/her, even in circumstances that demanded to. Appearing to caution their leaders, Mrs. Govender form Hopeful Christian Academy thought her principal could get respect and trust, by honouring her word. Ms. Greyson from Salvation Christian School concurred with Ms Peters from Hopeful Christian Academy that treating everybody as unique being would promote trust and respect.
Mrs. Sampson and Ms. Greyson who also linked this to embracing diversity also supported this. In demonstrating respect in their everyday practice, Hopeful Academy administrators, emphasised that self-respect was the basis for earning respect from others. This was likely to give them respect from entire school community if they respected themselves first. Mrs. Winners, mentioned that, she had learned by experience that, employees noticed everything by watching their leader`s every move – speaking positively and handling situations well. What stood out from the above discussion was trustworthiness, treating people as individuals and unique beings and self-respect, which also speak to integrity.

Both schools had documents that showed trust and respect were promoted. Hopeful Christian Academy wrote under 'Core Values':

> *Learner–centred education focuses on the individual`s needs and abilities, and allows diversity to be recognised within a spirit of discipline and acceptance.*
>
> (Hopeful Christian Academy, Strategic Planning Theory, p. 9)

Similarly, Salvation Christian School considered their staff, regarding leave. Section 1.6 under 'Benefits' stated:

> *During each annual leave cycle, the employee is entitled to three days paid leave which may be taken when the employee`s child is born, a child is sick and on the death of spouse/partner, child, grandchild or sibling.*
>
> (Conditions of Service Manual, Salvation Christian School, p. 4)

Both schools seemed to understand that every individual had specific needs that needed to be respected, and that was likely to result in the leaders getting trusted and respected.

Some literature seems to support findings on principals promoting respect and trust in their staff, through demonstration of trustworthiness. According to James in Myers (2005, pp. 86 – 87), 'the issue of trust is still a priority, and parents trust teachers to safeguard the best interests of the children in their case – teachers are expected to render "faithful service"'. The teachers in the two schools seemed to suggest that the principals should be the first people to be trusted with learners, staff or school property. When leaders of a school are trustworthy, the school community is likely to send their children to that school, but if they have doubts about the conduct of the principal, they are likely to withdraw their children from that school. I advance that it is all about 'integrity' that Schoeman (2014) emphasises as "one of the core moral values comprised in sound ethics", (2014, p. 54). I also think that when the staff and school community have trust in their leader, they tend to respect him/her. Trustworthy leaders are referred to as "responsible leaders" who do business ethically, rather than merely being satisfied with legal or regulatory compliance, according to King 111, (IoDSA, 2009, p. 20). He says these leaders are characterised by ethical values of responsibility, accountability, fairness and transparency. The principal of Hopeful Academy seemed a good example of this, because she believed in applying her mind and not just being compliant.

Findings from the two schools concurred with Loehlin (1992) and Coyle and Williams (2002) in that, since people are individuals, they should be treated as unique beings in each case. Schools which routinely involve themselves in meaningful, self-evaluation strategies, will have a climate of trust and openness, (Macbeth, 1999). This literature strongly supports leaders in both schools who were sensitive to the needs of staff, listened to their needs, made everyone feel important and improved their areas of weakness. Nevertheless, not all educators supported what their leaders said, for example, Mrs. Sampson, HOD in Salvation Christian School, thought principals would lose respect if they did not treat all staff members equally.

4.4.3 Promotion of Human Dignity

Overall findings showed that human dignity could be promoted by showing respect to individuals irrespective of their differences. Mrs. Govender supported respect on human dignity and wrote:

> *Respect all, as equal yet different.*
>
> *(*Mrs. Govender, Deputy Principal, Hopeful Christian Academy)

Agreeing with the above, Ms. Peters, from the same school attached:

> *Respect the right of each individual in the school, to be valued and respected for their own sake and to be treated ethically.*

Further concurring with educators in Hopeful Christian Academy, Mrs. Sampson stated:

Treat all staff members with respect.

(Mrs. Sampson, HOD, Salvation Christian School)

Both principals seemed to agree with the majority of the educators on showing respect to individuals. Mrs. Lovejoy brought in school policy, dealing with privacy and reflected:

It is the policy of the school to deal with all issues of privacy, and to protect the dignity of each child. Racism and discrimination are not tolerated.

(Mrs. Lovejoy, Principal, Salvation Christian School)

Supporting the right to dignity, as above, Ms. Greyson, PL1 educator from the same school believed principals could demonstrate respect for human dignity, and stated:

By upholding people`s rights and treating them with respect, by speaking positively and building people up.

I believe Mrs. Govender understood that people were different and that their differences were not supposed to determine how they should be treated. I submit that we might be different in colour, gender, race, age but still we should be treated with no prejudice. I support Ms. Peters too that every individual wants to be valued, and this has been consolidated with the Word of God (Psalm 139:14), 'I praise you because I`m fearfully and wonderful made'. The scripture illustrates that we are all equal before God. In Salvation School, the leaders tried to protect the rights of their individual staff members and learners by dealing with sensitive matters in privacy, which I support because I think the individual, will feel respected and protected resulting in trust in the leader. Mrs. Whitfield also seemed to agree mentioning that she reprimanded in private with factual evidence. In both cases, exercising privacy is demonstrating human dignity and respect, so the principals seem to agree with the majority of educators, even though the word 'respect' may not have been used by the two principals.

Findings from the interviews strongly corroborated with findings above, that all people were to be treated as individuals and with respect. Commenting on their daily leadership practices on human dignity, Mr. Stanford Senior Administrator of Salvation Christian School maintained:

People are created in God`s image and deserve to be treated with dignity, no matter who they are.

Consenting, Mrs. Winners the Senior Administrator in Hopeful Christian Academy attached:

A heartfelt thank you shows appreciation that you care about others and their success.

Mrs. Whitfield of Hopeful Christian Academy, believed respect for human dignity could be emphasised through praising positive effort and conduct publicly, and Mrs. Lovejoy of Salvation

Christian School, echoed the same about the right to 'privacy.' She mentioned that it was the policy of the school to deal with all issues in privacy and to protect the dignity of each child. In her response, the staff was not permitted to shout at the learners and neither racism nor discrimination was tolerated. Supporting respect for human dignity, Mrs. Freemore from Hopeful Christian Academy further put across something important that, everyone needed to be treated as worthy, from the naughtiest to the top student. I consider that as profound because from my experience, some educators have a tendency of giving up, disrespecting or ignoring the naughty and weak student - most educators seem quite impatient.

Findings from the interviews corroborated with above findings that human dignity can be promoted through treating people as individuals and with respect irrespective of who they are. During the interview, Mrs. Whitfield remarked:

> *Fairness to me is very important. If you are consistent with everybody, people do not perceive you as being prejudice. We are working in unity, so it`s important to treat everybody fairly without being insensitive. As human beings, each one has the human trend that may be different from others, so you have to consider it.*
>
> (Mrs. Whitfield, Principal, Hopeful Christian Academy)

Supporting human dignity and diversity, Mr. Stanford from Salvation Christian School responded:

> *Everything flows from that, and so we try to fulfil the purposes of God in this school, just to try to raise children as Christians - it practises, honesty, being hard working, showing love in a school of diversity, especially in our context of South Africa, showing love and acceptance and understanding of differences.*
>
> (Mr. Stanford, Senior Administrator, Salvation Christian School)

Documents from Hopeful Christian Academy seemed to corroborate with findings from the questionnaire and interviews on human dignity, that individual beings deserve respect despite their difference. Under HIV/AIDS section, they attached:

> *No learner, educator or staff member is compelled to disclose his or her HIV/AIDS status to the school or institution or employer.*
>
> *(*Hopeful Christian Academy, Overview of Policies, Section 3.2, p. 22)

Concurring to respect for human dignity, Salvation Christian School document stated:

> *The staff on duty qualifies for compensation benefits in the event of, for example, prolonged absence from work, hospitalization and other medical expenses, or compensation to the family if the injury results in the death of a worker.*
>
> (Conditions of Service Manual, Salvation Christian School, p. 11)

It is important that all learners and staff confidentiality be respected, despite their health condition. This helps to build confidence, self-esteem and trust relationships. In addition, compensating the staff whose health has been compromised due to the nature of their duty in an organisation, demonstrates respect for human dignity, and a school that takes responsibility as well as accountability. From the Christian perspective, the act of compensation seems as an act of apology, and one admitting the wrong.

Some literature tends to support my findings about how principals could promote human dignity in their organisations. Maxcy (2002) talks about the positive features of a caring leadership model, and amongst these are meeting the human need and celebrating a gender- specific attitude, with understanding and acceptance for female than a male, according to Almond (1988), and celebrating the individual with understanding that people are not the same. I substantiate to Maxcy model of caring leadership, which these leaders demonstrated. The ethic of care is also cemented by the acts of the two schools. The SA Constitution, under the Bill of Rights, also seems to concur with Maxcy (2002) and the majority of the educators that individuals have rights that need to be respected. Section 9 (1) of SA Constitution reads:

> *Everyone is equal before the law and has the right to equal protection and benefit of the law.*
>
> (Republic of South Africa, 1996)

Section 9(4) further reads:

> *No person may unfairly discriminate directly or indirectly against anyone…" This discrimination can be on the grounds of race, gender, sex, pregnancy, marital status, ethnic or social origin, colour sexual orientation, age, disability, religion conscience, belief, culture, language and birth.*
>
> (Republic of South Africa, 1996)

Johnson (2018) believes wise organisational leaders engage in six practices, and one of these is demonstrating high emotional capacity. Such leaders are empathetic and sensitive recognising differences and respecting them. When Mr. Stanford from Salvation Christian School mentioned that their school had taken in learners from a Children's Home to help with learning, this was explicitly a demonstration of empathy. I believe the principals in the two schools demonstrated high emotional capacity, when they dealt with issues in private and respected each individual. Johnson (2018) also cites six broad categories of character strengths, which positive psychologists have identified, and justice comes fourth with two components – firstly, a sense of obligation to

the common good and secondly, the fair and equal treatment of others. According to Johnson, justice takes on added importance for leaders, because the rules and regulations they implement should be fair and should benefit everyone and need to guarantee to follow the same rights they enjoy. Leaders should set aside personal biases when making choices by judging others objectively and treating them accordingly also, they have a responsibility to try to correct injustice and inequality caused by others. Mrs. Whitfield's quotation above seemed to concur with what Johnson (2018) advances and also buttressing the ethic of justice by Shapiro and Stefkovich (2016), because she emphasised treating people fairly without being insensitive, and tried to make fairness a criteria for every ethical decision she made.

4.4.4 Promotion of Group Togetherness (Unity)

Findings from data generated seemed to reveal that group togetherness could be promoted through working towards a common goal. Supporting Mrs. Govender on principals having a common goal for entire staff, Mr Dzidziso remarked:

> *Principals should listen to individual needs and then integrate them into one common goal. They should be motivational to their subordinates.*
>
> (Mr. Dzidziso, PL1 Educator, Hopeful Christian Academy)

Concurring to having a shared purpose and goal, Ms. Greyson wrote:

> *By being positive and promoting an attitude of positivity, shared purpose and goals.*
>
> (Ms. Greyson, PL1 Educator, Salvation Christian School).

The leaders from both schools also seemed to agree that the school principals needed to promote togetherness by uniting the organisation under one common goal. Bolstering points raised by the educators, Mrs. Winners, the senior administrator in Hopeful Christian Academy reiterated:

> *Where there is unity, there is strong ethics, creativity and no personal agendas as all work together, acknowledging and using each other`s strengths towards reaching common goals. Teamwork gives opportunity for participation and value to each person. There is no limit to what can be accomplished if it doesn`t matter who gets the credit.*

Concurring to the importance of togetherness, Mrs. Lovejoy declared:

> *Unity is very important to me, and I will go to great lengths to foster a spirit of togetherness among the teachers. Jesus prayed for unity and I pray for it too. I keep a close eye on signs of disunity and counsel, teach and mediate whenever possible.*

(Mrs. Lovejoy, Principal, Salvation Christian School).

Educators in these two schools expected their principals to create opportunities for the staff to work towards a common goal. In addition, Ms. Peters in Salvation School suggested that principals should not show any favouritism, because that would create division among staff members. I support her because favouritism breeds division, because some people may feel segregated, and once people are divided, there is no unity. Considering Mr. Dzidziso`s quote, I believe listening to individuals and considering their needs is an attribute of humility, which these Christian leaders were expected to demonstrate. Mrs. Freemore from Salvation Christian School believed a common goal could be fostered through daily group gatherings like staff devotions and regular times for staff interaction during school-shared breaks in a staffroom. From the educators` point of view, the two principals needed to work towards bringing unity.

Findings from school leadership corroborated with findings from the educators that school leaders could promote togetherness through a common goal. Mrs. Winners shared that, as a leader she tried to promote togetherness, through no personal agendas, giving opportunities for participation and acknowledging each other`s strengths. I believe acknowledging each other`s strengths could build a team that is open to correction and criticism. Mrs. Whitfield shared that, as a principal, she would be aware of extreme familiarity in trying to accommodate all. I consider that very wise, because if you are not observant as a leader, your followers might easily divert from your vision and the ultimate goal. I support togetherness, because when the entire staff understand the purpose why their organisation exists, when they understand the vision and mission of the organisation, they are likely to cultivate a sense of togetherness, unite and walk together. Mrs. Lovejoy, principal in Salvation School added that they needed to pray for unity as Jesus did. I noticed that Mrs Lovejoy had been acknowledging God in most of her responses, starting with the questionnaire. Mr. Stanford suggested that he took advantage, when people were gathered together, to attend to matters that brought unity.

Findings from the interviews seemed to agree with findings from the questionnaire above. Mrs. Lovejoy, principal from Salvation Christian School spoke about unity, expressing:

> *From 2006, I established an Administration Board to help me with the day-to-day running of the school. One runs the finances and the Pastor is on Board because he keeps us reminded of what God attains for the vision for the school. We have a legal advisor, one for organising events, and we have weekly meetings. I like family, who will make sure our decisions are procedurally fair to all staff and parents.*

The administration board would assist the principal to run the school smoothly because the members would share ideas to come up with consensus of the majority. Differing a little bit from Mrs. Lovejoy, Mrs. Whitfield of Hopeful Christian Academy saw fairness as a tool to bring about unity in the organisation. She wrote:

> *Fairness to me is very important, that you do not favour some people and be prejudice towards others. It`s tough sometimes…but try to be fair and consistency. If you are consistent with everybody, people will not perceive you as being prejudice.*
>
> (Mrs. Whitfield, Principal, Hopeful Christian Academy)

Perusing through documents reviewed were sections that promoted unity and togetherness. From Hopeful Christian Academy, a section under Core Values and Principles read:

> *The school community is one in which there is a commitment to a shared vision, effective communication, respect and courtesy in order to form a basis for the partnership between parents, learners, educators, management and support staff.*
>
> (HCA, Strategic Planning Theory, Core Values & Principles, p, 8-9)

Considering the quote above, respect, courtesy and smooth communication can contribute to building a strong united family. The school did not distance themselves from the community, but respected community and wedged towards working together. I believe that is likely to breed effectiveness. Under the section of 'Commitment to Excellence', the school also included the attraction of international learners and those from the African continent, which afforded them to benchmark learner achievements and abilities. This school also seem to understand that the world is just like a global village.

There seems to be literature that concurs with findings on group togetherness. According to Myers (2005), some ways of reaching an ethical decision by a leader are; seeking advice, working as subcommittees and never one person, good information sharing, seeking mutual support and informing stakeholders. Mrs. Lovejoy`s suggestion in the above quotation blended well with seeking advice and informing stakeholders when she incorporated the Administration Board. I consider her a judicious, humble and selfless leader.

On cultivating an ethical school, Starratt (2012) gives five major trends that seem to affect the education of the young around the globe, which include 'globalisation'. Under globalisation, the human world is being constructed into a global village, with the networking of nations into regional cooperatives integrating, inter alia, their economies and the education systems. Due to this, schools have an important role to play in preparing their pupils for membership in a global world with its challenges and opportunities (Cheng, 2005). Mrs. Winners emphasis on working

together concurs with above literature. She also mentioned that teamwork gave opportunity for participants, which globalisation is encouraging through networking. I believe if cooperation and sharing of ideas start at the lower school level, then by the time students reach tertiary level or higher, it could be very enjoyable and fruitful. Starratt also gives 'transcendence' as the third foundational quality of an ethical person, which at the second level means, going beyond self-absorption to engage with other people and work together towards same goal. He further mentions investing one`s energies in a collective activity with others, that serves some valued purpose beyond self-interest. Mrs. Govender`s response above blended well with what Starratt explains about transcendence.

Regarding unity and a common goal, and discouraging individualism, majority of educators from the two schools suggested contrary to the philosophy of the American culture, where there is a strong sense of individualism that often ignores the notion of "us" but me about "my" rights (Starratt, 2012, p. 29). The educators believed unity in their schools, could be fostered in various ways, and Mrs. Freemore from Salvation Christian School gave examples such as; daily group gatherings (like staff devotionals); regular times for staff interaction which could happen in schools with shared breaks and staff WhatsApp group; touching base with staff regardless of status. Mrs. Lovejoy, the principal in the same school, believed unity was very important to her, and she would go to greater lengths to foster a spirit of togetherness among her teachers. She further added that Jesus prayed for unity and concluding that, she kept a close eye on signs of disunity.

4.4.5 Promotion of Love and Care to Staff and Learners

Findings seemed to suggest that love and care could be promoted by treating people as individuals and showing kindness. Ms. Greyson believed in both and she expressed:

> *By considering people as individuals, showing kindness and understanding.*
>
> (Ms. Greyson, PL1 Educator, Salvation Christian School)

Consenting with Ms Greyson, Mr. Dzidziso stated:

> *Being aware of dynamic individual needs and listening to individual needs.*
>
> (Mr. Dzidziso, PL1 Educator, Hopeful Christian Academy)

Similarly, the principals in both schools raised caring, sympathy and sensitivity to emotional needs. Mrs. Lovejoy, principal from Salvation Christian School stated:

I am very sensitive to emotional needs of staff and students and will set aside tasks to listen and counsel.

Supporting the above, Mrs. Freemore emphasised treating people as individuals, writing:

Actively caring when time and circumstances allow it. Send a note to someone; reach out to a hurting person and have an open door policy within reason.

(Mrs. Freemore, PL1 Educator, Hopeful Christian Academy)

I agree that love and care are symbols of kindness. I consider Mrs. Lovejoy a very considerate principal who cared for both her staff and learners. She also seemed to concur with the majority of the educators on treating people as individuals. My advice is that she needed to be decisive when setting tasks aside, to avoid her desk piling up with backlogs. Mrs. Freemore seemed to be more caring and showing empathy, which I think are quite a good moral practice and ethical standard that can assist their principal to build caring attitude. It is true that an individual could be hurting and may continue hurting until someone comes to him / her to comfort and show some love - this demonstrates caring. From the findings above, it seems the educators wished their principals could demonstrate caring through treating people as individuals and showing kindness. Mrs Winners the senior administrator in Hopeful Academy suggested showing mercy, which I think is an effective way demonstrating caring. In addition, the aspect of community involvement, which Mrs. Ponesai disposed, could be a very strong ingredient in building respect and loyalty in the principal. Mrs. Lovejoy the principal, suggested being sensitive to emotional needs, which I think could also be linked to treating people as individuals as cited above. Mr. Stanford of Salvation Christian School echoed that he tried to make grace his watchword and he was always gracious, even when the situation demanded firm action to be taken. Whilst I seem to agree with showing mercy, I feel this could be a flaw in terms of integrity, because I believe an ethical leader needs to stand firm, when the situation demands. This response also sounded contrary to the response given by the principal of the same school, who said that they had to ask some staff member to leave because one did not show integrity. I believe that, if one would exercise grace, it should be grace within the law frameworks. Considering how principals could demonstrate love and care in their schools, treating people as individuals and showing kindness stood out.

Findings from the interviews highly corroborated with findings above. The leaders seemed to support treating people as individuals too. Mr. Stanford supported caring through guidance of young people. During the interview, he expressed:

With the staff, we show grace and compassion because people make mistakes. We do a lot of guiding. When you get somebody who`s younger and you have to do it, you show him or her the way, as I said earlier, by example.

(Mr. Stanford, Senior Administrator, Salvation Christian School)

Concurring to that, Mrs. Winners of Hopeful Christian Academy responded:

Speaking positively and handling situations well, reinforce values of those representing the company, as it builds trust and respect, and it brings security as promises are kept.

Considering the above quotation and that both schools were Christian organisations, people were expected to be patient, which Mr. Stanford extrapolated. That was demonstration of forgiveness too, because I believe, people who do not fear God, would reprimand for every mistake made. In love, there is forgiveness. Salvation Christian School also demonstrated good school values of caring for their learners. During the interview, Mrs. Lovejoy indicated that she had noticed that their children were deprived of love from their parents most of the time, and she felt that teachers showed them this love by helping them with their schoolwork. Since in most of the preceding discussions in this section, modelling behaviour has been advanced, this is evidence that every leader should demonstrate it.

Myers (2005) also supports caring during decision-making, when she places emphasis on proportionality. She says there should be no overreaction or shooting from the hip, and leaders need to take reasonable minds. Lord Denning quoted by Myers (2005), also explains a principle that could bring compassion when he mentions that the disciplinary process must always be about considering this set of facts, and this set of mitigating circumstances against expected behaviour. Both schools in my study demonstrated care and love, hence concurring to the literature. Myers (2005) also adds that in some circumstances, capability procedures relating to ill health may supersede the disciplinary process and the leader is advised to seek expert view. I consider the above as an act of love and care, strengthening the Ethic of Care. Isaacson (2007) in his moral, ethical and purposeful leadership, he points out that novice teachers who are between one and three years' experience and still struggling, need to be identified and given support. This concurs with what Salvation Christian School did by guiding their novice staff. In addition, caring for children from a Children`s Home was in strong support of section 28 (1) (b) of the Constitution (Republic of South Africa, 1996). It clearly states: "Every child has the right to family care or parental care or to appropriate alternative care when removed from the family environment", and,

"the right to be protected from maltreatment, neglect, abuse or degradation". This organisation understood that, "A child`s best interests are of paramount importance in every matter concerning the child", Constitution (Republic of South Africa, 1996) section 28 (2). Shapiro and Stefkovich (2016) who believe a leader should consider the best interest of the learner, the organisation and the community at large, cement what this school demonstrated. This seem to agree with what Shapiro and Stefkovich (2016) mean when they point out that, the ethic of care asks that individuals consider the consequences of their decisions and actions, and asks them to grapple with values such as loyalty and trust. Modelling caring behaviour was demonstrated in that school, which Noddings (2013) believes is the ethical stance of the teacher.

4.5 Comparison of the Two Institutions

Overall findings showed that, despite both schools being Christian institutions, they had some peculiar elements that made them distinct. For example, Salvation Christian School seemed to rely on prayer and trusting God, whilst Hopeful Christian Academy trusted God, relied on prayer and acted according to the education laws and regulations. For instance, concerning challenges principals faced Mrs. Lovejoy of Salvation Christian School mentioned during the interview that, as a solution to curb negativity and to get staff stay and continue with the vision, they prayed to God to send them the right people. Whereas Mrs. Winners (the Senior Administrator at Hopeful Christian Academy thought the challenge of dishonesty required a closer look, "*Bringing back the matter and going through the whole process to find out why it is there, and what has caused this person to turn from honesty into dishonesty".* This leader was devoted to get to the root cause of the problem before making a decision, which concurs strongly with Kidder`s (2010) nine checkpoints, where a leader has to gather as many facts as possible about a situation before reaching a decision. This could be a long process, but the aim was to avoid rushing into decision-making. I believe both strategies combined could work if applied well in a situation. It was also important to note that both schools strongly believed in praying to God when solving problems.

The policy and legal implications do not appear with prominence in any of the responses and interview conversations held in both schools. The conclusion was that the principals might be having limited knowledge in terms of the legal policies, or they do not want to get involved too much in the public affairs of running their schools. Maybe there was fear that too much absorption of legal policies in their institutions could dilute their Christian ethos. My further conclusion was that these schools could only be striving to meet the minimum requirements such as making sure the schools were registered with the Department of Education; that District submissions were

done quarterly (as per requirement); educators affiliating with SACE and not exercising discrimination when it comes to admission processes. I could not dwell deeply into this matter since it did not constitute my research questions or my critical questions.

4.6 Chapter Summary

I unlocked this chapter with a link from the previous chapter, in order to remind the reader about the methodological aspects used in my research report and the research questions. I then indicated all the responses from the questionnaires, and briefly discussed the responses to bring out the prominent findings and themes. I also showed responses from interview questions and discussed them, showing how they corroborated or refuted with findings from the questionnaires. For triangulation purposes, I finally discussed the relevant sections from the collected documents, showing how they inter related to my findings, from questionnaires and the interviews. During my discussion, I identified those robust quotations to support my arguments, in ways school leadership understand ethical leadership and how school leadership promote ethical behaviour. I further engaged in discussion on all themes, infusing literature and my theoretical frameworks. The last step was a brief comparison of my findings between the two studied schools. The chapter concludes with a summary, which wraps up everything. The following chapter presents the study summary, conclusions and recommendations of the study.

CHAPTER FIVE

STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The previous chapter, i.e. Chapters Four dealt with data analysis of the study. Chapter Five is my concluding chapter and ties-up all the aspects of my research. Having gone through data presentation, data analysis and interpretation, and findings of my fieldwork in the previous chapter, this chapter wraps up my study with the study summary, conclusions, recommendations and implications for further study. My findings inform my conclusions, which in turn inform my recommendations. Chapter Five concludes with implications for further research.

5.2 Study Summary

5.2.1 Chapter One

Chapter One is the introductory chapter where I presented the introduction and background my study on 'Ethical leadership'. I outlined the problem statement, the purpose of my study and the significance to the study. In addition, the study aims, research objectives, critical research questions were clearly articulated. Important terms and concepts used frequently in the study were also defined with underlying sources and literature provided. The chapter concludes with the delimitations and study outline.

5.2.2 Chapter Two

Chapter Two took off from Chapter One and introduced the literature review and theoretical frameworks underpinning my study topic. Literature reviewed ranged from international, continental, regional to national perspectives on ethical leadership in schools. The theoretical frameworks deemed appropriate for the study were Shapiro and Stefkovich`s (2016) Multiple Ethical paradigms which comprises of the four lenses: the ethic of justice, the ethic of critique, the ethic of care and the ethic of the profession. The major aspects examined under this chapter included the 'building an ethical climate', 'decision-making of ethical leadership', 'professional codes and personal codes of ethics' and 'qualities of an ethical leader'. Prominent sources in this chapter included Starratt (2012), Singer (1993), Schoeman (2014), Johnson (2018), Myers (2005)

and Maxcy (2002). This chapter gives grounding on what others have written on the subject of ethical leadership from different contexts.

5.2.3 Chapter Three

Chapter Three addressed the research design and methodology of the study. In this chapter, the research paradigm (and its ontological, epistemological and methodological perspectives), research design and methodology, research population, research methods, data analysis, trustworthiness considerations, ethical issues and limitations of the study were discussed. This chapter serves as the driver to the research data gathering before getting onto the field. My study was underpinned by the interpretive paradigm and adopted the qualitative approach, where questionnaires were my main source of data generation, and audio recorded semi-structured interviews as my other source. For triangulation purposes, I also incorporated documents reviews as a third method of data generation. Purposive and convenience methods of sampling were utilised. My research was a case study carried out at two primary church schools in Ekurhuleni North district and these schools use the same type of curriculum.

5.2.4 Chapter Four

Chapter Four formed a crucial section of my research study which Cheng (2005) refers to as the 'crux of the research process'. This chapter presented, analysed and interpreted data gathered through the three various data generation methods and were presented in two separate sections due to the voluminous nature of data generated. The first section dealt with understanding of ethical leadership and the second with promotion of ethical conduct in teachers. Literature reviewed, the theoretical frameworks and critical research questions were infused to buttress my analysis and interpretation of data. Based on the discussions, findings in the form of themes and sub-themes were generated and these informed my conclusions which are discussed in Chapter Five.

5.3 Conclusions

My findings (in the form of themes) discussed in the preceding chapter informed my conclusions which are discussed below.

5.3.1 Understanding of Ethics and Ethical Leadership

The findings from the data suggest that both principals in the two researched church schools were quite strong in matters of integrity, fairness and honesty. They seemed to fear God and remained loyal to their Christian values and ethos. Transparency and accountability were emphasised as some of the strong attributes in these school leaders. Deducing from the responses by the majority of educators, transparency and accountability in the principal were likely to lead to trust and this is what Pugach (2006, p. 367) emphasises as the "basic moral obligation of teachers". Trying to answer one of the research questions about how leaders conceptualise ethical leadership, the findings revealed that leaders seemed to emphasise integrity, fairness, justice and respect. Educators in general believed modeling good behaviour, respect towards subordinates, fair treatment for all and treating individuals as unique beings, was the hallmark of ethical leadership. School principals admitted that they needed to have the above unique attributes, in order to promote a culture of trust and unity (togetherness). From these findings, I deduced that both school principals and educators had a fair understanding of ethics and ethical leadership, which is reinforced by Starratt`s (2012) belief that cultivating an ethical school involves educators practicing their profession with integrity. Echoing to this, Schoeman (2014) lists down 'integrity', 'fairness', 'accountability', responsibility' and 'honest' as some of the crucial moral values in the work place. The majority of educators involved in this study, also cited the preceding attributes as distinctive characters in an ethical leader.

5.3.2 How School Leadership Promote Ethical Conduct

In terms of the school and personal codes of ethics, the principals in the two schools seemed to excel, demonstrating excellent ethical values of love, compassion and care. It was evident that at times, they even went an extra mile to cater for the interests of others. The aspect of selflessness is significant and there was clear indication that these leaders were doing this as though unto the Lord. This speaks of 'servant leadership' (Greenleaf, 1977) and 'stewardship' (Block, 1993), which I would like to call the 'the sent attitude'. There seemed too much passion, care and love being exercised in these two schools, as demonstrated by Salvation Christian School who went to the extent of taking children from a Home Centre to give care and provide education. The heart of the principals was on the consequences and future of what they do now, which concurs well with Shapiro and Stefkovich (2011) `s Ethic of Care. My conclusion was that the two principals appeared to demonstrate a wonderful way of promoting ethical values and behaviour to their followers, which was quite encouraging. Their interest was placed on the learner and they both

carried a caring attitude. I also perceived them as ethical leaders who understood their role as crucial in building an ethical culture in their institutions. They understood that they needed to be role models to their followers. The findings seem to suggest that the senior administrators in these schools seemed to be the anchoring factor to the entire organisation, and supported its running through prayer. They based their work on the fear of the Lord, and operated on strong Christian faith.

Educators believed principals could promote ethical conduct by modeling the behaviour they advocated; respecting their subordinates and other stakeholders; treating people fairly and considering individuals as unique beings. My interpretation is that modeling behaviour can be a very effective motivating tool in promoting ethical conduct in these two schools. On the other hand, leaders themselves believed, being exemplary, exercising consistency and fearing the Lord could produce positive outcomes of ethical conduct.

5.4 Recommendations

Emanating from the above findings and conclusions, a series of recommendations are made. These recommendations could guide the school principals` daily practices, some may apply to the District level, Departmental level or even at National level, and nevertheless, they will be stated.

5.4.1 Recommendation One

The School Codes of Ethics and the school policies seemed to be vague and not fully communicated to educators and the relevant stakeholders, as indicated by quite a number of respondents in my study. I recommend that school codes of ethics and the policies be explicitly stated in black and white, in terms of the vision, mission and values and guidelines respectively. These should be vividly explained to all stakeholders, especially, beginning of each academic year. These could also be handed to educators in a hard copy to file. Teachers, learners, supporting staff members, parents and all the stakeholders must be informed of the school codes of ethics, and be able to extrapolate the implications of the school vision, mission and values. This will presumably result in all stakeholders focusing on a clear common goal, but when the staff and other stakeholders have a vague idea of where they are heading towards, it creates confusion, uncertainty, disintegration, scepticism, fear of the unknown, distrust and resistance. The organisation`s focus and mission will be muddled and chaotic, therefore all grey areas should be cleared.

5.4.2 Recommendation Two

My study also revealed evidence of restricted knowledge about the educational laws, regulations and relevant Educational Acts. I propose that all relevant Acts of education and regulations governing schools, be kept in a safe place, and be at the disposal of all concerned and be readily accessible whenever required for reference and consultation by the educator. The SASA (Republic of South Africa, 1996), the Educators` Employment Act (Republic of South Africa, 1998), SACE Code of Ethics (SACE, 2000) and the Constitution of SA (Republic of South Africa, 1996) are some of the crucial documents which apply to the educator`s conduct within the school organisation. These must not be allowed to gather dust in the principal`s office, but they should benefit educators and all relevant stakeholders. Considering the voluminous nature of most acts, policies and regulations pertaining to education, I would suggest that, only applicable pages to educators be printed and bound for distribution. For, example, section 17 and 18 of the Educators` Employment Act (Republic of South Africa, 1998), which address the serious and less serious misconducts of educators, respectively. Some educators may be committing acts of misconduct and unethical offences due to ignorance, and not being aware of the repercussions. Also, most educators could be ignorant of their rights and steps to take when they are involved in misconduct – being guilty or not, they deserve to know their rights.

Apart from registering with SACE, all educators including the principals should be acquainted with the contents of this document and its implications on an educator. This act clearly prescribes the conduct of an educator towards the learner; the parent; the community; colleagues; the profession; the employer; the Council, under its 'Code of Professional Ethics'. In addition, the Constitution (Republic of South Africa, 1996) itself is an important document which every educator should familiarise with, particularly, chapter two "Bill of Rights" under section 28 (1)(b) on rights and of every child. Before the principal can respect an educator or other members of staff, she /he has to respect the child, because rights of the child come first, as section 28(2) reads, "A child`s best interests are of paramount importance in every matter concerning the child." The School Governing Body (SGB) members also need to be informed with some clauses of the acts that apply to them. For instance, the SASA (Republic of South Africa, 1996) in chapter 3 (18), 18(A) and (20) respectively, clearly stipulates the constitution, conduct and functions of the SGB. This knowledge might inform the SGB members of their boundaries too, since in some cases they seem to overstep their boundaries, when trying to serve the school.

5.4.3 Recommendation Three

The recruitment process is a crucial stage during appointment, and hence need to be taken seriously by organisational leaders, such as the principal. During this stage, emphasis should be placed on morals and ethical behaviour, togetherness, respect and unity, which fell under those strong points raised by majority of my respondents. I therefore advance that, all new recruitments should sign an ethical consent form committing to the organisation in the way one should perform their duties, and conduct themselves with other members of the organisation. Normally, new recruitments would be asked to sign the confidentiality consent form, but I see it worth, to initiate the ethics one. It is important that all members of the organisation, be united, respect each other and demonstrate good ethics.

5.4.4 Recommendation Four

Since the principal is leading the organisation and has a multiple of diverse followers, he/she must lead by example, as indicated by the predominant responses in the study, and even the principals themselves. Nevertheless, it could be difficult for one to evaluate him / herself whether one is acting as a model or not, and hence, I recommend that, the principal chooses an advisor in the school, who will genuinely advise the him/her on whether they are doing well or not. This advisor can assist by reading the principal`s messages before a presentation, or listening to the principal`s rehearsal for a speech. This is likely to mollify the tone in the speech, and this is a role quite distinct from that of the Personal Assistant. I agree that much of modelling should be behavioural - what people can see daily, therefore, I suggest the same advisor can serve as an indicator, commenting each time the principal does something unethical. I know this demands a principal of integrity, who will stand any criticism, because they are determined to live their life as a mirror for others. I believe if Christian organisations can start demonstrating this practice, then other principals in public and other independent schools, might emulate and follow suit.

5.4.5 Recommendation Five

I understand SA is no longer regarded a ‘Christian-National’ state because of its multi-cultural diversity, according to the National Education Policy (Republic of South Africa, 1996), but as a modern secular state, it is also neither religious nor anti-religious, and therefore, should accommodate even Christianity in schools. I suggest that the Christian values should not die in our public and independent schools, provided they contribute to building and sustaining ethical

cultures. The Constitution of the Republic (Republic of South Africa, 1996) also advocates for freedom of religion, I therefore propose that teachers in all schools should be free to stand in front of the class and emphasise God`s Word, if it has favourable outcomes. Nevertheless, these teachers should be cautious not to indoctrinate the learners into their Christianity, if they do not want. I further recommend that, the general Christian principles be brought back into our SA schools` system; praying at Assembly or in class before starting lessons, forgiveness, praying before going home, seeing each other as a bother/sister, etcetera. This might reduce the rate of unethical behaviour in most schools (both public and private). For instance, if a male educator sees a Grade 9 girl learner as a sister, chances of proposing love to her are slim and vice versa. In addition, if one truly forgives and does not walk with un-forgiveness in their spirit, chances are that the anguish or affliction will die a natural death, but if someone is carrying un-forgiveness and they have bitterness, they might always want to get revenge, and anyone could become a victim of this person. For example, a child who carries un-forgiveness, may want to take revenge on another child or onto the teacher, resulting in this learner carrying a knife to school.

5.4.6 Recommendation Six

Negativity in an organisation is quite bad and strongly opposes team building - it destroys the spirit of togetherness. Principals from both schools have highlighted this as one of the obstacles to promote unity. To curb negativity in schools, I recommend that, suggestion boxes be installed in the school and the concerns should be read and addressed to, on daily or weekly basis. Some matters may be too urgent and critical to wait for the next fortnight staff meeting – some concerns require immediate, on spot reaction or feedback. I understand some schools could be having these suggestion boxes already, but using them effectively is another thing. Whether the suggestion appears or sounds foolish, it has to be addressed, in case the person who is grieved could not find a better way of conveying the message or these could be just language barriers. Should the same concern persist in the suggestion box, the principal should confidentially invite that person to the office to explain and expound on the concern, and the principal should act ethically (exercise privacy, fairness, respect and justice) by not victimising the person. I believe if one critical case is dealt with genuinely and with fairness, this may encourage others to bring up their concerns and this might build trust and respect in the principal, which are also crucial moral values in a workplace.

5.4.7 Recommendation Seven

Racism and unfair discrimination are bad and can destroy team spirit and work relationships. Majority of educator responses called for equal treatment for all, irrespective of colour, race or ethnic group and no favouritism by the principal. I recommend that, all qualified and competent personnel be considered for promotional posts, academic responsibilities or secondment positions, on an equal and fair basis. I propose that the principal and HODs keep files with comprehensive records of educator performance, which should be used as point of reference when it comes to promotions, and paying bonuses. Before promotional posts are publicised, weak teachers should be informed of their weaknesses and should receive assistance wherever necessary, because the point is not to keep weak teachers in our schools, and wait to blame them when opportunities approach. We need to develop these weak teachers so that a school keeps up-to-date with a sound, professionally developed, mature and resourceful staff.

5.5 Implications for Further Research

This was a small scale study and therefore I suggest a further study should be pursued on modelling behaviour that needs to be demonstrated and modelled by the principals in order to promote ethical behaviour. Since the emphasis in all findings was placed on the principal modelling the behaviour, it is crucial to find out first where exactly these principals are lacking or where their flaws are. Further, research can also consider comparing the type of flaws principals in public, independent and independent religious schools face in trying to promote ethical behaviour in their schools. We know even Christians are human beings before they become Christians, so they still have their flaws. There can also be comparison between principals of public and independent schools, on where they often lack in morals and ethics. Emphasis can be placed on where exactly the principals in the three categories lack and where their challenges to model the ethical behaviour rest.

5.6 Chapter Summary

This chapter unbolted with brief summaries of all chapters in my research report, where I gave some highlights only. From there I discussed how I have accentuated to the conclusions that were informed by my findings in chapter four. In this chapter, I have thoroughly analysed, interpreted and discussed data gathered. To bring synergy, I tried as much as possible to tie-up my conclusions with my emerging themes from the findings in the preceding chapter. In my headway with the conclusions, I also tried to answer my research questions, which have been itemised in Chapter

One. Finally, my conclusions informed my recommendations, which were also inclined on my research findings. I concluded the chapter with implications for further research.

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APPENDICES

Permission to Conduct the Research Study

Fountain of Life Church East Rand

"The fear of the Lord is a fountain of life" (Prov. 14:27)

CK1969/015775/06

25 July 2018

Dear Mrs Joyce Chayandura,

RE: REQUEST FOR PERMISSION TO CONDUCT A REASEARCH STUDY

Your letter requesting permission to conduct a survey for your Master's project, refers.

The school takes pleasure in granting permission for our educators to complete the questionnaires that have been compiled by you, provided their information and identity will be kept confidential.

Furthermore, the Senior Administrator will also be available for an interview to be audiotaped.

Trusting this information will make a valuable contribution to obtaining your Master's degree.

Sincerely,

A DE ROUWE (Mrs)
SENIOR ADMINISTRATOR

Founders: Pastors. Jan and Anna de Rouwe
N. de Rouwe (Phd), L. de Rouwe(Dip.),Dr. Y. Seetharam (Phd), S. Bacela (M.Com)
Tassenberg Road P.O.Box 13552 Witfield, Gauteng 1467 Tel: Tel: (011) 826-1497/8/5339 ~ Fax: (011) 826-5027 email: administrator@fountainoflife.org.za

East Rand Christian Academy

t/a Destiny Christian Academy

059-321-NPO Reg. No. 1993/004721/08

25 July 2018

Dear Mrs Joyce Chayandura,

RE: REQUEST FOR PERMISSION TO CONDUCT A REASEARCH STUDY

Your letter requesting permission to conduct a survey for your Master's project, refers.

The school takes pleasure in granting permission for our educators to complete the questionnaires that have been compiled by you, provided their information and identity will be kept confidential.

Furthermore, the Principal will also be available for an interview to be audiotaped.

Trusting this information will make a valuable contribution to obtaining your Master's degree.

Sincerely,

A TALJAARD (Mrs)
PRINCIPAL

Ethical Leadership: Questionnaire for School Principal (2018)

Section A: Biographical Information

Place a CROSS (X) in the appropriate box

Gender: Male _____ Female _____

Position

L1 Teacher		Head of Department		Deputy Principal	

Race

African		Coloured		Indian		White	

Age:

Below 20		21-30		31-40		41-50		51 +	

School type:

Primary		Secondary		Combined	

Section B

Instructions: Place a cross (X) in the column that most closely describes your opinion in respect of your school principal's implementation of the ethical/moral leadership principles and values described below in terms of his/her leadership practice.

Scale: 1= Strongly Agree, 2= Agree, 3= Neutral, 4= Disagree, 5= Strongly Disagree

	I believe that my school principal	**1**	**2**	**3**	**4**	**5**
1	Acts with integrity, fairness and honesty when handling school matters.					
2	Makes decisions based on legal implications (frameworks) of policy options.					
	Makes decisions based on moral and ethical implications of policy options.					
3	Manifests a professional code of ethics and values when leading and managing the school.					
4	Creates, models and implements a set of ethical values for the schools.					
5	Understands the legal and ethical concerns facing education in our country.					
6	He/she makes decisions that are lawful, reasonable and procedurally fair.					
7	Understands the laws governing the basic education sector and implements them to the best of his/her abilities.					
8	Ensures that teachers are familiar with the contents of the SACE Code of Professional Ethics.					
9	Regularly reminds teachers about the SACE Code of Professional Ethics.					
10	In his/her dealings with teachers and learners, he/she manifests a personal code of ethics embracing diversity, integrity, respect, dignity of all people and adherence to democratic principles.					

11	Is always transparent, especially when managing school finances and other school resources.					
12	Serves all people equally and ethically irrespective of their affiliations or/and whether they are teachers or learners.					
14	Is highly respected by the school community because he/she is fair when making decisions.					
15	Seeks to instil trust, respect and a sense of service rather than insecurity in the entire school.					
16	Promotes values that transcend self-interest.					

Section C

How do you think school principals can/should demonstrate the following in their daily leadership practice?

1. Professional/moral ethics: _____
   _____
   _____
   _____
2. Trust and respect: _____
   _____
   _____
   _____
   _____
3. Group togetherness _____
   _____
   _____
   _____
   _____
4. Compassion: _____
   _____
   _____
   _____
   _____
5. Human Dignity: _____
   _____
   _____
   _____
   _____

Section D

In your opinion, what are some of the obstacles school principals face in putting into practice the following:

1. Developing relationships based on trust and respect
   _____
   _____
   _____
   _____
   _____

2. Promoting collaboration/teamwork among staff
   _____
   _____
   _____
   _____
   _____

3. Encouraging staff and parents to be loyal to the school
   _____
   _____
   _____
   _____
   _____

4. Being compassionate to staff and learners
   _____
   _____
   _____
   _____
   _____

Ethical Leadership: Questionnaire for PL1 Educator (2018)
Section A: Biographical Information

Place a CROSS (X) in the appropriate box

Gender: Male _____ Female _____

Position

L1 Teacher		Head of Department		Deputy Principal	

Race

African		Coloured		Indian		White	

Age:

Below 20		21-30		31-40		41-50		51 +	

School type:

Primary		Secondary		Combined	

Section B

Instructions: Place a cross (X) in the column that most closely describes your opinion in respect of your school principal's implementation of the ethical principles and values described below in terms of his/her leadership practice.

Scale: 1= Strongly Agree, 2= Agree, 3= Neutral, 4= Disagree, 5= Strongly Disagree

	I believe that my school principal	1	2	3	4	5
1	Acts with integrity, fairness and honesty when handling school matters.					
2	Makes decisions based on legal implications (frameworks) of policy options.					
3	Makes decisions based on moral and ethical implications of policy options.					
4	Manifests a professional code of ethics and values when leading and managing the school.					
5	Creates, models and implements a set of ethical values for the schools.					
6	Understands the legal and ethical concerns facing education in our country.					
7	He/she makes decisions that are lawful, reasonable and procedurally fair.					
8	Understands the laws governing the basic education sector and implements them to the best of his/her abilities.					
9	Ensures that teachers are familiar with the contents of the SACE Code of Professional Ethics.					
10	Regularly reminds teachers about the SACE Code of Professional Ethics.					

11	In his/her dealings with teachers and learners, he/she manifests a personal code of ethics embracing diversity, integrity, respect, dignity of all people and adherence to democratic principles.					
12	Is always transparent, especially when managing school finances and other school resources.					
13	Serves all people equally and ethically irrespective of their affiliations or/and whether they are teachers or learners.					
14	Is highly respected by the school community because he/she is fair when making decisions.					
15	Seeks to instil trust, respect and a sense of service rather than insecurity in the entire school.					
16	Promotes values that transcend self-interest.					

Section C

How do you think school principals can/should demonstrate the following in their daily leadership practice?

6. Professional ethics: _____
   _____
   _____
   _____
7. Trust and respect: _____
   _____
   _____
   _____
   _____
8. Group togetherness _____
   _____
   _____
   _____
   _____
9. Compassion: _____
   _____
   _____
   _____
   _____
10. Human Dignity: _____
    _____
    _____
    _____
    _____

Section D

In your opinion, what are some of the obstacles school principals face in putting into practice the following:

5. Developing relationships based on trust and respect

   _____
   _____
   _____
   _____
   _____

6. Promoting collaboration/teamwork among staff

   _____
   _____
   _____
   _____
   _____

7. Encouraging staff and parents to be loyal to the school

   _____
   _____
   _____
   _____
   _____

8. Being compassionate to staff and learners

   _____
   _____
   _____
   _____
   _____

Interview Schedule for School Principals

Section A: Biographical Information

1. Gender: Male _____ Female _____

2. Experience (in years):

    As a Post Level 1 teacher: _____

    As an HoD (if applicable): _____

    As a Dep. Principal (if applicable): _____

    As a School Principal: _____

3. Teaching qualifications:

_____

_____

_____

_____

_____

Section B: Interview questions

1. When you hear people talking about Ethical Leadership (EL) in schools or in education, what comes to your mind? In other words: What is your **understanding** of ethics and ethical leadership in schools? Please elaborate.
2. What ethical leadership **practices do you try to promote** as you do your work (if any), as a school principal and an educational leader? Please elaborate.
3. Why do you think those ethical leadership practices (you mentioned in 2 above) are important? Please elaborate.
4. Without giving names (of people), would you please share with me **experiences** that you have seen/heard/observed that you regard as unethical in the school where you are stationed? Please elaborate.

5. As a school principal serving a deprived community, what do you do to promote an ethical culture (**trustworthiness, integrity and honesty**) within the school, yourself and among teachers that you lead and manage? Please elaborate on your views.
6. In your view, what are **the causes** of unethical conduct in schools among both the school principals?

7. When you were training to become a teacher, do you remember being exposed to education on ethical conduct in schools? Please elaborate your answer.

8. As a teacher/school principal, have you ever been invited to a workshop where you were inducted by the Department of Education (as your employer) as part of in-service training and development on professional ethics in schools/education?

9. Since you were appointed to the position of teacher/school principal, how regular have you been invited to workshops organised by SACE to be inducted into the Code of Professional Ethics for Educators? Please elaborate.

10. How would you rate the quality of training (if any), that you receive from SACE to promote ethical conduct among teachers/school principals? Please elaborate.

11. Do you think it is necessary for teachers/school principals, as part of continuous leadership development, to be exposed to ethical leadership development? Please elaborate.

12. What are your views regarding what should be done to deal with unethical behaviour of some teachers/school principals in schools? Please elaborate.

13. In conclusion, is there any other issue related to this interview that I have not asked but you feel strongly that you would like to share with me? Thank you very much for taking part in this Interview.