

ABSTRACT

There is a need and cry for ethical leadership in the schools today more than ever before, as school heads and teachers are being more and more called to accountability and integrity world over. Unethical conduct in the schools' manifests in many ways, such as improper association, drunkenness at work, absenteeism from work, corporal punishment, embezzlement of funds and so on. There are however challenges and dilemmas associated with the discharge of ethical leadership in the schools, one such challenge is the socio-political and economic turbulence in a country. These turbulences trigger ethical leadership dilemmas and push factors upon the school heads and teachers, making ethical leadership practices difficult to practice in the schools. Basing on the current environment in Zimbabwe, this study explores the current socio-political and economic turbulences to establish its effects on ethical leadership in four schools in Marondera District.

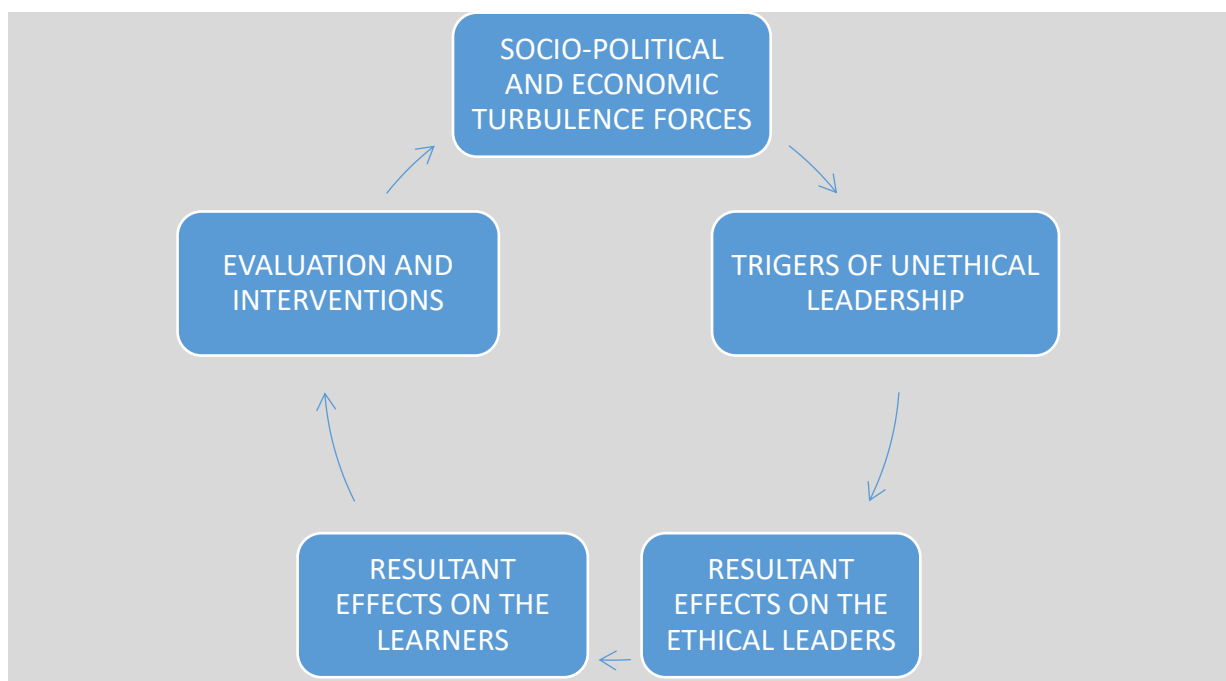
The study sought to explore the causes of ethical leadership lapses among school heads, head of departments and teachers and to find out whether the current socio-political and economic turbulence in Zimbabwe has an effect on ethical leadership in the four schools under the study. The research questions that guided this study were; What are the ethical leadership issues affecting school heads, heads of departments and teachers in four researched schools in Marondera District in Zimbabwe? Do the participants' experience the current socio-political and economic turbulence in Zimbabwe having an effect on ethical leadership in the four schools under our study in Marondera district? Lastly, what do the participants say should be done to deal with the perceived ethical leadership challenges, if any, in the four schools in Marondera district in Zimbabwe?

Using the Turbulence Theory, Virtue and *Ubuntu* leadership theories and employing the qualitative methodology approach, this case study explored ethical leadership in four Zimbabwean schools amid socio-political and economic turbulence. The Turbulence Theory was used to mainly elaborate on the contextual environment prevailing within the four schools in the study, while the Virtue and Ubuntu leadership theories dealt with the principle and practices expected in an ethical setting.

The study was a qualitative, interpretivist multiple-case study, focusing on ethical leadership in the context of socio-political and economic turbulence in four schools in Marondera District of Zimbabwe. The data were generated through semi-structured interviews, focus

group interviews, questionnaires and documents analysis. The study adhered to all ethical issues in research before and during data generation. To ensure trustworthiness of the findings, the study employed multiple data generation instruments, such as; semi structured interviews, focus group interviews, questionnaires and documents review. Content analysis was applied to analyse the data.

The conclusions arrived at indicate that the current socio-political and economic turbulence prevailing in Zimbabwe has adverse effect on the exercise of ethical leadership in schools in Marondera District. The major effects being on the poor teacher remuneration, lack of resources in the schools, political violence on teachers, rampant absenteeism by both teachers and learners and improper associations. Based on the findings, the study recommends an all stake holder approach to address the issues of socio-political and economic turbulences to enable school personnel to have an environment conducive of discharging ethical leadership in the schools. It further recommends the restoration of funding structures in these schools and competitive remuneration for school personnel. A Turbulence Intervention Model was developed, which could help deal with these ethical leadership challenges in the schools:



**EXPLORING ETHICAL LEADERSHIP IN FOUR
ZIMBABWEAN SCHOOLS AMID SOCIO-POLITICAL AND
ECONOMIC TURBULENCE: A MULTIPLE CASE STUDY**

BY

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

Supervisor: Dr S.E. Mthiyane

Date Submitted: October 2019

DECLARATION OF ORIGINALITY

I, Bernard Chingwanangwana, declare that: **“Exploring ethical leadership in four Zimbabwean schools amid socio-political and economic turbulence: A multiple case study”** is my own original work and that:

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Date-----

STATEMENT BY THE SUPERVISOR

I, Dr S. E. Mthiyane

As the candidates' Supervisor agree/do not agree to the submission of this thesis.

Supervisor's signature

Date

ACKNOWLEDGEMENTS

I wish to express my profound and deepest gratitude to:

Dr S. E. Mthiyane, my Supervisor for Hawk eyed search over my work, and his seasoned and diligent guidance throughout my study. The warmth in his presence always filtered through, I would not have asked for another mentor.

The members of Faculty in the School of Education at Wits University for helping me through in one way or the other, particularly the PhD weekends and presentations.

The Faculty office for all the assistance through registrations and guidance on the goings on and the reminders that kept coming through.

My colleagues at Wits who assisted me on various occasions, Brighton and Sipiwe Mudadigwa, they made the journey much easier.

All the four schools and the research participants that were part of my study, for allowing me to interview them and administer questionnaires. I cannot mention their names but I value their contributions.

DEDICATION

This thesis is specially dedicated to:

My late father Everisto, who always wanted me to have a university education. Your prayers have been answered repeatedly as I finish yet another degree. Your encouragement still rings in my head more than three decades later.

My wife Molly, who has always been there to support me, an academic in her own right. I cherish the support.

and

My two sons Anesu and Panashe. You endured a lot during this period of my studies. May this accomplishment also serve as a motivation to you, education maketh a man.

ABSTRACT

There is a need and cry for ethical leadership in the schools today more than ever before, as school heads and teachers are being more and more called to accountability and integrity world over. Unethical conduct in the schools' manifests in many ways, such as improper association, drunkenness at work, absenteeism from work, corporal punishment, embezzlement of funds and so on. There are however challenges and dilemmas associated with the discharge of ethical leadership in the schools, one such challenge is the socio-political and economic turbulence in a country. These turbulences trigger ethical leadership dilemmas and push factors upon the school heads and teachers, making ethical leadership practices difficult to practice in the schools. Basing on the current environment in Zimbabwe, this study explores the current socio-political and economic turbulences to establish its effects on ethical leadership in four schools in Marondera District.

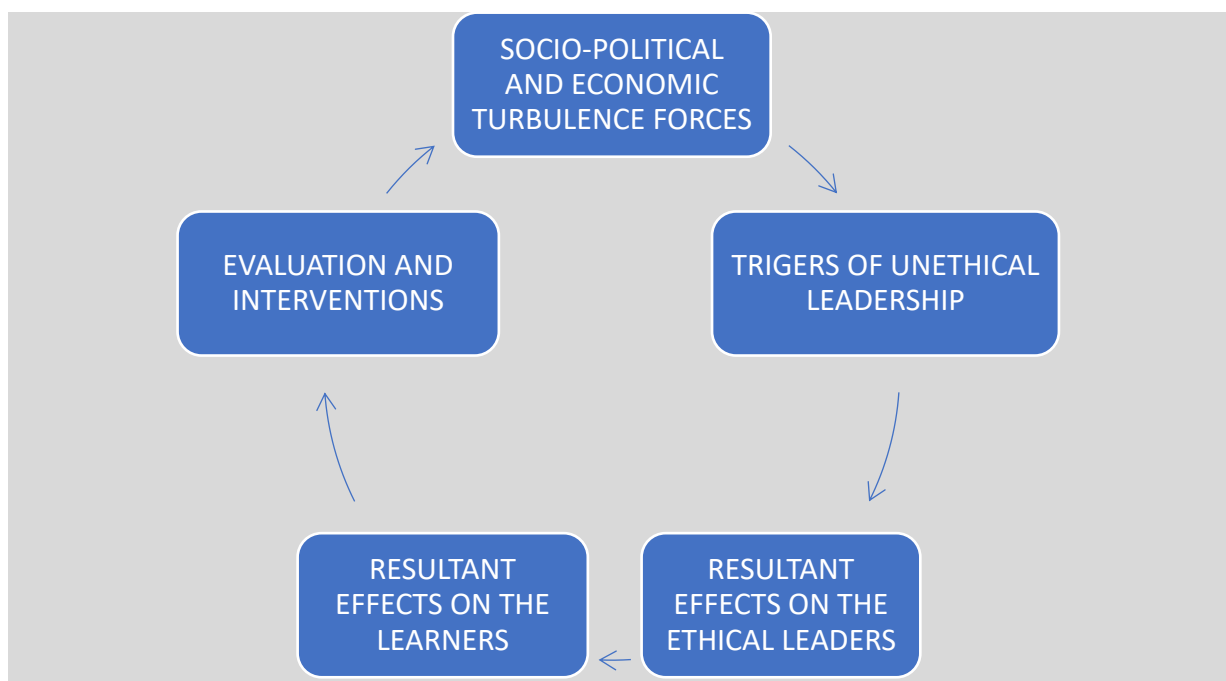
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Using the Turbulence Theory, Virtue and *Ubuntu* leadership theories and employing the qualitative methodology approach, this case study explored ethical leadership in four Zimbabwean schools amid socio-political and economic turbulence. The Turbulence Theory was used to mainly elaborate on the contextual environment prevailing within the four schools in the study, while the Virtue and Ubuntu leadership theories dealt with the principle and practices expected in an ethical setting.

The study was a qualitative, interpretivist multiple-case study, focusing on ethical leadership in the context of socio-political and economic turbulence in four schools in Marondera District of Zimbabwe. The data were generated through semi-structured interviews, focus

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Protocol Number: 2017ECE028D

Dear Bernard Chingwanangwana

Application for Ethics Clearance: Doctor of Philosophy

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

Exploring Ethical Leadership in Schools; A Case Study of Four Schools in Marondera District, Zimbabwe.

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 Siphwe E. Mthiyane

ABBREVIATIONS USED IN THE STUDDY

UNESCO	United Nations Educational Scientific and Cultural Organization
HIV/AIDS	Human Immune Virus/Acquired Immune Deficiency Syndrome
SDC	School Development Council
SDA	School Development Association
SADCC	Southern Africa Development Coordination Conference
UNICEF	United Nations International Children's Emergency Fund
ZIMTA	Zimbabwe Teachers Association
HOD	Head of Department
UNCRC	United Nations Convention on the Rights of Children
HDI	The Human Development Index
PTUZ	Progressive Teachers' Union of Zimbabwe
ARV	Anti-Retro Viral
BEAM	Basic Education Assistance Module
PSC	Public Service Commission

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CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

Education is the centre of all human existence the world-over, and thus cannot be left to chance (Fulani, 2012). Without schools each generation would have to start from scratch every now and again. Against this background, Shapiro & Stefkovich (2011) assert that ethics should form the foundation of educational provision in schools and should drive social values. Hargreaves, Lieberman, Fullan and Hopkins (2010, p.530) propound that “if schools’ matter in the education of students, educators and administrators should take responsibility for the education of their students.”

The Chief Justice of South Africa, Mogoeng, speaking at a business forum (IOL News, 16 April 2016) on ‘The Need for Ethical Leadership,’ also strongly emphasised the fact that there is a need for ethical leadership now more than ever before. He further reiterated that ethical leadership leaves no room for corruption, and that it is imperative to any nation and not an option but a must. In addition, he argued that what leaders do is what followers generally do since they have the authority to influence their followers.

According to Velasquez, Meyers, Shanks, McLean and Hanson (2015), ethics are standards of behaviour that tell us how human beings should act in the many situations in which they find themselves as friends, parents, children, citizens, business people, teachers and professionals. Poisson (2009) adds another dimension in his definition of ethics when he says that it is a code of conduct set as guidelines or a written document produced by public authorities or professional organisations, which determines the set of recognised ethical norms or values and professional standards of behaviour which all members of a profession must observe.

Based on the views raised by the authorities cited above, I assert that school heads, deputies, heads of departments and the teachers are the ones in the driver’s seat when it comes to ethical leadership in the schools. Furthermore, it is my view that society has placed much trust and responsibility upon these educational leaders in the schools, and it is against this background that this study seeks to explore the conceptualisations, experiences and practices of ethical leadership in four Zimbabwean schools in Marondera Education District. This is going to be done through explicitly reviewing literature in chapter two and the subsequent chapters on literature review, as well as through the findings in chapters five, six and seven.

This study focuses only on the four schools selected in the Marondera Education District in Zimbabwe, two primary schools, one urban and one rural, and two secondary schools, one urban and one rural too. This district is seventy-two kilometres east of Harare, the capital city of Zimbabwe. It has an estimated population of one hundred and seventeen thousand people (Zimbabwe Central Statistical Office, 2012 Census). There are 38 primary and secondary schools in Marondera District, the entire study population (Zimbabwe Government Printers, 2010). This Education District is chosen because Marondera is a dormitory town of Harare and most researchers overlook it and carry out studies in the capital city; hence new trends could be discovered here concerning ethical leadership in schools.

In the introductory chapter, I am discussing the background to my study in brief, the policy position on ethical leadership in Zimbabwean schools, and show how this relates to the continental and global perspectives and conventions. Also, being discussed in this chapter is the rationale and motivation for the study, significance of the study, definition of key terms, theoretical frameworks, research aim, objectives and questions, as well as the research design and methodology, participants selection, ethical issues, limitations to the study, reliability and conformability issues. This chapter is concluded by giving the outline to the study.

1.2 Background to the study

Rizvi and Lingard (2010) point out that public policies were once exclusively developed in national settings, but they are now located within a global system. The concept of globalisation forces governments to take part in global imperatives and the Zimbabwean government is no exception, so are the schools and what goes on in them. Global education was declared a fundamental human right in 1948, and many governments adopted this declaration (UNESCO, 2015). The 1987 Education Amendment Act (1) in Zimbabwe clearly states that education is a fundamental human right to children and that education ‘shall be compulsory with minimal fees charged,’ (Zimbabwe Education Act, Chapter 25:04 p. 617). However, recent developments in Zimbabwe have indicated that thousands of students have not been able to access education because the fees have become too high or the parents cannot afford whatever they charge. Moreover, in most cases in the private schools, the school heads and school development committees and associations collude to hike the fees beyond the reach of many students (Erlwanga, 2013) and this becomes an ethical issue.

That being the case, World Conferences on Education that relate to ethical issues are cited, such as; The Canberra World Summit on Education of 1987 and the The Convention on the Rights of the Child in 1989. Moreover, The Jomtien Conference of 1990 which emphasised the human right aspect of education and set an environment of international cooperation, these conventions become a push factor for the Zimbabwean government on the observance of ethical leadership in schools (The United Nations, Scientific and Cultural Organization-UNESCO: 2015, p. 1).

One of the key resolutions of The Jomtien Conference on Education was for governments “to equip their people with knowledge, skills, attitudes and competencies to enable them to live in dignity and to contribute and function in their societies” (World Bank, 2000, p.5). Dignity is an ethical issue. Therefore, it is such conferences that result in resolutions being made on the provision of education in different member countries. This also includes another World Conferences on Education at Dakar, Senegal, also called the World Summit on Education of 2000, where governments from 164 countries met to set an agenda for making progress in education up to 2015. The particular emphasis is on areas such as HIV/AIDS, early childhood education, school health and education for women and girls. There was also the emphasis on education to be offered in situations of crises and emergency, given that there are wars and conflicts worldwide now and again, particularly in Africa. Such commitments and re-affirmations by governments demand honesty and commitment from individual governments, making it an ethical issue on their part, particularly at the implementation level, the schools (World Education Forum, 2000). This meeting attracted all these governments mentioned above, including representatives of regional groupings, international organisations, civil societies, donor agencies and non-governmental organisations, Zimbabwe included.

The Zimbabwe Education Act 1987 (Chapter 25: 04, as amended at 1st October 2004) provides for the direct provision of primary and secondary education in Zimbabwe. Part II, item 4(1-5) of this Act spells out issues that are pivotal to the provision of ethics amongst the educators in the Zimbabwean schools. It clearly states that it is unethical and a criminal offence for School Heads and teachers to refuse any child admission into the school on the grounds of race, tribe, place of origin, national or ethnic origin, political opinions, colour, creed or gender. It also states that children cannot be turned away from schools because their parents cannot afford the fees and that fees are kept at a bare minimum.

Schooling in primary school is compulsory for every school going age child (Zimbabwe Education Act, 1987, Part II, item 5). However, as way back as 2008, The United Nations International Children's Education Fund (UNICEF, 2008, p.1, October 28) reported that 'on the 9th of October, 2008, just a week before the schools' national examinations at all levels, only 40% of the teachers were going to work and one third of the pupils were attending classes, nationally.' The situation has not improved since then, and somewhat it had deteriorated to the extent that teachers were going unpaid for months and there was no cash in the banks. Unemployment has reached rock bottom with over 95% of the working population being reported to be out of employment, based on what was reported by The Zimbabwe Congress of Trade Unions President, Moyo (Africa Check, 2014).

It is crucial at this point to explore the legal framework and other policy documents that deal with ethics in education in primary and secondary schools, particularly regarding school personnel.

The Zimbabwe Public Service Commission, Chapter 16:4/Act 21 of 1995 and 16 of 2001(PSC) deals with all the legal issues, functions and provisions for members of the public service, teachers included. They deal with issues such as labour relations, conditions of service, remuneration, termination, leave and dress code. This Act stipulates that 'conditions of service including remuneration, benefits, leave of absence, the Commission shall determine hours of work and discipline through consultation with the Minister.' As stipulated by this Act, these should be done in observance of the constitution. Any ethics-related issues in schools have to be built around The Public Service Commission Act and the Education Act, through regulations, notices and circulars from the public service commission.

The Zimbabwe Education Act (1987, as amended on 1st October 2006) gives the legal provisions for the creation of statutory instruments to run the finances in both government and private schools. The Statutory Instrument 87 of 1992, School Development Committee (SDC) gives the legal framework for the management of funds in non-government schools. The Statutory Instrument 70 of 1993 and the School Development Association Act (SDA) govern the use of funds in government schools. Mistry and Grobler (2007) identified a number of unethical issues involving the SDC/SDA personnel in collusion with school heads to the regulations governing the financial management in schools; some of these are, 'giving each other hefty sitting allowances, regular meetings on allowances, appreciation gifts to the school heads soliciting political interventions, amongst others. Similarly, there are also issues of

embezzlement by members in collusion with school Heads, as well as flouting tender processes for projects to benefit Heads and SDC/SDA members (Mupindu, 2012; Mafa & Nyati, 2013).

A closer look at the Zimbabwean education system reveals that although much has been done after independence to provide education for all, and to cater for the disadvantaged; including the girl child, the disabled and the black population, the government efforts still fall short. Chireshe (2013) points out that legislation in Zimbabwe does not wholly embrace the inclusion of the disabled and this is not just a social injustice issue but is also an ethical issue.

Relatedly, Zhou and Zhoushe (2012) argue that the legal framework for education does not consider pregnant teenagers and the parenting ones. This brings about ethical questions on the part of the Zimbabwean government, in that, while the Education Act of 1987 reiterates that there shall not be any segregation in the provision of education, this group is not catered for. It then would prompt one to want to dig further. More still, the Education Act cited above states that education is compulsory and that all children have a right to education in Zimbabwe.

The Zimbabwe Teachers Association (2008) points out that the presence of children on the streets during school time in urban areas is evidence that there is no compulsory education, and that those children's rights are being denied; they are on the streets for failing to pay the levies and tuition, and thus have been chased from the schools. This raises ethical issues both at the government level, the school heads and the school development committees/associations (SDCs and SDAs), as they point back to the Zimbabwe Education Act (5/1987, part II items 4, 6, p.620). Here it clearly states that 'colour, creed, race, ethnicity, political persuasions, nationality and gender, as well as family background should not stand in the way of a child to accessing primary education', making this an ethical issue. This shows that the Zimbabwean Government is no exception as their legislation shows a response to the international conventions and summits on education and also, they belong to regional boards such as 'The Southern Africa Development Coordination Conference' (SADCC). Former President, Robert Mugabe, was the chairman of SADCC in 2015.

1.3 Rationale and motivation for this study

This study seeks to find out what is happening in the four Marondera schools, in Zimbabwe that are being used in this study, as far as ethical leadership in these schools is concerned. As mentioned earlier, this study covers two primary schools and two secondary schools, where

four people make the sample from each school. The four comprise of the school head, one head of departments and two teachers. The principal purpose is to explore the perceptions, practices and experiences of these four school heads, four head of departments and eight teachers and find out how these findings could help improve the provision of education in a constrained socio-political and socio-economic environment such as the Zimbabwean one.

From a personal perspective, I have been an educator in the Zimbabwean education system for twenty years in various capacities ranging from student teacher, teacher, head of department, deputy head and eventually school head. I too had an opportunity to be a Provincial Centre Administrator for the Zimbabwe Open University's Marondera campus and also tutored at bachelor and master of education levels. This has ignited an interest in me to explore the ethical leadership issues in schools in Marondera, given that during the time I worked in and around this province (between 1990 and 2004) the Zimbabwean economy was still good yet there were quite many cases of ethical malpractices in the schools. Now when there is a complete meltdown in the economy, it would be interesting to research on ethical leadership in the current scenario. Over and above this, I have encountered a few ethically wrong practices in some schools in Harare. At a school where I happened to pay fees for my brother's children, the teachers there made the learners to buy grocery items for them to cushion them over low salaries, amongst other ill-mannered practices.

Professional talks that I had with critical colleagues who are still in the education sector in Zimbabwe, on the state of education in Zimbabwe, left me interested in digging deeper, and this time around ethical leadership in schools. They cited some gross absenteeism from schools by both school heads and teachers, inappropriate relationships with students, unfair assessment, leaked examination question papers and private classes running in the homes to generate income from the same students they teach at the schools.

I also read in the newspapers on educational issues in Zimbabwe, for example, an article in 'The Herald' of December 30 (2015) talks of the government having 'finally managed to pay teachers' their December salaries long after the Christmas holidays. Moreover, their bonuses which were due to be paid that previous November, were still not paid by then, yet they were threatened against striking.

The United Nations Children's Education Fund (UNICEF) released an article on the state of the Zimbabwean education system where the heading read 'Zimbabwe education system in a state of emergency' (www.unicef.org/media/media_45950.html). Here they cited the

Zimbabwe Teachers Union (ZIMTA) saying that barely a week from national examinations, both at primary and secondary school, hardly 40% of the teachers were reporting for duty, after a protracted two months' strike over salaries. The United Nations Children's Fund (UNICEF) lamented that Zimbabwe's education system, once regarded as the best in Africa now had immense challenges and was facing collapse. Granted that this article was written on 9 October 2008, one would be prompted to want to research on the current state of education, looking at ethics among the school leaders in the current socio-political and socio-economic state Zimbabwe is in today.

Ethical leadership in schools in Zimbabwe is of interest because the country has been facing severe economic challenges, which led to its abandonment of the local currency due to hyperinflation in 2009 (Mufundikwa, 2010). This came about due to the economic meltdown which was caused by the fast track land reform programme that was implemented in February 2000, where the majority of the four thousand white farmers were displaced from their land to redistribute to the blacks (Mufundikwa, 2010). Since then, until the present day, there has been a continuous downturn in the Zimbabwean economy, and analysts put the unemployment rate at a whopping 95%, that is, according to President Moyo of the Zimbabwe Congress of Trade Unions, (Africa Check, 2014).

It becomes apparent that when an economy fails to perform, social services and government-funded programmes are the first to suffer as the government implements cost-cutting measures. As it were, educational provision has suffered massively as evidenced recently where there are reports that the government is failing to pay civil servants, including the army, and that the majority of the civil servants have been on strikes and go-slows several times (Manguvo, Whitney & Chareka, 2011; Mawadza, 2009; Shizha & Kariwo, 2011; Chireshe & Shumba, 2011; Erlwanga; 2013). Over and above this, there has been an enormous brain drain from Zimbabwe. This has happened amongst all sectors, trained teachers included, with an April 9 2010 press release from the then Minister of Education David Coltart revealing that 45 000 teachers had left Zimbabwe for greener pastures abroad (Coltart, 2010). Naido, Joubert, Mestry, Mosoge and Ngobo (2015) argue that when the socio-economic and socio-political conditions on the ground are compromised, ethical leadership becomes very difficult to uphold. The implications from this observation are far and wide, and it causes one to wonder whether ethical leadership in Zimbabwean schools is still possible to implement.

I personally experienced a situation whereby children were being asked to bring grocery items

such as sugar, margarine, cooking oil and so on to subsidise the non-payment and underpayment of their teachers. It poses an ethical challenge in that the parents of these children were facing similar hardships as these teachers. It also becomes an ethical challenge in that those pupils who would fail to bring such items would naturally become victimised directly or indirectly which can potentially affect their studies. Furthermore, this practice escalated when there was a complete meltdown in the economy, it would be interesting to research on ethical leadership in the current scenario.

Relatedly, professional talks that I had with critical colleagues who are still in the education sector in Zimbabwe, on the state of education in Zimbabwe, left me interested in digging deeper, and this time around ethical leadership in schools. They cited some gross absenteeism from schools by both school heads and teachers, inappropriate relationships with students, unfair assessment, leaked examination question papers and private classes running in the homes to generate income from the same students they teach at the schools. I also read in the newspapers on educational issues in Zimbabwe, for example, an article in 'The Herald' of December 30 (2015) talks of the government having 'finally managed to pay teachers' their December salaries long after the Christmas holidays, and their bonuses which were due to be paid that previous November were still not paid by then, yet they were being cautioned against striking. The United Nations Children's Education Fund (UNICEF, 2008) released an article on the state of the Zimbabwean education system where the heading read 'Zimbabwe education system in a state of emergency.' The article cited the Zimbabwe Teachers Union (ZIMTA, 2008) saying that barely a week from national examinations both at primary and secondary school, hardly 40% of the teachers were reporting for duty, after a protracted two months' strike over salaries. The United Nations Children's Fund (UNICEF, 2008) lamented that Zimbabwe's education system, once regarded as the best in Africa now had immense challenges and was facing collapse. Granted that this article was written on 9 October 2008, one would be prompted to want to research on the current state of education, looking at ethics among the school leaders in the current socio-political and socio-economic state Zimbabwe is now in today.

Furthermore, this practice escalated the costs of education on the parents, who were not the direct source of the problem and were also experiencing similar hardships as did the school teachers. This contributed to the desire to research on ethical leadership in Marondera District schools in Zimbabwe. It is against such a background that this study is being carried

out to explore the ethical practices of the school heads, heads of departments and teachers against the outlined legislation, socio-political and socio-economic conditions in Zimbabwe.

Studies that have been reviewed (Shizha & Kariwo 2011; Kusereka 2003; Mawadza 2009) relate the ethical problems being faced in the leadership of schools in Zimbabwe due to the current political and economic environment to the fact that teachers are severely underpaid and the little they get usually comes one to two months late, teachers are being forced to run informal jobs to earn a living hence absconding and absenting themselves from work regularly, they are subjected to high levels of stress. Sexual relations with students have also been cited and misappropriation of school funds. Examination papers have been leaked and sold on the streets to earn some money. Fees have been said to be hiked beyond the reach of most families, particularly in private schools. There has been a report of rampant student absenteeism and increased teenage pregnancies, some of which have been reported to be involving school teachers.

It is against such a background that this study seeks to explore ethical leadership in schools in Marondera district, Zimbabwe, as the indicators cited above point towards a creation of an environment that is not ideal for ethical leadership to be exercised in the schools. According to Burde (2014), a country in conflict, like Zimbabwe recently, often suffers from a near total decline of the state, displaying as it were symptoms such as shortage of resources, teachers, forced migrations, breakdown in communications, health care and other state-run services. Zimbabwe is characteristic of all these symptoms.

A study carried out by Erlwanger (2013, p.33) on 'Finding problems to teacher de-professionalization and finding solutions to the Zimbabwean education crisis,' has pointed out that due to the meltdown in the Zimbabwean economy, teachers are living below the poverty datum line, they have heavy workloads, their working conditions generate a lot of stress, they sometimes go without pay, transport to and from work is a challenge, they absent themselves regularly to do other jobs to earn a living from, and most are very young and untrained school leavers due to severe brain drain. This study also noted that the conditions in the rural areas were not the same as those in towns, hence the approach to balance between rural and urban Marondera schools. The ethical issues in the rural schools could be projected as different from those in the towns.

1.4 Research objectives and questions

In exploring ethical leadership among school heads, heads of departments and teachers in providing education in the socio-politically and socio-economically challenging environment in Marondera District in four Zimbabwean schools, the study is guided by the following objectives:

- To explore the conceptualisations, practices and experiences of ethical leadership among school heads, head of departments and teachers in the context of socio-political and economic turbulence in four schools in Marondera District, Zimbabwe.
- To explore the causes of ethical leadership lapses among school heads, head of departments and teachers in four schools in Marondera District in Zimbabwe.
- To find out whether the current political and socio-economic situation in Zimbabwe has an impact on ethical leadership in the four schools under the study in Marondera District.
- To find out what the participants believe should be done to deal with the perceived ethical leadership challenges, if any, in the four schools in Marondera District in Zimbabwe.

Based on the above-mentioned research objectives, this study seeks to find answers to the following critical questions:

- 1) What are the conceptualisations, practices and experiences of ethical leadership among school heads, head of departments and teachers in the context of socio-political and economic turbulence in four researched schools in Marondera District, Zimbabwe?
- 2) What are the ethical leadership issues affecting school heads, heads of departments and teachers in four researched schools in Marondera District in Zimbabwe?
- 3) Do the participants' experience the current socio-political and economic turbulence in Zimbabwe having an effect on ethical leadership in the four schools under our study in Marondera district?

- 4) What do the participants say should be done to deal with the perceived ethical leadership challenges, if any, in the four schools in Marondera district in Zimbabwe?

1.5 Significance of the study

This study is significant in that it may contribute to the debates on ethical school leadership in the context of socio-political and economic turbulent environments as experienced in the Marondera District of Zimbabwe. Although studies have been conducted on ethical leadership in Zimbabwe, Africa and elsewhere in the world, those that were reviewed showed that none was conducted focussing on schools in multiple challenged environments such as Marondera District in Zimbabwe (Appiah, 1998; Bhengu, 2006; Bauman, 2011; Bell & Mentz, 2011; Bertsch, 2012; Grange, 2012; Baruth, 2013; Burton & Peach, 2013; Mawere, 2013; Churwa, 2014; Letseka, 2014; Masango, 2014; Mthiyane & Bhengu, 2014; Menz, 2015; Naicker, 2015).

The current study is also significant because, of all the reviewed studies conducted in Zimbabwe, none was conducted on ethical leadership in both primary and secondary schools at the same time (Whitney & Chareka, 2011; Shizha & Kariwo, 2011; Grange, 2012; Mawere, 2013; Masango, 2014; Manguvo, Mungai, 2015; UNESCO, 2015). More so, none of these studies was conducted combining the urban and rural setup at the same time, and in Marondera district for that matter. This indicates that this study, though small scale, can generate pointers to future larger scale researches along the same lines.

Perhaps, more importantly, the current study seeks to highlight the ethical leadership issues affecting schools, in relation to the current socio-political and socio-economic environment in Zimbabwe. Society is not static, neither is the situation in Zimbabwe socially, politically and economically, given that schools do not operate in a vacuum, they are part of the wider society. The real 'on the ground' ethical leadership issues would be looked at beyond the hearsay level but from a research perspective.

For a change too, most studies reviewed (Appiah, 1998; Bauman, 2011; Bell & Menz, 2011; Bertsch, 2012; Grange, 2012; Burton & Peach, 2013; Mawere, 2013; Churwa, 2014; Letseka, 2014; Masango, 2014; Mthiyane & Bhengu, 2014) were carried out in large cities and none were carried out in peripheral small towns such as Marondera in Zimbabwe. The ethical issues relating to rural and disadvantaged small towns such as Marondera will be put

on focus and this is hoped to generate interest for further research at a bigger scale. The study will thus help contribute to theory development on ethical leadership in schools from the perspective of small towns such as Marondera. It is hoped that my study will help contribute to theory development with regards to ethical leadership in schools during turbulent times.

1.6 Clarification of key concepts

This study is guided by three concepts, namely, ethical leadership, *Ubuntu* leadership and socio-political and economic turbulence. This section briefly discusses the key terms used in this study and thus eliminate any forms of ambiguity.

1.6.1 Ethical leadership

According to Strike (2007, p.3), ethics in general have often been understood to involve two basic questions: ‘What is good? and What is right?’ He further argues that ‘what is good?’ concerns itself with the fundamental aims of communities, while ‘what is right’ looks at the principles and shared understandings for social cooperation. Greenleaf (1977), who theorises servant leadership, says ethical leadership is about service to followers as this is the primary responsibility of leaders who are ethical. Heifertz (2006) proposes that dealing with conflict among followers and instructing them in the right way constitutes ethical leadership.

I am particularly interested in this dimension of ethical leadership because I believe that for one to be able to lead the right way, they should lead from the front, where we would say ‘Do as I do not as I say.’ Cumbo (2009), on the other hand, sees an ethical leader as one who is led by his inward virtues in his decision making. He argues further to indicate that the followers will then just stand as beneficiaries of the ethical leader’s virtues.

Schools in Marondera, Zimbabwe, would be better places for the learners if their teachers are virtuous in their conduct. Some constructs have been identified within ethical leadership, and five of these are: altruistic, egoistic, autonomous, legalist and communitarian (Martinez-Saenz: 2009). None of these should be favoured over the other. Rather, each would be used in a given set-up or environment. In legalistic ethics, the leader would be following a given set of rules and regulations. Autonomous is when he allows the followers to determine their own ethical directions, while in the egoistic the leader determines the right things based on

self-motives. When it comes to communitarian there is emphasis on bettering society and the community in which the institutions are situated. Lastly, in altruistic, the leader is acting out of selfless motives (Martinez-Saenz, 2009). These concepts play a pivotal role in my study on ethical leadership in that they will help me place the motives behind the actions being taken by the teachers in the schools under study.

1.6.2 *Ubuntu leadership*

Samkange and Samkange (2007) assert that *ubuntu* is the African version of ethics, and because I am exploring ethical leadership in two rural schools, there is no way I can thoroughly deal with this without talking about *ubuntu*, *hunhu* in the Shona language of Zimbabwe. The people in the town also should not be spared from being associated with the theory of *ubuntu* in this study. Churwa (2014) points out that *ubuntu* means a person is a person through other people. This means that in the process of providing ethical leadership in schools, teachers should be guided by this philosophy, amongst other things. This philosophy of *ubuntu* embraces values such as transparency, consultation, respect, sharing, selflessness, caring and respect for others (Littrell, 2011; Msila, 2014; Ngidi & Dorasamy, 2014; Mwambazambi & Banza, 2014;).

Khoza (2012) speaks about *ubuntu*, the African philosophy of humanness, which he equates to the Christian concept of love thy neighbour. He talks about attuned leadership, which according to him, should embrace things such as humility, decency, competence that is imbedded in caring and respect, as well as serving others with a sense of integrity and accountability. Khoza (ibid) further propounds that a person is more than just a body, but a whole person with moral, intellectual and emotional life, which cannot be separated from the social context. His concept is of a leader that resonates with followers in a humane way, a person is a person through other people; I am because you are, you are because we are.

Given the perceived challenges educators are likely to face in the Zimbabwean context, this study envisages serious conflict within the educators, where on one hand they know what is expected of them through professional ethics and codes of conduct, but, on the other, they have to survive, hence they may be forced to do some unethical practices. This is where the *Ubuntu* theory comes in. They know what should be done but do not do it, hence failing to act as role models in the learning teaching arena. The battle rages between ethics or survival.

1.6.3 Socio-political and economic turbulence

Collins (2018) views turbulence as a state of confusion and disorganised change. Socio-political and economic turbulence refers to a situation whereby a lot of sudden change, confusion, disagreement and sometimes violence occur in a country or an organisation (Shizha & Kariwo, 2011). According to Mpofu and Chimhenga (2016), if the disturbances are in a particular section of a country or a department in an organization, these are referred to as turbulent spots. They go on to say turbulence invites conflict, resistance, repression, compromise and competition in which law, order, power and politics are in hostile interplay.

The greater the amount of turbulence, the greater the volatility and instability that is created (Mpofu & Chimhenga, 2016). What happened in Zimbabwe after the February 2000 land reform program in which almost all the four thousand white farmers were disposed from their farms would best suit a turbulent socio-political and economic environment. The chaos triggered the downturn of the economy and hyperinflation which resulted in the abandonment of the Zimbabwe dollar in 2009 (Coltart, 2010).

1.7 Delimitations of the study

Mansor (2008) states that delimitations are choices made by the researcher which should be mentioned. They describe boundaries that you have set for the study, and these include things such as the things you will do, the population, literature review and methodological procedures.

This study was confined to exploring ethical leadership conceptualisations, practices and perceptions of school heads and teachers in four schools in the Marondera District of Zimbabwe. It specifically focused on the effects of the socio-political and economic turbulences on educational provision. Four school heads and four head of departments, as well as eight teachers are involved in this study, which is qualitative in nature and a case study. It is conducted within the *Ubuntu* and virtue ethical leadership theories framework. The data was collected using questionnaires, documents review, semi structured interviews and focus group interviews.

1.8 Organisation of the thesis

This thesis is organised into nine chapters which are as follows:

Chapter One is an introductory chapter and it provides the introduction, background to the study, problem statement, purpose and rationale of the study, research objectives and questions, significance of the study, classification of key concepts, delimitation of the study and organisation of the thesis as well as the chapter summary.

Chapter Two presents a review of global, continental (African) and national (Zimbabwean) literature on ethical leadership in schools. This chapter also discusses the current socio-political and socio-economic environment in Zimbabwe in so far as it may be a contributory factor in the ethical climate in Zimbabwean schools.

Chapter Three focuses on the presentation and discussion of the theoretical frameworks that underpin the study and these are *Ubuntu* leadership theory, the Virtue ethics theory and Turbulence theory, as they relate to the ethical leadership theory and to this study.

Chapter Four outlines and discusses the research design and methodology which is compatible to this study. This study utilises the interpretivism paradigm and the qualitative case study approach. To generate data, the questionnaires, interviews and the documents review were utilised. Other important aspects of research such as participants' selection, data generation and analysis, trustworthiness, and ethical issues are addressed in this chapter.

Chapter Five presents and descriptively analyses the findings from the data generated from the school heads, head of departments and teachers on policy matters and what they are doing to promote ethical leadership.

Chapter Six presents and descriptively analyses data on the socio-political and economic factors that triggered unethical leadership practices in the schools under study. It is perceived that not all unethical leadership practices occurring in the schools should be attributed to the current turbulent environment prevailing in Zimbabwe.

Chapter Seven presents and descriptively analyses the data on the dilemmas the participants were faced with, which were triggered by the socio-political and economic turbulences prevailing in Zimbabwe.

Chapter Eight deals with an evaluative analysis of the major themes emerging from the findings on data generated from all the three groups of participants to this study; the school heads, head of departments and the classroom teachers.

Chapter Nine concludes the thesis by presenting a theoretical and conceptual synthesis of the study to produce trustworthy conclusions, recommendations and implications for further research on ethical leadership in schools.

1.9 Chapter summary

This chapter introduced the study by presenting an overview of the entire study on the conceptualisations, practices and experiences of ethical leadership in four schools in Marondera District. The organization of the whole study was also tabled in this chapter. The next chapter deals with the review of related global and national literature on the phenomenon of ethical leadership.

CHAPTER TWO

INTERNATIONAL AND NATIONAL TRENDS ON ETHICAL LEADERSHIP IN SCHOOLS

2.1 Introduction

Ethical leadership in schools is of importance because teachers are critical agents in the academic and moral development of students. Khandelwal and Biswal (2012) posit that teacher quality in schools does not only refer to academic qualifications and training, but it includes professional commitment and the ethical behaviour of the teachers. It is with these arguments in mind that this chapter reviews global and national literature on ethical leadership in schools, with the view to suggesting how this could help enhance ethical leadership practices in schools, thereby impacting learning in the four researched schools in this study.

Furthermore, this chapter discusses literature that relates to the turbulent socio-political and economic factors within Zimbabwe and how these impact on ethical leadership in the four schools under study. Some community factors that affect the Marondera district teachers and schools get discussed, together with factors pertinent to individual schools and educators. A focus on the strategies used to establish, maintain and further develop ethical leadership structures in these schools is done followed by a summary to this chapter.

The structure of this chapter comprised international literature, followed by national literature, both were aimed at revealing ethical leadership practices, socio-political and economic factors affecting ethical leadership and the turbulences they bring as well as the strategies used to deal with these. This helped establish a context from which the study could draw from in exploring ethical leadership in the four case-schools.

2.2 International literature on ethical leadership in schools

Studies conducted all over the world indicate that ethical leadership issues in schools are crucial to the development of virtuous, honest, humane, respectful and just citizens out of the learners produced from the schools (Kastakopoulou, 2008; UNESCO, 2009; Hester & Killian, 2012, Foster, 2012; Erlwanger, 2013). In the same vein, Gallagher, Haywood, Jones and Milne (2009) postulate that the issue of ethics in education has recently become more increasingly formalised

and legislated, and as a result, it can no longer get ignored when we talk about accountability and credibility in the provision of educational leadership in the schools.

Bhawan and Marg (2010) advocate that the teaching profession must have its code of ethical conduct to ensure dignity and integrity to the profession. This dignity and integrity are heavily compromised, as every day, on the news we hear of unethical practices involving school heads, teachers and learners globally. Here are just a few of the examples sampled to illustrate the global perspective on the state of ethical practices in schools. In the USA, for example, in the Oregon State, a male teacher was arrested for having an affair and engaging in sexual activities with a female student, and he got charged with first-degree official misconduct, coercion and witness tempering (Herald, 06 July 2017).

Relatedly, The Philadelphia Business Journal (2015) also points out that in the United States alone, daily, almost one hundred and twenty million people walk into a workplace, and in the past year almost half of these witnessed some form of ethical misconduct, schools are no exception. The report further cites five common unethical practices in the workplace. A good example is the misuse of company time, where employees do personal business during working hours. The next issue they refer to is abusive behaviour, where managers and supervisors use their positional power to mistreat and disrespect subordinates. The perpetrators get away with it in most cases, unless the abuses get classified under race, gender or ethnicity. Employee theft is among the unethical conducts discussed, as well as lying to the employer and lastly violation of the company internet policies. Schwartz (2015) states that at least sixty-four per cent of the employees in America visit sites that have nothing to do with their work daily. He further maintains that confidence in the ethics of senior leaders declined from sixty-eight to sixty-two per cent, according to an ERC Survey (2015).

Still in the USA, in Los Angeles, according to CBS News (April 21, 2012), teacher ethical misconduct issues are said to be drastically on the rise and the lawmakers are considering a bill that allows them to fire teachers accused of unethical conduct. Consideration of this bill was after parents had demonstrated in protest to rising teacher unethical misconduct. CBS News (April 21, 2012) reported in the same article that, in two months, more than thirty school employees got removed from Los Angeles classrooms for alleged sexual misconduct with students, and eight of these got arrested. The Daily Mail (August 23, 2017) reports an incident of a forty-five-year-old male teacher that got arrested at an elite school in the USA for having an affair with a 16-year-old girl.

Whilst these cases cited above seem to be pointing at sexual misconduct mainly, on a different note, in Johannesburg South Africa, the Gauteng Education MEC was quoted commenting on a teacher who was found guilty for uttering racist statements to learners repeatedly, at St John's College and was removed (MSN News, 28, July 2017). Also, yet still, in a different incident in Mississippi in 2012, the Principal of a school gathered her teachers and instructed them on how to help students cheat in the subsequent public examinations. Given such examples, it emerges that unethical practices in schools can be experienced at various levels and in different dimensions globally.

Furthermore, a study conducted by Khandelwal and Biswal (2012) covering Bangladesh, India (Uttar Pradesh) and Nepal indicates that unethical practices involving teachers in schools there were also rife, like elsewhere in the world. They cite issues such as examination malpractice, improper association and financial misconduct as some of the common problem areas. In their study, Khandelwal and Biswal (ibid) mention the fact that it is not only in education where unethical conduct occurs but instead across the whole public sector. It should, however, get clear that this study acknowledges the fact that these countries have put in place required institutional arrangements to ensure the promotion of ethical leadership in the public sector, schools included. Instead, Khandelwal and Biswal (ibid) comment, it is the follow-up structures that need to be improved, and the scourge of poverty that promotes some of these malpractices.

Magwa (2014) contends that child sexual abuse is becoming devastatingly prominent in schools in Zimbabwe and it is widespread but more often than not it goes unrecognised. He further points out that sexual abuse of learners is an ethical as well as a human rights violation. The World Health Organization (2009) estimates that about two hundred and twenty-three million children have encountered forced sexual intercourse or other forms of sexual violence globally, and in the USA alone between six to ten per cent of school children have been abused sexually by teachers and school employees.

The United Nations Convention on the Rights of the Child (UNCRC) requires countries to protect children against human rights abuse (Kibaru-Mbae, 2011). Such abuses, whatever the causes or explanations that the teachers give, lead to longterm consequences in the children involved, one of which is failing to engage in sustainable relationships, and they must be curbed at all costs (Magwa, 2014). Literature below substantiates the fact that sexual abuses of learners by educators are rampant in schools all over the world and they seem to be on the rise.

In British schools (Sharman, 2017) reports indicate that more teachers got banned for sexual misconduct compared to those that got forced out of the profession due to alcohol, drugs and violence-related cases in the last five years. Sharman (ibid) pointed out that some teachers go to the extent of using apps such as Snapchat and WhatsApp to send inappropriate messages to students. This is as a gross violation of the trust parents and society at large puts in teachers.

Similarly, The National Council for Teaching and Leadership, Wilshire, United Kingdom (NCTL, 2017) states that between 2014 and 2017, twenty-five teachers were banned for alcohol while fourteen were struck off for violence and eleven for indecent images. These, in their entirety, are indeed clear cases of violation of ethical conduct in schools by the teaching fraternity. Similarly, Tait (2017), a school head in the United Kingdom, argues that it is not only the teachers that must get teaching morals and ethics but the scholars as well, given that some of them get ignorantly taken for a ride by some deviant teachers.

According to a Transparency International Global Corruption Report (2017), sexual harassment, violence in educational institutions is an abuse of power by teachers and lecturers, and it corrupts the education system. They argue that the authoritarian, hierarchical and gendered culture of most educational institutions facilitates opportunities for this. The report further indicates that the girl learners may get deterred from participating actively for fear of attracting unwanted attention. The same study maintains that this creates a stressful and intimidating learning environment for such learners thus, lowers their motivation and concentration.

Relatedly, Leach (2010) points out that in the Middle East and Asia parents grow some uncertainty on the benefit of sending the girl child to school and this results in them being pulled out of school earlier. For Sub-Saharan Africa, Leach (2010) points out that there are high levels of dropouts among female students who become pregnant, some of these pregnancies involving teachers. Examples of sexual violence perpetrated by educators raised by Leach (2010) include low-level free actions, sexual comments and gestures, unwanted physical contacts such as touching, pinching, groping, threats of exam failure, ridicule, punishment and sexual assault or sex in exchange for grades.

There also can be the student to student violence; this has not been dwelt on much in this study. Sharma (2013) says that most evidence on sexual harassment of female learners by teachers, from schools in fifteen countries in Sub-Saharan Africa, confirmed that this is widespread, and there appears to be impunity, suggesting that the practice is somehow acceptable and endemic

in many parts of this region. Leach (2010) points out that evidence of sexual harassment by teachers in schools is difficult to get from Asia, where cultural taboos are surrounding sexual matters, and reluctance to accept that young people can be sexually active outside marriage.

In Zimbabwe, Zindi (2010) found that all 2, 756 female respondents in a study said they knew educators who exploited learners sexually, and of this ninety-three per cent said they would not report sexual harassment since no one gets disciplined after reports get submitted. Mthiyane (2013), in a study conducted in South Africa, advocates that data varies significantly from country to country on the prevalence of sexual exploitation; however, the trend is the same everywhere in that the exploitation gets trivialised and there is little reporting on the part of the female learners and teachers, both in primary and secondary schools. He further points out that all available studies confirm that incidents of sexual abuse happen mainly from male teachers and other male students and school staff; in schools, in teachers' houses and on the way home.

A study conducted by Magwa (2014) gives some recommendations that could help reduce the scourge of learner sexual abuse in schools which include teachers maintaining professional distance and a professional relationship with the learners. The teachers must not be allowed to be in a secluded room or place with one learner, as well as giving teachers training in sexual abuse issues. Michell (2010) argues that it should not just be the teachers who should receive training on child abuse issues, but the learners as well so that they know what to do in the event of abuse and to know what abuse is.

Magwa (2014) and Michell (2010) are of the similar view that a thorough process should be applied when recruiting teachers, whereby personal interviews, professional recommendations and criminal checks should be conducted, amongst other processes. The current study has, however, noted that the two are silent when it comes to beginners who have no track record nor any known references.

Another aspect posited by Gwirai (2010) is that classes on life skills should be established and taken seriously, where learners get taught on sexual abuse, HIV and AIDS education. He further proposes the use of toll-free child hotlines to report abuses in the schools and again the use of an open-door policy by those in authority at the schools. Some critical friends who are still in the teaching field in Zimbabwe have, however, noted that the NGOs championed most programmes involving training and children's rights, and the majority of them have been forced to pull out of Zimbabwe by the ruling ZANU PF government. The government has accused

them of secretly funding Opposition politics, and for wanting to indoctrinate the youths to support the opposition. Such a move has dealt a severe blow on such programmes.

Further, in Nigeria, the Nigerian Union of Teachers (2015) emphasises five decent things in school leadership, namely, commitment to the student, then to the parents followed by the community. They go on to give commitment number four as being to the employer and lastly the profession. They argue that these five ethical commitments should drive all forms of ethical codes binding the teaching profession. Sadly, though, like any other country on the globe, Nigerian schools have their fair share of unethical practices committed by principals and teachers.

All Africa Global Media (2017) reports that three years ago 324 schools in Nigeria were found to be centres of examination fraud, so was the involvement of 232 individuals and these got help by national staff and ministry of education and public examinations staff. Those who were blacklisted easily found their way back into the system before long. A corresponding case was reported in the USA, of the Mississippi Principal who coached her teachers into examination cheating (MNS News, 28 July 2017). Such unethical practices have implications which are far and wide both for the school and for the nation. From another perspective, examination cheating encourages laziness on the part of the learners, and from yet another, incompetent people get churned into the economy, and this too breeds dishonest citizens. When there are unethical practices in education, it should not be seen as an African thing only, we have it happen elsewhere in the world, according to cited sources.

Torulagha (2017) laments that as Nigeria struggles to tame corruption, the education sector has escaped the searchlight. He argues that we cannot win the war against corruption war unless a concerted effort is made to purge the education sector because education is the most powerful tool in transforming society. Furthermore, he maintains that there is a relationship between corruption and the increasing lack of professionalism and ethical standards by administrators and teachers.

Another dimension raised on the Nigerian education unethical practices is the issue of male students being forced to join cults to be made to pass their examinations, while female students are made to pay for grades through sleeping with their teachers and lecturers (Torulagha, 2017). He concludes that the dog-eat-dog culture in the Nigerian educational environment has caused the products of their schools to conclude that those in control can do whatever they wish.

Similarly, in the Nigerian case, morality and moral ethics are not essential virtues. Lastly, that it is crucial to winning at whatever cost, thus they lie, cheat, manipulate, exploit, threaten and kill in some instances. Torulagha (Ibid) laments that it will take twenty years or more to deprogram this kind of educational culture in Nigeria if people in education were to start now.

Another form of unethical practice in the schools is the violation of learners' human rights through racism where Nthate (2017) refers to an incident at a Kempton Park Private High School in Gauteng, South Africa that she termed 'HairGate.' The principal had turned away eight black girls for what was termed untidy, inappropriate Afro hairstyles. The parent of one of the girls was quoted saying "my daughter no longer looks forward to going to school. When the end of the year comes, she is not coming back to the same school, even if they promise millions" (Nthate, 2017, p. 1). Such an incident shows the extent of the harm that can be caused to learners and parents alike due to bad ethical leadership in schools. Nthate (2017, p. 2) also cited in the same article how the principal was said to be 'policing the Black learners' and that one Black girl had said that 'it was a constant issue.' Due to the swiftness of the Education Department in Gauteng, the MEC for Education visited this school and addressed this unethical human rights practice. The department is said to be closely monitoring the situation.

A similar uproar erupted at the Pretoria Girls High School in August 2016, where Black girls were being forced to straighten their hair and simulate the hairstyles of their White counterparts. Again, the Department of Education acted swiftly, and the school's code of conduct dealing with hair was reviewed. I would want to commend the alertness and swiftness of the Department of Education in the Gauteng Province of South Africa, but sadly though, how many authorities elsewhere on the continent and abroad are equally responsive. My question is how many learners are reeling under the yoke of racism and what harm it causes in the process? Such schools continue to disregard the law and aid racism in the schools. Furthermore, such practices are unethical and should never happen in the schools. In the cases cited above, the School Principals, who are supposed to be protecting the learners are the ones actually terrorising them, this constitutes unethical leadership.

Betweli (2013) states that teachers play a vital role in the attainment of education by pupils and that they are role models to both learners and their communities. He further argues that teachers are expected to adhere to codes of conduct to remain focused and exemplary daily. He gets disheartened by the fact that the values and the importance of teachers and the teaching profession, are compromised. Some studies carried out elsewhere in the world raise the same

issues pointed out by Betweli (2013), Patrinos and Kagia (2008), HakiElimu (2010) and Hallak and Poisson (2007).

More still, in Tanzania, Betweli (2013) cites ethical irregularities among teachers which included canning of students, sexual abuse of learners, drunkenness, absenteeism from work, unprofessional dressing and drug abuse. This study suggests that the unethical practices explored are influenced by teacher gender, work experience, level of education, type of place the school is in as well as the available resources and school infrastructure. He maintains that certain unethical behaviours were more prevalent in rural areas as compared to urban, such as the use of marijuana because it is readily available there. The study revealed that teachers got into the habit of drunkenness when they settled in a place for long, particularly in the rural areas, they were able to get familiar with the communities and access local brews.

Teacher absenteeism in Tanzania tends to increase when they do not have money, says a study by HakiElimu (2010). Ten per cent of the teachers in the schools under the study were involved in teacher absenteeism, and that they spend less time in schools attending to their private businesses, and this leads to failure to complete the curriculum.

Similarly, in Zimbabwe, due to the turbulent political and economic environment is that teachers are engaged in private businesses to supplement their meagre incomes (Magwa, 2014). The use of abusive language and improper dressing is prevalent in the town schools of Tanzania (BBC News, February 13 2009). Betweli (2013) asserts that despite the various measures taken by the Teachers' Service Department such as warnings, reprimands, dismissals and even blacklisting, the problem of teacher unethical conduct is still rampant in Tanzania.

Another study carried out in Tanzania by Anangisye (2006) revealed that the major causes of unethical practices by teachers in that country were poor living conditions, inadequate salaries, low levels of professional training and knowledge, staying far from the schools, working long hours and infrequent visits by education officials to the schools.

Also, in the Kenyan education system, as in most countries in the world, corporal punishment has been banned. It is one form of learner abuse that is prevalent in Africa. Although most countries have legislation against it, it is still familiar to teachers and school principals (Kiprop & Chepkilot, 2011). Likewise, in Zimbabwe, corporal punishment is still legal (Zimbabwe Government, Circular No. P. 35, 1993). More on the Zimbabwean context is coming later on in this chapter.

In the South African context, the South African Schools Act 84 of 1996 as amended in 1988, corporal punishment is unlawful in South African schools. Surprisingly though, the Independent Online (October 24, 2012) reports that in the Western Cape Province, corporal punishment was on the rise, with 99 cases coming to SACE in that year. Over and above the fact that the use of corporal punishment in schools is unlawful in South Africa and the other countries cited above, such occurrences could be pointing to the fact that legislation can be saying one thing and yet something entirely different is happening in practice on the ground.

To corroborate this is yet another incident reported by the eNCA News Online (March 23, 2017) where a Mpumalanga principal, in Middleburg, South Africa assaulted a fourteen-year pupil for allegedly stealing R150, who later died in hospital due to the injuries sustained. The Department of Education fired him immediately pending the other legal demands upon him. A spokesman for the Department of Education said the principal violated the sacred responsibility of protecting the learners and he brought the efficiency and administration of the department into disrepute (eNCA News, 23 March 2017).

In the Kenyan context, Legal Notice 40/1972, contained in the Education Act Cap 211 (Revised, 1980) allowed the use of corporal punishment in schools. However, according to the Legal Notice 56/2001, it was banned in line with the following child protection conventions and charters, to which the Kenyan government is a signatory: African Charter on the Rights and Welfare of the Child, 1990; United Nations Convention on the Rights of the Child, 1979; Kenyan Constitution, Cap 141 (Children and Young Persons Act), amongst others.

Kiprop and Chepkilot (2011) argue that the concept of discipline as punishment is fading away, preferably the new approach is to empower the learners to act out of intrinsic motivation and personal choice. They further argue that if teachers live and teach by example, learners will be natural to win over without the use of the cane or force.

Internal factors associated with unethical issues around discipline in the schools revolve around; principals, teachers, support staff and pupils related issues. Those external to the school are an immediate community, parents, school committees, the political leaders and landscape as well as policies of the ministry of education and the economy (Van Nuland, 2009; Tianamuana, 2011; Kiprop & Chepkilot, 2011).

Recent occurrences reported in the media also suggest that while teachers are generally believed to be the primary culprits regarding dealing violence on the learners, communities have also been known to attack teachers. The African Independent News (10 June 2017) reports

on a Principal in the Western Cape Province of South Africa who was stabbed by a parent, and it also cites incidents in Mali where schools get shut due to extremist attacks. The same is happening in Nigeria where the Boko Haram insurgencies abducted two hundred and seventy-six (276) school girls on the nights of 14-15 April 2014 from a government high school in Chibok, Borno State. These girls suffered a lifetime ordeal where some were tortured, raped, maimed, killed and all other forms of abuses. Others were later released but had children. Communities are also a source of sexual and other forms of harassment towards the learners. When teachers do it we talk of unethical behaviour, but when it is external perpetrators there are no professional ethics binding them; it becomes criminal behaviour. If we want to relate these acts to ethics, we bring in human ethics, for example, as spelt through the *Ubuntu* ethical theory. The following section focuses on the literature on Zimbabwe.

2.3 National literature on ethical leadership in schools

As indicated in the previous chapter and the entire thesis, ethical leadership in schools cannot get a replacement in all schools globally (Khandelwal & Biswal (2012). Examples cited above show that, globally, in schools, there will always be educators who violate the expected ethical codes of conduct in various ways. Zimbabwe is no exception at all; hence this section of the thesis looks at examples of unethical practices that have come up through studies carried out in the country. After that, the discussion comes on the socio-political and economic turbulence factors that are affecting ethical leadership in Zimbabwean schools. Furthermore, there is a focus on the community, school and teacher factors affecting ethical leadership in school in Marondera District, Zimbabwe. Lastly, the discussion looks at strategies for improving ethical leadership in the Zimbabwean schools in the context of socio-political and economic turbulence, and a chapter summary follows.

In order to clearly understand ethical leadership challenges in Zimbabwean schools, one has to have a clear picture in the following issues: the socio-political and economic turbulence that characterised the economy between 2000 and 2008. The Zimbabwean crisis nearly halved the GDP, raised poverty rates to more than 72%, leaving a fifth of the Zimbabwean population in utmost poverty (World Bank, 2017). Health, education, and other essential services- once regional models- primarily collapsed. The Human Development Index (HDI) in 2011 stood at 173 out of 187 countries. Up to date, things have been plummeting, until the climax which was marked by the November 2017 coup which forced out of office Robert Mugabe who was at the

helm of government for thirty-seven years, since independence in 1980. Schools were severely affected by all these economic downturns concerning morale, rapid staff turn-over, engaging of untrained teachers and a generally too young pool of teachers amongst other issues. These issues have a tremendous bearing on ethical leadership in the schools. Dugger (2008) indicated that towards 2008 the elections, one hundred and twenty-one schools were taken over by the ruling ZANU PF party and they became bases for the party militia. He also goes on to say that at that particular time, half of the fifty-five non-profit groups that were in the country assisting with educational programs had left the country and fully suspended their aid to the schools.

2.3.1 Unethical practices in Zimbabwean schools

As has been indicated in the introductory chapter that several studies have been conducted on ethical leadership in Zimbabwean schools (Mawadza, 2009; Manguvo, Whitney & Chareka, 2011; Shizha & Kariwo, 2011; Chireshe & Shumba, 2011; Erlwanga; 2013). These studies have revealed that, like in the rest of the world, unethical practices are prevalent in schools.

Chimhenga and Mpofu (2016) state that the primary cause of student indiscipline in Zimbabwean schools was mainly due to a permissive school environment where teachers are usually absent, minding their own private business, or are there but have ceased to care due to low morale and at times inadequate training which results in poor classroom management practices. According to an article in the Daily News (30 July 2014), the government of Zimbabwe was quoted as re-employing 3 000 teachers that had just left the profession due to poor remuneration at the meltdown of the economy in the 2007-2008 period. This article reveals that these teachers were to replace part of the thousands of untrained teachers who were teaching in the schools. Teachers' unions were lobbying the government to rethink its policies and conditions of service that had made teachers leave in the first place. More still, this number was but just a tiny fraction compared to those that left the teaching service in recent years.

Some of those who did not leave were in the courts for sexually molesting their learners, like the case of a male teacher from Gweru in Zimbabwe, who was jailed for fondling and kissing a pupil who later reported to the female teachers and her parents (Zimbabwe News, 14 February 2017). Another teacher at the same school had been in the spotlight for assaulting a form two learner. Now, going at that rate, one would wonder the extent of learner abuse and unethical teacher conduct that is going on in these school, given that not all cases of abuse are reported.

Another example of unethical conduct by Education Officers and teachers at the Ministry of Education in Nyanga District was reported in the Manica Post (May 26, 2014). This newspaper it was reported that some officers were receiving bribes ranging from US\$200 to US\$500 for securing posts and for placement in good schools or urban schools. They were thus said not to advertise posts the usual way but were selling them secretly for personal benefits.

This is similar to what was discussed earlier on about the Nigerian schools (Torulagha, 2017). This incident, if it is anything to go by, reveals to us that it is not just at school level where teachers are engaging in unethical behaviour; it is coming even from the broader community outside the school. A colleague who is in the Zimbabwean education system said it has something to do with the socio-political and economic turbulent situation in Zimbabwe. In this situation, salaries get eroded, banks unable to give people cash and the people fighting to survive by the day.

A study by Science Direct (2016) on primary schools in Zimbabwe revealed that emotional abuse, scolding, use of vulgar language, humiliation and negative labelling of pupils is universal and that the female teachers are the ones who do this the most. There seems to be much unethical leadership going on in the schools, whether in Zimbabwe, Africa or elsewhere on the globe. The next sections explore more in-depth into the ethical leadership in Zimbabwean schools, especially in the Marondera Education District.

Zimbabwe News Online (Novemer16, 2017) reports that a sixteen-year-old girl student from Saruwe secondary school in Mashonaland West Province failed to write her ordinary level examinations due to a broken right arm from the assault she received from her female teacher for coming late to school. The issue does not receive proper attention, even the learner pays her medical bills and gets threats from getting the matter to the police until the newspaper picked wind of the abuse and unethical conduct of the teacher. One then would wonder as to how many cases go undetected if cases of this nature are not detected. Serious questions come up on the safety of learners in the schools when left in the hands of such teachers. It is just one of the many examples that can be drawn from the Zimbabwean schools and elsewhere.

2.3.2 Socio-political and economic turbulence factors in Zimbabwe

The Zimbabwean socio-political and economic environment at the moment is not at its best

since the land reform programme of February 2000, where the current ruling ZANU PF party took farms from 4 000 white farmers in what they termed the process of redressing the colonial imbalance on land ownership (Coltart, 2010; Mufundikwa, 2010; Afrika Check 2014). Since then, a plethora of socio-politically and economically induced factors triggered severe turbulence on the economy, and most of these have come back to hound the education sector most (Whitney & Chareka, 2011).

As has been indicated earlier in Chapter One of this thesis, when the socio-political and economic conditions on the ground are compromised, ethical leadership in the schools becomes very difficult to uphold (Naido, Joubert, Mystery, Mosoge & Ngcobo, 2015). Reeler (2014, p. 5) classifies the Zimbabwean situation as a predatory state. The army, police and the Central Intelligence Organisation operatives are used to enforce the desires of the Zimbabwean government. These organs of the state string along the other government units such as traditional leaders, local government, and other government officials such as teachers, school heads and other civil servants.

A predatory state has a high degree of power concentrated in one person, who in turn, uses this power to control economic resources and has absolute discretion on how to use or distribute it. Such a state is seen by a failure to use such resources for the benefit of the majority of the citizens, has no long-term development plans or vision and uses ruthless application of coercion and repression mixed with reward and fear to retain loyalty (Bavister-Gould, 2011; Bratton & Masunungure, 2011).

In such a turbulent environment, schools tend to suffer from unethical leadership practices from school heads and teachers who get forced to act as agents of the government, since appointments into positions of authority and the flow of resources into some schools and not into others becomes a political issue (Sachikonye 2011). Likewise, headmasters and teachers are set as watchdogs to report on one another, and those who are labelled as aligned to opposition political parties are victimised and dismissed for no professional misconduct (Centre for Study on Violence Resolution, 2009; Matyszak, 2010, Bratton & Masunungure, 2011).

Edwards (2008) states that the sources of school indiscipline and other problems are many and varied and include the home, school and society. Mthiyane (2013) asserts that in the South African context these include external, internal, community and social factors such as poverty and the legacy of apartheid and colonialism. Edwards (2008) further argues that children often

bring to the school problems that originate in other areas of their lives such as divorce, abandonment, death, and various other challenges.

In the Zimbabwean situation, the students witness and at times take part in executing political violence on their teachers (Chiviru, 2009; Kapungu, 2009). Once this happens, the teachers lose respect and control of their students, thereby creating disciplinary problems in the schools. Once the schools are politicised and controlled from sources other than the professional systems and associations, ethical teacher conduct in the schools cease to exist (Mafa & Makuba, 2013).

Furthermore, Chaux (2009) argues that political and economic conditions in a particular country strongly influence children's behaviour, drawing from the ecological theory of human development. Additionally, Chiviru (2009) and Kapungu (2009) have revealed that ethical leadership in Zimbabwean schools has become increasingly difficult since the meltdown of the Zimbabwean economy and the rising political violence since 2008, and that teachers perceived that student misbehaviour is exacerbated by the current deterioration in the socio-political and economic turbulence in Zimbabwe.

On another note, UNESCO (2012) reports that teachers have become very vulnerable in Zimbabwe due to the current political disturbances. They go on to say that it is clear that teachers and schools are frequent targets in times of political disturbances. Examples in this report on Thailand where one hundred teachers got killed between January 2004 and September 2010, and also Sri Lanka, where two hundred and sixty-one schools were destroyed. In Nepal, 28 teachers were killed during a state of emergency (UNESCO, 2012).

Atrocities against school heads and teachers in Zimbabwe cited in this report include alarming records of abductions, assault, disappearances, indecent assaults, threats, torture and sexual violence as well as rape. UNESCO (2012) concludes that it becomes practically impossible to demand ethical leadership practices from educators operating in such a repressive environment. Issues like teacher presence for duty and punctuality, teacher preparedness, teacher competence and mental stability become secondary to their safety and survival (Coltart, 2010; Sachikonye, 2011; Bratton & Masunungure, 2011).

Another dimension raised by Manguvo, Whitney and Chareka (2011) regarding the current socio-political and economic environment in Zimbabwe and how it affects ethical leadership in schools is the exodus of professionally trained teachers from the service (Mawadza, 2009; Manguvo, Whitney & Chareka, 2011; Shizha & Kariwo, 2011; Chireshe & Shumba, 2011 and

Erlwanga; 2013). The Daily News (30 July 2014, p. 1) carries a story that epitomises headlines that talk about teacher exodus from the Zimbabwean education system: ‘Government recalls 3 000 teachers.’ These teachers had just abandoned their working stations due to salary erosion and had gone into the informal job market. These were just a small fraction of the over 45 000 teachers that are reported to have left the teaching force, the majority of these having relocated to neighbouring countries and abroad (Coltart, 2010).

The ethical implications of these teacher exodus reports are that the government had to close down some schools due to lack of teachers, and those schools that remained open experienced high volumes of learners. With huge classes, teachers would fail to cope, granted that their morale, motivation and remuneration is already at its lowest ebb (Manguvo, Whitney & Chareka, 2011).

The other implication, ethically, was that most of the vacancies that government attempted to fill by untrained personnel, most who were just completed their high school (Bratton & Masunungure, 2011; Chireshe & Shumba, 2011). Mafa & Makuba (2013) called this a concoction for disaster in which children were educating other children contributing to increased unethical sexual abuses of all kinds. The young teachers had challenges handling classroom situation. It was the school heads and Head of departments who were left to handle these young teachers, as a result their workload was increased.

2.3.3 Community turbulence factors affecting ethical leadership in schools

The Progressive Teachers’ Union of Zimbabwe (2008) asserts that since 2000 to 2008, nearly 50% of the teachers in Zimbabwe had dropped teaching for informal jobs, joining the private sector, and leaving for other countries regionally and abroad. As has already indicated above, thousands were involved, and figures such as 45 000 teachers leaving have been cited (Coltart, 2010; former Minister of Education in Zimbabwe). Granted though that such figures were in reference to teachers alone, given other Zimbabweans who have left the country from other sectors, the figures are estimated to be around four to four and a half million to date, three million of these are estimated to be in South Africa, legally or otherwise (World Bank, 2017).

Magwa (2014) shares the same view with Manguvo, Whitney and Chareka (2011) that the majority of these Zimbabweans who migrated left their children behind creating millions of child-headed households. These children headed households were multiplied by those children

whose parents succumbed to the HIV/ AIDS pandemic. The implication for ethical leadership in schools then is that it creates a permissive environment in the home, where juvenile delinquency such as promiscuity, drug abuse, alcoholism, smoking, theft, sexual abuse and even rape becomes rampant. When learners coming from such a social environment come to the schools, they are bound to be involved in similar activities, some of these involving their teachers. The girl child would become more vulnerable in such circumstances (Manguvo, 2007; Mawadza, 2009;). School heads and the teachers would not have any parents to communicate with on school or discipline matters. As a result, the learners suffer psychologically, and some get abused or neglected when there is no one to account to, given the missing parents. Furthermore, Mawadza (2009) posits that when teachers know that there are no parents to account to, learner abuse increases and most teachers do not even report learner misconduct to the school heads. This state of affairs further erodes ethical leadership and discipline in the schools.

Matyszak (2017) argues that the current government of Zimbabwe turns a blind eye on corruption and bad governance in its institutions and government departments to make up for its inability to fund these institutions. Judicial restraint on executive excess is absent in Zimbabwe; promoting apathy and short-term gains as opposed to long-term development of the country in general, government institutions and schools in particular. Freedomhouse (2017) states that corruption from the lowest to the highest levels of government has become endemic since 2000. They argue that the collapse in the public service delivery and the politicisation of food and agricultural aid have made the problem ubiquitous at the local level. The politicization of government controlled resources affected the governance of the schools as well, and so was ethical leadership highly compromised particularly in the rural areas. According to Matyszak (2017), citing the Transparency International's 2015 Corruption Perception Index, some seventy-seven per cent Zimbabweans polled thought that the country had become more and more corrupt in the past two years. He argues that the Zimbabwe Anti-Corruption Commission, which was instituted in the 2013 constitution, has little independence to investigate or even enforce its findings which speaks volumes about the kind of the environment schools are operating in.

Campbell, Anderson, Mutsikiwa, Madanhire, Nyamukapa and Gregson (2016) point out that economic and political instability, dwindling teacher numbers and the withdrawal of many non-governmental organisations has led to the reduction of support for teachers and students affected by HIV/AIDS in the schools.

Shumba, Mpofu, Chireshe and Mapfumo (2008) state that corporal punishment has become a very controversial issue to eliminate locally and internationally. They assert that the main problem emanates from parallels of what happens at homes as opposed to what happens in the schools. Corporal punishment has been a conventional method in disciplining children and involves such methods as hitting, slapping, spanking, shaking, pinching and some such methods.

In communities in which the school has developed as a recognisable social institution, corporal punishment is not only tolerated, but they do it as an essential function of the pedagogical process (Shumba, 2007). As such, some teachers seem to view it as their *loco-parentis* role within the school and not as a violation of any regulations. Research has proved that teachers and parents who faced abuse generally tend to abuse their learners and children, respectively, transferred violence from one generation to the other (Shumba et al., 2008).

Adversely, some studies have concluded that students that are subject to severe punishment in schools develop an illness called Educationally Induced Post-Traumatic Stress Disorder (EIPTSD). Such students are said to have problems with sleeping, fatigue, have a feeling of sadness and worthlessness, harbour suicidal thoughts, manifest anxiety episodes, increased anger and resentment as well as low concentration and a dislike for authority (Hyman, Irwin, & Laily, 2012). A teacher who chooses to act unprofessionally as far as corporal punishment is concerned may not know the kind of harm that they may cause on their learners. There is a need to highlight these consequences repeatedly.

In Zimbabwe, corporal punishment is still legal, but should be administered by the school head alone, or a teacher that he has assigned to do so in his presence, according to Statutory instrument 65 of the Constitution of Zimbabwe, 1992; and Circular P.35, 1993., of the Secretary for Education which authorises the heads to inflict punishment on the buttocks, with a suitable cane. Girls are not to be caned on the buttocks but in the palms. In 1989, the supreme court had contested against corporal punishment and won the case. However, the government nullified this in 1992, to date corporal punishment is legal. Chimhenga and Mpofu (2016) argue that when some teachers feel disempowered by Circular P. 35, they abandon all disciplinary problems to the school heads and take a back seat, to the extent of ignoring the learners. Teachers should learn to engage and communicate with the learners instead of resorting to corporal punishment.

2.3.4 Socio-political and economic turbulence effects on ethical leadership in schools

The USA Embassy, Zimbabwe (2009) reported that in 2008 the Zimbabwean Government spent an average of only US\$ 0.18 cents per student, down from an average of US\$6.00. That study correlates with what Mawadza (2009) says in a survey she conducted in Harare schools where she found out that most government schools had not received government grants for five consecutive years. She further argues that, as a result, most government schools do not have basic requirements such as furniture, books, chalk and the infrastructure was heavily dilapidated.

Mawadza (2009) further argues that due to the demoralising environment in the schools, teacher morale and motivation is low, the working environment is least encouraging. Thus, teachers tend to abandon classes further disadvantaging the learners, and there are long-term adverse effects on the learners directly involved as well as the nation of Zimbabwe as a whole. Now, if such a scenario is obtaining in Harare the capital city, one would be justified to conclude that the situation is sad in small cities and rural schools such as Marondera.

Pswarai and Reeler (2012) state that in post-independent Zimbabwe ethical leadership has been affected in schools since attacks have been levelled directly or indirectly on teachers due to the politicisation of education. Schools are being used to set up political bases and to attack teachers based on the real or perceived political alignments.

Chireshe and Shumba (2011) point out that fifty per cent of the rural school teachers had experienced political violence and in the worst-case scenarios' students were given whips to beat their teachers. When such things happen, there is bound to be a breakup of professional boundaries and an environment conducive to ethical leadership in these schools. UNESCO (2008) found out that almost every school in the rural areas experienced political violence, and the military bases in most cases were very close to the schools creating an unsettling environment. This report also found out that fifty-seven per cent of the teachers they interviewed indicated they wanted to leave their posts in the rural areas, and when they do, their places get filled by temporary teachers who normally get one-term long contracts. Teacher absenteeism affects students' pass rates as well as ethical leadership. It is affected in the sense that these temporary teachers are in these schools just for money, knowing that their tenure there is very brief and the rapid turnover is not good for the development of professionals. Being untrained and also being on a very short tenure, these teachers are very unlikely to worry about or execute professional ethics (Pswarai & Reeler, 2012).

Furthermore, Gilligan (2009) asserts that in 2008 the crisis in Zimbabwe reached its peak both on the economic and political fronts. Inflation levels were uncontrollable, and it became virtually impossible to plan. The political environment caused all these effects, and the education sector was one of the hardest hit sectors alongside the health department. The better part of that year teachers could not afford transport to go to work and absenteeism was rife, with calls being made to postpone public examinations.

From an ethical leadership perspective, there are too many implications that become apparent such as the sprouting of several unregistered private and home schools, bargaining for grades through various means, the selling of examination papers on the black market, promoting examination cheating and engaging in personal private business during work hours. Teacher monitoring mechanisms in schools would be difficult to implement or uphold which creates many problems therein.

Sometimes ethical leadership is compromised due to lack of adequate resources. A case in point is the one where a Bulawayo woman was caught cheating in the 2017 ordinary level examination period. She got caught due to an alert invigilator who also was in an enabling environment (The Chronicle Online, 27 October 2017). The incident could have passed unnoticed or could be under the carpet had the teachers involved had been incompetent or indifferent, even corrupt. This incident also helped raise the reputation of the individual school involved although it spoke volumes about the credibility of the Zimbabwean education system as far as public examinations are concerned.

NewsDay Zimbabwe (August 31, 2017) reports on fifty-seven schools and private colleges that had sprouted and were closed by the ministry of education in and around Harare and Bulawayo, the two largest cities in Zimbabwe. They used the Manpower Planning and Development Act 28.02b, subsection 1 and Statutory Instrument 333 of 1996 and 26 of 2001 which refer to critical issues on the registration of schools and colleges to guarantee quality education and training. A similar exercise was carried out in 2014 and, two-hundred such schools got closed. The ministry was said to be moving onto other towns and provinces carrying out a similar exercise. The main argument was that learners were not getting the value for their money as most of these schools were operating in substandard conditions and in most cases with underqualified personnel. Apart from compromising the quality of education, the heads and teachers of these schools were unethical due to the love of money. The illegal private schools

where being operated by some teachers and heads who had abandoned their jobs in the public service during the crisis.

Pswarai and Reeler (2012) raise the fact that while evidence on political violence against teachers in some schools is quite incontestable, the effects on the individual schools involved and the learners are many. They point out that the teachers reacted by abandoning their posts and some going to neighbouring countries in search of greener pastures. The experience they had and the momentum and teams they had built were all lost, and in 2008, 90% of the rural schools closed up entirely due to political violence (PTUZ, 2012). When these schools reopened, they were staffed mainly with young untrained personnel, and most of the learners who were driven out of the schools then did not return to school.

Pswarai and Reeler (2012) argue that such children are affected in their psychological health and development. The violence witnessed by learners affects their future. Many of these schools also get vandalised during the time heads and teachers run away from political violence to seek refuge in the towns (Chireshe & Shumba, 2011). When the teachers run away they fail to relate professionally with their students when they return, their dignity would have been compromised. Ethically speaking, many implications and factors arise from these issues. Poorly resourced schools affect the morale and performance of both the teachers and the learners. When schools closed, the other function of schools closed with them that of providing an environment where children can mix with those of their age to grow and self-actualise naturally. Again, a state that fails to protect its citizens cannot demand ethical conduct from the very victims of its failure.

Chetsanga (2011) points out that poor learning conditions in Zimbabwe's rural areas have been a thorn in the flesh to many pupils despite government promises. He cites a case in point on the Nemangwe primary school where primary and secondary learners share classrooms. The shared facilities were dilapidated and the non- governmental organisations that used to help have pulled out due to political turmoil resulting in most pupils leaving the school for adjacent ones and also teachers shunning this school. In such an environment, Chetsanga (2011) argues, ethical leadership is impossible to uphold and implement. He further states that even government officials would never be seen visiting such a school. He concludes that it is at such schools that all forms of learner abuse, examination malpractice and some such things are bound to be prevalent. It is like a liberated zone, he concludes.

Children play a pivotal role in sustaining households with sick or absent adults due to the HIV/AIDS pandemic. They care for the young, do household chores, cook and feed the sick and the elderly, fetch water and firewood and work on the family fields doing some farming. Those that are affected or infected often find themselves being stigmatised or being bullied in the community and at the schools. They get bullied by their counterparts and in some cases the very teachers themselves, which is a serious ethical issue that requires drastic action from the school authorities as well as the community (Zeeb, 2016). Such children suffer severe exclusion, torture, fear and exhaustion (UNICEF, 2012).

Matavire, Mpofu and Maveneka (2013) carried out a study on streaming of pupils in the Bindura area of Zimbabwe, a rural district. Their study revealed that there is a distinct curriculum between the low and high ability classes. Allocation of resources such as textbooks, teaching staff, time was biased towards the high achievers. When there was staff shortage the high achievers were considered first; they also assert that class attendance by teachers in the high achieving classes was more consistent compared with the other and lastly they found out that exercises for the high achievers were more meaningful and more regular and got marked timeously. The school heads argued that this helped raise pass rates and also attracted high achievers to their schools. From an ethical perspective though, this is discriminatory, and a form of exclusion that amounts to labelling of pupils and puts them into social classes that end up raising certain stigmatisations.

2.3.5 Individual factors affecting ethical leadership in schools

The Zimbabwean newspaper (August 31, 2017) reports that about 14 000 teachers left the profession since January this year due to poor remuneration and rapidly deteriorating conditions of service. Now when such a scenario obtains, there are bound to be ethical issues that triggered in the schools. To begin with, the rapid turnover in the schools is not good for professional grounding and development. More still, the coming young teachers who would just have left high school would themselves need a lot of guidance and professional grooming.

As has been reported in The University World News (September 1, 2017), teacher training colleges in Zimbabwe have lowered requirements for prospective student teachers due to a sustained lack of interest in the profession. Frequently, colleges training secondary school teachers were asking for candidates with at least two advanced level passes, now they accept five ordinary level passes. For primary school training, they now accept any five ordinary level

passes, when previously they wanted five ordinary level passes that included Mathematics and English. Teachers in Zimbabwe earn around US\$300 per month, which is an equivalent of R4 200 going by the current market rates. This has a bearing on ethical leadership because the majority of the teachers are always absent from work running private businesses to supplement their lean salaries. From an ethical perspective, this lowering of entry qualifications at teachers' training colleges is bound to affect the already falling standards in the schools.

Section 65 of the Zimbabwe constitution states that it is a right to engage in industrial action, but according to the reports a gazetted code issued by the ministry of education indicated that it was now illegal and was punishable by dismissal (Ndlovu, 2016). The same low earning teachers were barred from running businesses, and their absence from work get close monitoring. The Progressive Teachers' Union of Zimbabwe described this as a criminal act that was unconstitutional (PTUZ, 2016). When individual teachers are subject to such humiliating circumstances, there are bound to be serious backlashes, most of which have dire consequences on ethical leadership within the schools.

The Chronicle (June 10, 2015) cites a story where teachers who left teachers colleges, about five hundred of them were required to submit their teaching certificates to the ministry by a given deadline. The unveiling scenario was that the majority could not submit these and risked dismissal. The colleges were refusing to release these certificates because the former students owed in fees, which was supposed to have been paid off by the government from student grants. Some of the individuals owed around USD 1400 while others owed more. If they were to use their salaries, it would take some half a year to clear the amount surrendering the whole salary each month. Others had resorted to doing extra jobs to earn this money, others went to loan sharks, and yet some absented themselves from work to find ways of engaging in activities that would help them generate these amounts. The moral of these newly graduated teachers gets dampened, and for some, this was the end of their professional carriers. Putting such a teacher into the classroom, one would not expect the best of interaction with the learners, let alone motivation and effectiveness in the discharge of their duties. All these things are of an ethical leadership nature.

The Progressive Teachers Union of Zimbabwe (2017) observes that there is inequitable access to free antiretroviral drug treatment in Zimbabwe. They argue that most teachers who are HIV positive and are clinically due for ART are failing to get ARVs through the public health system. Upon investigating, the union found out that the government could not provide ARVs

to all who needed them. The government could only afford to support 10% of the population that requires this treatment. The teachers who needed ARVs but could not access them were then affected health wise and eventually professionally. Some ethical codes of conduct such as absenteeism, lateness, absconding, sleeping on the job or even a hot temper on the learners are bound to be triggered. One could also do extra activities to generate income to buy the medication, given that the salary is paltry and comes late. When it comes to students who are HIV positive in Zimbabwean schools, multiple factors undermine the teacher-pupil relationships in the context of poverty and political uncertainty (Zeeb, 2016).

Campbell, Anderson, Mutsikiwa, Madanhire, Nyamukapa and Gregson (2016) assert that while teachers are aware of how they might support children with HIV/AIDS-related problems and conditions in schools, they seldom apply the knowledge and legislation due to multiple factors undermining teacher-pupil caring environment and interaction. Amongst these factors, this study noted that there is a loss of morale amongst teachers due to low salaries and falling professional status; the failure by teachers to solve HIV/AIDS-related problems in their own lives; the role of stigma in deterring HIV/AIDS affected pupils from disclosing their status and authoritarian teacher-learner relationships. Campbell et al. (2016) also argue in support of the teacher in saying that any policy changes in this regard should consider the teacher first as to the recognition of his personal and social costs of emotional labour as well as the significant availing of resources and institutional support and recognition.

Kanyongo (2005) points out that, before independence in Zimbabwe, there were two systems of education divided along racial lines, that is, Group A schools for the whites and Group B for the blacks. These types of schools differed in the curriculum as well as resources, where the Group A schools had more government funding, and Group B had less. The government disbanded this system at independence in order to bring about racial equity in the schools. However, some die-hard White extremist developed elitist very high fee-paying schools. The prohibitive fees became a deterrent factor for the Black majority who are financially struggling. To this day, this system has not ended, there are still elitist schools in Zimbabwe, and some have managed to remain exclusive. Some school heads have continued to collude with the School Development Committees to maintain this unethical practice.

Hallak and Poisson (2007) state that in most countries when the teachers do not get enough remuneration, they find ways to supplement their incomes. One such way that they identified is the issue of supplementary tutoring which had become a significant industry in most

countries. A lot of public hours to get consumed, and it also digs deeper into the parents' pockets. They stress that it also presses extra demands on the learner beyond their usual school load as home works come from the supplementary school. In their study, Hallak and Poisson (2007) report that in Zimbabwe 61% of the grade six pupils were receiving extra tutoring.

2.3.6 Strategies to develop and maintain ethical leadership in schools

There are varieties of strategies that can be used to develop and maintain good ethical practices in schools in the Marondera district of Zimbabwe. Granted that there is already much happening on the ground that is positive, this study acknowledges all but believes there is always room for improvement. This whole section to the study discusses these issues.

It has been already noted above how many countries all over the world have developed a council for educators. Examples of such countries are the United Kingdom, Australia, India, United States of America, Nigeria, Kenya, and closer home South Africa (Bhawan, 2010; Kanyongo, 2005; Zeeb, 2016; Fulani, 2012 & HakiElimu, 2010). The recently removed Zimbabwean Minister of Education, Lazarus Dokora had made giant steps in establishing the Council for Educators in Zimbabwe, there is no such council to date. Mubvumbi (2016) argues that a council for educators would give a voice and character to the teaching fraternity. As it were, it is the various unions that are trying to help teachers with their professional issues.

Another strategy that would help improve ethical leadership in schools in Zimbabwe is the fixing of the remuneration for teachers, which is the source of all the major ethical problems in the Zimbabwean schools (Kastakopoulou, 2008; UNESCO, 2009; Hester & Killian, 2012, Foster, 2012; Erlwanger, 2013). All the issues are related to teacher morale, high teacher turnover, teacher absenteeism and absconding as well as things like funds embezzlement and a continuing go-slow. All these issues are linked to poor remuneration. As it were, the teacher remuneration cannot be dealt with unless the economy improves. One would pin their hopes on the recent November 21, 2017 coup in Zimbabwe that brought a change of government, but this is a long-term wish.

According to Mubvumbi (2016), the numerous changes by the recently replaced Minister of Education, Lazarus Dokora, are not good for the education system in Zimbabwe, let alone for ethical leadership in the schools. He argued that all meaningful changes require lead time and adequate resources. Unfortunately, these kinds of resources have not been put in place at all in

the Zimbabwean context. A case in point is the new emphasis on science education and technical subjects, good as it may be, there are no resources in the majority of schools to equip the laboratories and the practical subjects' tools and equipment. As a result, teachers and learners end up trying to make do with the little they have, adding onto the demoralisation which is already at its peak. Continuous assessment that he emphasised on requires a lot of time and resources too; teachers have already been known to visit the schools currently due to extra revenue generation activities outside the school that help them make ends meet. There is a severe lack of proper timing on these curriculum changes. Lazarus Dokora was re-appointed minister in the current interim Mnangagwa government, but he was recalled two days later due to severe public outcry.

Pswarai and Reeler (2012) indicate that while evidence on political violence against teachers in individual schools is incontestable, the effects on the individual schools involved and the learners who were in those schools is far and wide. They point out that the teachers reacted by abandoning their posts and some going to neighbouring countries or seeking greener pastures elsewhere. The experience they had and the momentum and teams they had built were all lost, and in 2008, ninety per cent of the rural schools closed down due to political violence (PTUZ, 2012). The government needs to consider protecting the teachers seriously to help them deal with the issue of turnover due to political victimisation. According to Mafa and Makuba (2013), to make matters worse it is the ruling ZANU-PF party that is the chief culprit on the issue of

They go on to argue that corporal punishment is creating more ethical leadership harm than good in the schools and has to go away. More progressive methods of engaging learners, appropriate to this day and age should be adopted. The whole world has moved towards engaging learners in a friendly environment in schools, and Zimbabwe should learn from them, they are not an island (Kanyongo, 2005; Chinyoka, 2014).

Manguvo, Whitney and Chareka (2011) posit that the socio-political environment in Zimbabwe negatively affects ethical leadership in schools through the exodus of professionally trained teachers from the service. Many other scholars have examined the interplay between politics, economy and the state of education (Mawadza, 2009; Manguvo, Whitney & Chareka, 2011; Shizha & Kariwo, 2011; Chireshe & Shumba, 2011 and Erlwanga; 2013). We also cited the Daily News (30 July 2014, p. 1) which carries a story about teacher exodus from the Zimbabwean education system: 'Government recalls 3 000 teachers.' As was reported in this

newspaper article, some teachers abandoned their working stations due to salary erosion and had gone into the informal job market

2.4 Chapter summary

In this chapter, we have reviewed the global, continental and national literature on ethical leadership in schools. To achieve this, world literature outside the African continent, then the African continent and lastly the Zimbabwean literature got reviewed. This chapter also discussed the current socio-political and economic environment in Zimbabwe in so far as it is a contributory factor in the ethical leadership crisis in Zimbabwean schools, particularly in the Marondera District. The next chapter is focused on discussing the theoretical orientation of this study.

CHAPTER THREE

THEORETICAL ORIENTATION

3.1 Introduction

The previous chapter reviewed the literature on ethical leadership in schools from global and national perspectives while the current chapter explores the theoretical orientations of this study. The chapter focuses on the three theories that inform ethical leadership in this thesis, exploring them in depth in so far as they relate to ethical leadership in these four case schools.

The word ethical originates from the term ethics, in Greek- *techne ethike* (Boatright, 2009). This term means the scientific study of morality and the field of philosophical research where morality is its object of study (Capurro, 2009). By morality, we are referring to the habitually practised customs, behavioural rules and values in a given society about what is considered as good or bad for oneself and others as well as society in its various facets (Mangena, 2011). The theories that are utilised in this thesis are Turbulence theory, (Shapiro and Gross, 2013) *Ubuntu* leadership theory, (Khoza, 2012) and the *Virtue* ethical leadership theory, (Gini & Green, 2013). This chapter concludes with a summary of this section of the study.

3.2 Ethical Leadership Theory

Ethical leadership theory is built on the premise respect for ethical beliefs and values driven by the respect for dignity and rights of others. This is based on concepts such as honesty, charisma, trust, fairness, justice and virtue, amongst others (Mihelic, 2010). Bowen (2007) posits that ethical leadership theory underscores the valuing of character and our leadership style, where ethical burdens are carried not for a day but for life. This, he argues, should be so because when we assume the benefits of leadership, we must assume the burdens as well. McCoy (2007) relates the ethical leadership theory to an understanding of both individual and organizational values, morals, integrity and the process of making ethical decisions within the organisation. He gives six pillars that he believes make the backbone of the ethical leadership theory, and these are; trustworthiness, respect, responsibility, fairness, caring and citizenship. The theories discussed below on ethical leadership were built upon these fundamentals of ethical leadership.

3.3 Turbulence theory

Shapiro and Gross (2013) assert that recent years have witnessed ever greater pressures due to the unstable era of wars, terrorism, natural disasters, financial instability, accountability, and high-stakes testing, making decision making very challenging. The turbulence theory will assist in comprehending and framing the study within what has been considered a turbulent period in Zimbabwe. The socio-political and economic upheavals in Zimbabwe have impacted on the lives of the people in many ways and thus become the motivating factors in exploring how ethical leadership in schools is conceptualised, experienced and enacted by the research participants during turbulent times. When there is socio-political and economic turbulence, people tend to do whatever it takes to survive and, as a result, ethical considerations become secondary (Magede, 2017).

Beabout (2012) defines turbulence as a force from the environment, which is usually unpredictable. Similarly, Brown, Haltiwanger and Lane (2006) define turbulence as the entire process of economic change, where there are relocations, shutdowns movements, job losses, expansions and start-ups. They say that it happens due to some factors such as the natural selection process, economic changes, globalisation, technological change and political instability or wrong political decisions. They assert that turbulence can bring about both positive and negative changes, though in the majority of the cases the results lean more on the negative.

Shapiro and Gross (2013) say turbulences are forces that have the potential to impact the school environment negatively. They call this the 'what next' question perturbation. For them, educational change then becomes a cycle comprising turbulence and perturbation, and turbulence does not necessarily guarantee that schools will flourish due to it. There are two types of turbulence, namely, external and internal turbulence. The internal comes from within the school setup while the external comes from forces outside the school. There also is the element of intentional and unintentional turbulence, where intentional is when someone deliberately stirs up things to bring about change, and the unintentional one is not brought by those involved or affected.

Shapiro and Gross (2013) are the proponents of the Turbulence theory which they have divided into four primary levels: the light turbulence, moderate turbulence, severe turbulence and the extreme turbulence. In the light turbulence, there is little, or no movement, while in the moderate the movement is noticeable. With the severe turbulence aircraft control is getting

lost, and lastly, with the extreme, the forces are so high that one loses control, and in their aircraft metaphor at this level, severe structural damages occur. They argue that turbulence helps describe the different degrees of challenges facing the schools and come up with strategies on how to deal with them.

Turbulence, in their view, should not just be seen as a negative force, but should also be seen in positive light and can be used to bring about innovations to the schools. Shapiro and Gross (2013) bring in terms like positionality, cascading and stability to help explain the various things that turbulences trigger in an institution. Again, Shapiro and Gross (2013) state that when dealing with turbulence, even at the light level, it is essential to consider forces in the environment that may propel that turbulence to higher levels.

What they call light turbulence includes ongoing issues within the normal functioning of the school. Moderate turbulence is related to essential issues that need a resolve. Rapid growth or the loss of a critical support structure are some of the examples. It is not part of the normal operations of the school. When it comes to severe, the whole school seems threatened. Examples would be the community heavily divided over some issues regarding the school, or a conflict of values. Extreme turbulence would mean danger that threatens the operations of the whole school. Turbulence theory then, according to Shapiro and Gross (2013), gives an enhanced ability to calibrate the severity of the issue at hand and assists in attempts to contextualise a problem at hand and is able to construct strategies for resolving it using a turbulence gauge.

According to Gross's (2006), in turbulence theory the concept of positionality is vital in that, where a person stands about the turbulence will determine how he or she experiences it, the argument being that turbulence is not spread around the school and community uniformly. In the Zimbabwean context, the way the school heads and teachers view the turbulence is not the same way the politicians, government officials and the policy makers maybe viewing things. The parents and the learners also view the turbulence differently. An example is a story in ZimEye (2018, Online News) where a High Court judge barred the ZANU PF party from using school teachers, school buses and learners in their campaign rallies for the forthcoming elections, to swell up numbers. Here, positionality affects the way each group views the turbulence.

Hester, Joseph and Kilian (2010) state that people's actions in organisations get a push from a balance between meeting personal and organisational values and needs and these then extend

to the broader community and civil society. They argue that once the scale tilts too much at the expense of personal values and needs, then ethics suffer significantly as the individuals are forced to do things that serve their interests at whatever costs. However, Msipa (2016) points out that a lack of ethical leadership among the political leaders of Zimbabwe has led to the death of ethics in all public institutions, schools included. He further argues that ethical leadership the world over has a foundation of a political culture that built a strong culture where individual interests never take precedence over those of state institutions. Magwa (2014) points out that teachers, once their needs are far from being met in the schools, they deliberately betray both the parents and the students. The system would have pushed them this far, where ethics are seen as a luxury and are secondary to survival, as is seen in the turbulent socio-political and economic environment currently prevailing in Zimbabwe.

This current socio-political and economic turbulence in Zimbabwe is to blame for driving most teachers to that cliff-edge. Msipa (2016) stresses the fact that more often than not the majority of those who have the key to the loss of ethical leadership are the top civil servants comprising of senior civil servants, politicians, journalists and those running government institutions, school heads included. These top civil servants that can make or break the spinal ethics code in a nation. For this study, then would mean that where there is no political will nor drive to enforce ethics by the political leadership, the code of ethics, no matter how good will not accomplish much. The socio-political and economic situation is the source of all the forms of turbulence in the schools in Marondera.

3.4 Ubuntu leadership theory

Khoza (2012) refers to *Ubuntu* as the compass of African humanism, and it thus cannot be ignored. The concept of *Ubuntu* (Zulu), *Hunhu* (Shona), *Ubuntu* (Ndebele), *Utu* (Swahili), *Ujamaa* (Kiswahili) translates to humanness in English, the art of being. He argues that there would not be personhood outside of society, no sense of self, no morality, no language, no learning.

Khoza (2014) defines the *Ubuntu* theory as humanness, a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for one another. According to Khoza (2013), the *Ubuntu* theory hinges on group solidarity, aimed at building and maintaining communities with justice and mutual care. Under the *ubuntu* philosophy, the community is more important than the individual. Segger, Polak

and Pennink (2010) point out that when talking about the African landscape regarding management concepts and ethics, you cannot ignore *ubuntu*. According to Khoza (2012), the *Ubuntu* theory appeals to universal human qualities, rationality and emotional intelligence, a call to service and participation.

Khoza (2012) is the reference for the *Ubuntu* theory in this study, as he brings in another dimension of interest to this study that of attuned African leadership, which he refers to as the compass of African humanism. He argues that a person is a person because of other people, *Ubuntu ngumuntu ngabantu*.

Khoza (ibid) equates this theory to the Biblical concept of love thy neighbour as thyself, arguing further that leaders should serve their people with a sense of integrity, accountability, knowledge and transparency. Both *Ubuntu* and *virtue* are principles that are deeply enshrined in the lifestyle of the Zimbabwean people, as is in the other African nations from time immemorial (Chimunhu, 1980; Bouldillon, 1987 & Mutsvairo, 1996). This view agrees with Khoza's (2012) attuned leadership, where he argues that a leader should resonate with his followers. He is keen on the view that *Ubuntu* or *hunhu* is the ethical benchmark of African societies and it provides a guide to the African man or woman in whatever setting they are. He argues further that it is the bone and marrow of the Sub-Saharan Africa region. At the heart of *Ubuntu*, there is survival; it is the ability to live and exist despite difficulties (Khoza (2014).

According to Khoza (2012), *ubuntu* forms the core of most traditional African cultures as it embraces the spirit of caring, communalism, harmony, hospitality, respect and responsiveness anchored in the culture and society of the African people. *Ubuntu* informs this study directly in that, school heads and teachers are community leaders regarded as role models by both their learners and the parents. Hence, they are supposed to act as role models in society and should espouse the values of *ubuntu* and *virtue* in their day to day activities.

According to Trevino, Brown and Hartman (2003), leadership is considered ethical when it leads in a way that values the rights and dignity of the others. They also argue that a leader is by nature in a position of social power and ethical leadership values how these leaders use their social power in the decisions they make. Mangena (2011) also reiterates the fact that leaders who are ethical are people oriented and they are aware that the decisions they make impact others, thus they should use their power to serve the greater good instead of self-interests.

Thus, heads of schools and their deputies and teachers should know that they exist to serve the interests of the learners and the communities they operate in (Capurro, 2009). Leaders should

have shared visions with their followers, and these visions are espoused in the philosophy of *ubuntu and virtue* ((Ncube, 2010). Khoza (2013) states that under the *Ubuntu* theory, people should be aware that individualism and greed, and profit achieved by sacrificing other community members contravenes the *ubuntu* foundations.

Khoza (2012) is of the view that *Ubuntu* encourages humanness and recognises the sanctity of human life in emphasising that no individual is more sacred than another. On the contrary, he states that in the West, the community exists to serve the interests of the individual, making the leader more visible and more influential than the rest of the people. The Mugabe government in Zimbabwe, would best be described along the lines of what Khoza is saying, and this has adverse effects on the society and the school system as a whole.

Khoza (2011) reiterates that in the *Ubuntu* framework, the community in which an organisation operates should be seriously taken into consideration in that the local socio-cultural dimensions are critical for the performance and success of that organisation. Hence, the socio-political and economic turbulence in Marondera has far-reaching consequences to the day to day operations of the four schools in our study.

Khoza (2012) asserts that the *Ubuntu leadership theory* falls under the participative leadership theories, which suggest that proper leadership style is one that considers the input of others and encourages the participation and contributions of the group members. He argues further that participative leadership has always been the African way of doing business where the leader is there to serve the people, and to lift them as he rises not to rise alone. *Ubuntu* points to such kind of leadership.

Khoza (2013) projects that there are two types of bad leadership, the ineffective and the unethical. Moreover, when leadership is terrible, Khoza argues that it is not a fault of the corrupt leadership, but we are all to blame because we are accountable for what we did not do. The types of corrupt leadership include the incompetent, rigid, intemperate, callous, corrupt, insular and evil. On the other hand, Khoza (2013) argues that good leaders are those who exercise responsibility, accountability, fairness, transparency, conscience, competence, commitment and courage. These virtues help them to build a healthy culture, disseminate information, establish checks and balances and involve strong advisers.

Applying Khoza's (2012) arguments, *Ubuntu* in the school setup should inform the teacher that the students should be allowed to think collectively and act individually. This means that they must teach the students to think of others before they act. When students are considerate of

others, it addresses the link up, and collectiveness of the society in which they operate and live in, meaning one's humanity is caught up inextricably and bound up in another (Manda, 2009; Khoza, 2012). According to Manda (2009), a person with *ubuntu* is welcoming, hospitable, warm, generous, willing to share and open with others. He further states that such people know that they are diminishing when others are humiliated, oppressed, and treated as if they are less than others. He argues that *Ubuntu* gives people resilience, enabling them to survive and emerge still human in spite all the dehumanising challenges.

People are people because of others, and everyone's rights and responsibilities, as well as views, should be acknowledged (Khoza, 2012). Thus, *Ubuntu* speaks directly to the view that schools are mirrors of society and they exist to replicate society and as such this place a heavy responsibility upon school heads and teachers as the representatives of the adult society in the schools (Chareka, 2011). *Ubuntu* also speaks to the issue of inclusiveness in education, which is not a new concept to the African community, which per se is not collectivism entirely as some western writers would want to put it, but it speaks of individualistic solidarity (Manda, 2009).

Epistemologically, *ubuntu* theory, according to Khoza (2012), sees a human is not merely a physical entity or body, but a whole person with moral, intellectual and emotional life, none of which is separate from the social context. Again, *Ubuntu* recognises that knowledge accumulates from generation to generation. He further argues that *ubuntu* leadership theory emphasises teamwork, attention to relationships, mutual respect and empathy between leader and the followers, as well as participative decision making. Connectedness, compassion, integrity, humility, reasonableness and a sense of efficacy are some of the driving forces behind the *Ubuntu* leadership theory.

3.5 Virtue leadership theory

Gini and Green (2013) state that the Virtue ethics theory is about the moral character of a moral agent as opposed to the right action being commendable in a given situation. They point out that its thrust is the need to inculcate commendable character traits in individuals as compared to pursuing the rightfulness or wrongness of an action. As such, this raises the question of what kind of a person should one be to integrate well in society and live well with others before we even talk of professionalism.

Gini and Green (2013) further argue that the role of virtue is to enforce commendable character traits that enable human nature to lead a good life that embraces respect and good morals towards society and this is a process and not an event. There is much enculturation that goes on, and this is what schools are for about replicating the societies they serve. The issues raised above justify the use of this theory to inform this study, among others.

Gini and Green (2013) assert that ethical leadership is character driven and that all leadership is an ethical enterprise, a duty, an obligation and a service to others. We build character on integrity, duty mission, vision and a sense of responsibility. They further maintain that ethical leaders exercise leadership in the interest of common good, and they put followers' needs ahead of theirs, and they exemplify moral virtues and personal excellence. To them, the greatest leaders are those whose lives display one or more of the critical moral virtues.

According to Gini and Green (2013), there are ten moral virtues that they think are the most important in ethical leadership which are, sincerity, honesty, moral courage, moral vision, compassion and care, fairness, intellectual excellence, creative thinking, aesthetic sensitivity, right timing and profound selflessness. To them, virtue is something one learns from others that we see practising it. Leadership that lacks virtue or ethics is misleadership, and even if a leader has valuable qualities like intelligence, charisma, charm, or influence, these undermine sound organisational leadership if they used outside ethical virtues (Gini & Green, 2013). They sum this up in saying that leadership is a power-laden, value-based, ethically driven relationship between leader and followers.

Aristotle (384 to 322 BC) is given credit to the development of the *virtue ethics*. According to him, the virtue of man is the state of character making a man upright and which makes him do his work well (Aristotle:37). He argues that achieving a high standard of morality is not easy because a man must live to the golden mean, which he says is rare and laudable. In Aristotle (45) to be moral, you must exercise your morality in your daily life just as you exercise to develop your muscles. It is something we must live and not just know, as there is a vast gulf between knowing and being. To develop virtue requires creating and living with moral habits (Aristotle:29). He further argues that we form our habits by learning to do as children, and behaviour is the result of repeated action. We learn by doing then repeating will make us formulate habits and repeating these results in our character and this moves us towards or away from virtue (Aristotle: 26). He argues that while societies vary in their ethical practices, he maintained that the disposition to choose the mean is the universal moral good. Virtue ethical

leadership theory speaks directly to this study, amongst other reasons. Schools are centres of virtue and other forms of enculturation, they are mirrors of society, and the learners are the citizens of tomorrow (McCoy, 2017).

Gini and Green (2013) give a five-point model that is in ascending order of importance, which they say constitutes the necessary components of moral leadership, the first being that all leadership is power-laden. They argue that all forms of leadership make use of power, and power gives the capacity to control and make decisions. Once given power, they assert, must be used wisely, without being punitive, coercive or dictatorial.

In Zimbabwe, a lack of proper balance of power and functioning of the executive, legislature and judicial led to this scenario which has affected all sectors of the economy, schools included. As it were schools were heavily caught in this cobweb as they do not operate in a vacuum (Moss &Patrick,2006).

Mashingaidze (2006) also points out that there will be need to purge the government of incompetent cronies of the Mugabe regime and replace them with competent administrators right across the board. Dealing with the ethical decay from the Mugabe era should be done in such a way that the public service remains functional in the process because if it is overdone there will not be any continuity and there can be some sabotage. Moss and Patrick (2006) lament that this road to recovery has its challenges in that many of the skilled and ethical, best-educated workforces have left the country and are working in the diaspora; it would be naïve to assume that these would flock back to the country soon after Mugabe's departure from office.

The second component is the relationship between leaders and followers. Here, Gini and Green (2013) advocate that leadership is plural in that it does not reside in one person, it is a dynamic relationship between leaders and followers. Even though the leader may be central in this relationship, they maintain that the followers are also equally important in the equation because without responsive followers there is no leadership since leadership does not take place in a vacuum.

According to the Ministry of Education Strategic Plan (2011), Vision and Mission Statements and Clients Charter (2011) and the Public Service Commission Statutory Instrument 1 of 2000, teachers should observe and exercise integrity, take responsibility and be accountable. Educators should act in a way that promote the teaching profession, providing high standards of service always and treating everyone with respect. Mahere (2014) postulates that these core values are expanded to encompass virtues such as honesty, punctuality, dedication,

commitment, compassion, diligence, loyalty, stress tolerance and morality. These virtues are relationally based, and they do affect the relationship between the leader and the followers. A shared vision is the third component of the five Gini, and Green (2013) develop. They argue that all leaders have an agenda, a series of beliefs, proposals, shared views, and values of the organisation. These, however, should be driven by virtue ethics, targeting a shared vision.

Gini and Green (2013) state their fourth component of virtue ethical leadership as the accomplishment of real change. Here they underscore the fact that true leadership is not about maintaining the status quo but bringing about change in the organisation. All leadership seeks to have results and that leaders who are not getting results are not leading at all.

Lastly, Gini and Green (2013) advocate value-based and ethically driven leadership. Their argument is that leadership is not just a set of learned skills and a series of outcomes; it is about character attuned to its ethical responsibilities to others. True leadership always tries to do something right for a given purpose, hence the argument for value-based ethically driven leadership, for them driven by the ten virtues they regard most important.

Moss and Patrick (2006) state that, after Mugabe, Zimbabwe has a very narrow and tricky passage to navigate to restore virtue and ethical leadership as well as democracy in all state institutions. The primary task, they argue, is to tame the power of the state and direct its activities towards ends that are legitimate and beneficial to the majority of the populace. Mangena (2007) also raises the fact that the teaching of moral values education alone in institutions such as teachers' colleges and universities adopts a paradigm shift from the traditional subject and teacher-based curriculum to one that encourages the cultivation of a whole person, an upright person, a virtuous person who strives to achieve the highest degree of ethical conduct.

The Constitution of Zimbabwe (2013), Section 194(a) expects and provides for the promotion and maintenance of a high level of professional ethics in the various occupations and institutions. Billett (2008) argues that in order to be a truly professional one must be guided by virtue and be a practitioner that is reflective, well aware of the norms of the community he is serving and being a moral agent that shapes the future of that community; this agrees with what Boatright (2009) says above concerning the virtue ethical theory.

According to Mahere (2014), in order for ethical leadership to be redeemed in the Zimbabwean education system, from the current political and economic erosion, so as to reverse the moral erosion amongst both teachers and learners, moral education should be deliberately

incorporated into the education system at all levels of education beginning with primary education. He further argues that the current traditional curriculum will not suffice and that it is imperative to the curriculum experts in Zimbabwe to consider the nature, content, and scope of the ethical education curriculum that directly teaches on moral values in education. Character built on virtue should be the guiding factor, and Gini and Green (2013) assert that character embraces yesterday and tomorrow

3.6 Chapter summary

This chapter explored the theoretical frameworks that guide this study, namely, The Turbulence theory, *Ubuntu* and Virtue leadership theories. These three theories inform the analysis of the current turbulent Zimbabwean socio-political and economic environment in relation to its impact on the practising of ethical leadership in schools. The next chapter is focused on discussion the research methodology adopted in this study.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

The preceding chapter explored the theoretical frameworks that were used as a lens to analyse the conceptualisations, experiences and practices of ethical leadership in the context of socio-economic and political turbulence in the researched schools in Zimbabwe. This chapter addresses the research methodology adopted in the study by discussing the following issues: the research paradigm, the methodology, the research design which is a case study, selection of participants, data generation methods, data analysis, issues of trustworthiness, triangulation, ethics and concludes with the limitations of the study.

4.2 Research paradigms

According to Bryman (2012) and Maxwell (2013), paradigms are frameworks derived from a worldview or belief system on the nature of knowledge and how it exists. A scientific community shares these paradigms and guide how a community of researchers act about research or enquiry. Hatch (2012) further points out that paradigms first emerged with Kuhn in 1970 and he proceeds to give five dominant paradigms, which are positivism, post-positivism, constructivism, critical feminism and post-structuralism. Similarly, Denzin and Lincoln (2011) stress that all research is interpretive and guided by beliefs and individual feelings about the world and how it should be studied and understood.

In answering the question on why we should use paradigms in research, Denzin and Lincoln (2011) raise the same fact as Pitman and Maxwell (2013) who posit that, although there is a general reference to the ‘qualitative paradigm,’ there are many different paradigms within it and some differ radically in their assumptions and implications. To that end, it is important in one’s research design to make explicit their chosen paradigm. Paradigms will generate a clear philosophical and methodological position. In essence, this will allow the researcher to build on an acceptable and well-developed research approach (Maxwell, 2013).

This study aligns with interpretivism, which is associated with qualitative research and is used to obtain an individualistic world perspective (Hatch, 2012). Interpretivism is ideal for this study because interpretivists’ positions are founded on the philosophical belief that

reality is socially constructed and fluid. In other words, what we know is always negotiated within cultures and social settings (Cohen & Crabtree, 2008). This explains why ethical leadership is discussed within the cultural, political, economic and social environment as viewed from the data generated from the teachers within the four schools in our study in Marondera, Zimbabwe.

As such, the findings of this study cannot be generalised beyond that community under study. This paradigm also bases interpretations in a particular meaning located in a particular context or situation in a given time frame. For this study, this means that it has a particular time and framework and as time changes, the conditions on the ground change too and so does the relevance. The advantages of interpretivism are that the data is trustworthy and honest, and the data gives more in depth into what is happening as it seeks to understand why things happened the way they did. It also gives us different points of view and aspects of society. On the other hand, the disadvantages are that it tends to undermine reliability and representativeness. Thus, the results cannot be necessarily generalised to a broader population, and emotion and bias can stand in the way of what is happening on the ground (Denzin & Lincoln, 2008).

Maxwell (2013, p 44) who states that “your decisions about paradigms are not entirely a matter of free choice, but you have made many assumptions about the world.” These assumptions and the topic will align the study with a particular paradigm. Thus, this study was a case study on ethical leadership in four schools in Marondera, Zimbabwe. I chose to align it with the interpretivist paradigm because interpretivism best suites the kind of data generated in this multi-case approach. Bryman (2014) gives a further dimension of common paradigm classifications when he talks about ontology, epistemology and methodology.

4.2.1 Interpretivism

Interpretivism is ideal for this study because interpretivists’ positions found on the philosophical belief that reality is socially constructed and fluid. In other words, what we know is always negotiated within cultures and social settings (Cohen & Crabtree, 2008). For this study then, this means that the issues of ethical leadership discussed were discussed within the cultural, political, economic and social environment as viewed from the data generated from the teachers within the four schools in our study in Marondera, Zimbabwe. Therefore, the findings cannot be generalised beyond that community under study. This

paradigm also bases interpretations in a particular meaning located in a particular context or situation in a given time frame. For this study, this means that it has a particular time and framework and as time changes, the conditions on the ground change too and so does the relevance. The advantages of interpretivism are that; the data is trustworthy and honest, and the data gives more in depth into what is happening as it seeks to understand why things happened the way they did. It also gives us different points of view and aspects of society. On the other hand, the disadvantages are; it tends to undermine reliability and representativeness, the results cannot be necessarily generalised to a broader population, and emotion and bias can stand in the way of what is happening on the ground (Denzin & Lincoln, 2008).

In my case, this refers to the methods I used to generate and interpret the data generated from the teachers on ethical leadership in the four schools that I studied, the four separate cases associated with the four schools in my selected participants on ethical leadership in these four schools in Marondera, Zimbabwe.

Maxwell (2013, p 44) who states that “your decisions about paradigms are not entirely a matter of free choice, but you have made many assumptions about the world.” It is these and the topic that will align the study with a particular paradigm. Thus, this study was a case study on ethical leadership in four schools in Marondera, Zimbabwe, This thesis chose to align it with the interpretivist paradigm because it best suites the kind of data generated in this multi-case approach. Bryman (2014) gives a further dimension of common paradigm classifications when he talks about ontology, epistemology and methodology. Another aspect discussed is, these come next.

4.2.2 Ontology

Ontology concerns itself with the philosophy of existence and beliefs that we hold about the nature of being and existence (Chilisa, 2005). There is no single reality or truth, people create these in their groups and always changing. Thus, ontology helps us to discover the underlying meaning of activities and events through interpreting the meaning of these activities and events from a given cultural, political, economic and social period and environment (Scott & Usher, 2016). Denzin and Lincoln (2011) point out that qualitative researchers embrace the idea of multiple realities in their studies by using multiple forms of evidence in themes.

For this study, this is relevant in that when carrying out the focus group interviews, there is every need to probe the respondents beyond the surface responses. Again, when looking at factors influencing the teachers in the ethical decisions and actions they display in the schools under study, I have to look at these ontologically, that is, trying to ascertain why a teacher would have acted in the way that he did, was it due to some social, political, cultural, or historical push factors? For example, a teacher who does not report for duty because he was involved in some informal extra piece of work to get some cash because his salary has not been paid for the past two months, though ethically he has breached his contract, ontologically he could be understood. Though this is intolerable ethically, from a research perspective, we can understand why the participant ended up doing what they did, going a long way in helping to extract meaning from the data.

4.2.3 Epistemology

Epistemology is the theory of knowledge assumptions and beliefs that the researchers in the qualitative interpretivist paradigm have about knowledge. Truncellito (2015) asserts that there are two basic things one needs to consider in epistemology, the need to determine the nature of knowledge; what does it mean to say that someone knows or does not know something, and to what extent do they know it? Then comes in the issue of the types of knowledge: sense, realism, rationalism, revelation, reason and authority, all these inform research (Betty 2012; Meyer, 2015; Sivananda, 2015). The epistemological assumption is that the researcher tries to get as close to the respondents as possible, subjective evidence is then generated based on the views of the respondents (Creswell, 2013).

Epistemology focusses on how we know the world and the relationship between the enquirer and the known; it has relevance in this study as is propounded by Mthiyane (2013) that researchers in this paradigm maintain that knowledge is valid if put into practice that empowers and transforms the lives of the people.

An interpretivist seeks to understand and interpret the motives, meanings and reasons in human behaviour and other experiences which are context bound (Black, 2010). For this study, it, therefore, means it is essential to interact with the participants in the field where they stay and operate from as is postulated by Denzin and Lincoln (2011). In the current study thus, epistemologically speaking, we are referring to the way in which this study is going to understand and interpret the data generated from the four schools to draw meanings

and reasons behind the human behaviour and experiences of the respondents on ethical behaviour in the four schools.

4.2.4 Axiology

Axiology deals with the science of values (Hartman, 2016). Lakoff (2009) states that axiology provides a universal frame of reference for understanding a person's choices and preferences as they get guided by the things they value and believe. Rescher (2015) maintains that axiological values are the intentional objects of feelings and ethical issues, just like colours are the intentional objects of sight. Frame (2012) advocates that, axiologically, everyone believes in something and values something, so when it comes to research, our value system does come into play, making research a value-laden and value-driven endeavour. For my study, this means that when I am generating data on ethical leadership in the four schools in my study, I must be fully be conscious of the fact that different educators have different perspectives and motivating factors that drive them to act or not to act in a certain way, as far as ethical leadership in schools is concerned.

Furthermore, on the axiological stance of interpretivists, Creswell (2013) asserts that all researchers bring values to a study, but qualitative researchers make their values known in the study. Meaning that even the researcher himself brings his values into the research study, though Creswell (2013) argues that qualitative researchers position themselves in the study. For the current study, this means that the teachers, heads of departments and school heads in the study must be approached and as individuals. Each one of them is a product of their upbringing, education, experiences and beliefs. For this and any other study, it means that people are not motivated to do what they do by the same factors, meaning our interpretation of one variable may bring different opinions and interpretations, depending on our axiological persuasions. An example would be the way one teacher looks at corporal punishment does not necessarily tally with the next. That is why differing data generation methods were used in this study to try to come up with findings that are dependable and trustworthy.

4 .3 Methodology

In the qualitative research approach, researchers study things in their natural settings,

attempting to make sense of, and interpret phenomena via the meanings people bring to them (Stake:2010). Bassey (2014) views research methodology as procedures and outlines used by researchers in the generation of evidence or information in a research study that will have credibility, transferability, dependability and conformability. In qualitative research, methodology emphasises on the underlying qualities of the individual units or entities and the processes and meanings relating to them (Njie & Asimiran, 2014). Again, Stake (2010) propounds that qualitative research puts emphasis on holistic treatment of phenomena, moving social research from just cause and effect explanation towards personal interpretation. This brings in the element of interpretivism, under which this study falls. The interpretive approach suited this study as it allowed me to explore ethical leadership amid turbulent socio-political and economic turbulence in my four multi-case schools in Marondera. Interpretivism was chosen here together with the methodological approaches that come with it because it allowed me to describe, interpret, verify and evaluate the issues around ethical leadership conceptualisations, experiences and practices of my participants on ethical leadership amid turbulent times. More was covered on methodology in section 4.4 below.

4.4 Research design adopted in this study

A research design helps the researcher to structure the study and gather evidence that addresses the initial research questions, thus helping to glue the study together (Kombo & Tromp, 2009; McMillan & Schumacher, 2010). Yin (2013) states that research design is a plan used by researchers to study human behaviour and habits and he gives the following types of research designs: quasi-experimental, non-experimental, and the true experimental designs. These get further split into groupings such as ethnography, surveys, narrative, case studies and grounded theory designs. It is not my intention to describe these other ones further as they do not get used in this study. The focus is on the case study research design.

A case study is an in-depth, holistic description and analysis of a single case unit in a natural setting (McMillan & Schumacher, 2010). A case study is a qualitative method which gives vivid descriptions and analyses of a single unit or bounded systems, such as an individual, programme, event, group or community. According to Schreiber and Asner-self (2011), we use a case study when a programme or organisation or individual is studied in-depth for a

given period. Litchman (2012) further states that it is the researcher's task to identify the case and set the boundaries of what is studied.

The current study is a qualitative, interpretivist multiple-case study, focusing on ethical leadership in the context of socio-political and economic turbulence in four schools in Marondera District of Zimbabwe. In this study, the boundaries are the four schools in Marondera district, and the focus is on exploring ethical leadership in these schools.

There are many different types of case studies, which include the descriptive case study which focuses on the explanation for a question, such as, '1+1= 2.' Such results are not up for interpretation. There is also the one called exploratory case study, which is a precursor to a formal study and proves that further investigation is necessary. A third type is a multiple-case study, which uses information from different studies to formulate the case. Lastly there is the intrinsic case study, in which the subject itself is the primary target.

As mentioned earlier, this study uses the multi-case study approach. Yin (2012) states that a multi-case study is an approach to qualitative research that involves a specific and detailed study of cases. The study of these cases results in invaluable and deep understanding of issues, which hopefully results in new learning.

The current study uses four multi cases of schools and selected individuals. The individuals were identified as best suited to generate data required for this study. Moore, Lapan and Quartaroli (2012) mention that multiple case studies can be conducted at one site where many examples of the case get examined, or at multiple sites such as different schools. In the case of this study, there were four sites for data collection; two primary and two secondary schools. Cohen, Manion and Morrison (2011) point out that a case study is concerned with a rich and vivid description of events relevant to a case. Put in simpler terms; it provides an opportunity for studying a case more deeply. Other possible factors and trends get explored due to themes and trends that emerge from the data generated through the in-depth study of a particular case or cases (Nieuwenhuis, 2010).

Litchman (2011) posits that each case has boundaries observed at an early stage in the research study. Each case study goes beyond the study of isolated variables, given that each school as the case has its context and setting, that cannot be identical to the other. Ethical leadership in the four schools is the boundary for this thesis.

There are advantages and disadvantages associated with the case study. One of the significant strengths that are raised by Nieuwenhuis (2010) is the use of multiple sources and techniques in the data generation process. It allows the researcher to determine in advance what evidence to generate and what techniques to use for analysis. Multiple cases also allow cases to be used to draw comparisons, that is, both similarities and differences (Litchman, 2011).

One major weakness of the case study method is its inability to be used to generalise the findings within a broader population. For this thesis, this means the findings from the four schools in Marondera cannot be used to generalise about ethical leadership in schools in Zimbabwe or elsewhere, beyond these four concerned. Again, Bell (2006) raises the pertinent issue that case studies lack reliability in that another researcher can come up with different conclusions from the same generated data. In the case of studies, one must point out that the reliability of the case study is more critical than its generalisability (Bell, 2006).

In this study, there is use the structured interviews and the document review methods for heads of schools and the head of departments. The focus group interview and questionnaire were used to collect data from the teachers. Litchman (2011) who propounds that a case study can use many data generation methods to increase on reliability. Of the three types of case studies that are referred to by Fouche (2010), namely, intrinsic, instrumental and collective case studies, this study uses the collective. It involves the researcher's understanding of the study population or the social issue under study. Primarily, one chooses cases so that cross-case comparisons become possible and to validating theories.

Lastly, there is an instrumental case study, which uses a case to gain insights into an issue or problem. I used this type of case study because it is the one that best suites it. Yin (2013) states that a case study focuses on a particular problem, like in my study I focused on ethical leadership in four schools in Marondera District in Zimbabwe. It is vital to use this type of case study because it helps the me to keep focused and be able to generate the correct type of data required for this kind of study, which is a qualitative interpretivist case study.

4.7 Multiple case-study approach

This study, as indicated above in this chapter, is qualitative and utilised a multiple-case study approach. According to Merriam (2009) case study is the delimitation of a case, a bounded system. She views a case as thing, a single entity, a unit around which there are boundaries.

According to her, a case can be a person, a program, a group, a specific policy and so on. In the case of my study, each school then case easily be identified as a case in its own right, and the four schools make four cases, hence the multiple-case study.

Yazan (2015) argues that, as long as the researcher is able to identify and specify the phenomenon of interest, and draw boundaries and fence in what they are going to inquire, they can name it a case. For this study, the phenomenon being studied is the exploration of ethical leadership practices amid turbulence with reference to four schools in Marondera District of Zimbabwe. The focus being on the School Heads, Heads of Department and Teachers. Each of the four cases (multiple) was further 'ring fenced' by specifying the participants selected from the four cases.

According to Yin (2012) case study designs comprise of five components; a study's questions, its propositions, its units of analysis, the logic linking the data to the propositions, and the criteria linking the data to the findings. When I designed this study, utmost care was taken to put these five issues into consideration. According to Merriam (1998) defining the characteristics of a single case or a case study research is actually delimitation of the case. Such delimitations were taken care of in chapters one, three and some sections of chapter four. Amongst these concerns were the delimitations, the related literature, theoretical framework and the research design and methodology. The theoretical frameworks guiding this study, Ubuntu, Virtue and Turbulence theories constitute delimitations per se. The objectives of the study and the critical questions gave character to the individual cases in this study and were part of the defining features of the multiple-case study. Data were drawn from the multiple cases to capture the case in its complexity and entirety (Yazan, 2015). When a study considers the boundaries around single case or the entire case, the researcher is constructing a road map and this makes research easier and more effective (Creswell, Hanson & Plano:2007).

Apart from being multiple case, the study also applied multiple data generation methods. Yin (2015) has the view that a case study rests upon multiple sources of evidence, where the data converges in triangulation. This study uses four different data generation methods, these are; semi structured interviews, focus group interviews, questionnaires and documents review. Each of these was applied to each single case.

This study used the multiple-case approach because it enabled me to describe complex phenomena on ethical leadership issues in the four case schools amidst turbulences. It too

allowed me to relate recent events, important issues and programmes related to ethical leadership in such a way that new and deeper understanding of these phenomena was arrived at (Litchman, 2011). Furthermore, the approach was appropriate to this study because it allowed for comparisons within cases to act as a source of external validity and for generalisability of the findings (Merriam,2009). I presented and discussed each school context as a way of assisting me in understanding ethical leadership conceptualisations, practices and perceptions of the participants.

Nieuwenheis (2010) gives the main strength of the case study research as the ability to apply multiple sites and data generation techniques. The researcher can also determine what evidence to gather and what research questions to ask. Again, the data generated is usually qualitative, although it can be quantitative too, Yazan (2015).

Some concerns raised with the case study research include the lack of representativeness of the wider population. As a result, the findings cannot be generalised to a wider population on ethical leadership in schools amid turbulent times. In my case, the results cannot be generalised beyond the four schools that constitute the study. For a case study though, its reliability is of more importance than its generalisability (Bell,2006). As indicated earlier in this section, the various data generation tools were also employed in this study to ensure the trustworthiness of the data generated, and these tools were, semi structured interviews, focus group interviews, questionnaires and documents review. Below is the diagrammatic representation of the data generation used and the participants per single case:

Table 1: Diagrammatic representation of data generation instruments per school per participants:

School Name	Chifamba High School [Urban]	Gondo Secondary School [Rural]	Makore Primary School [Urban]	Sungano Primary School [Rural]
School Heads (Semi structured interviews and	1 Mr Zangata	1 Mr Ngwarayi	1 Mr Musa	1 Mr Mhute

documents review)				
Heads of Department ((Semi structured interviews and documents review)	1 Mrs Budiriro	1 Mr Tichaona	1 Mrs Zamai	1 Mr Tsika
Class Teachers (Focus group interviews and questionnaires)	4	4	4	4
	Mr Mhuru	Mr Bindu	Mrs Jakobho	Mrs Gadzirai
	Mrs Katsiru	Mr Garai	Mr Dziva	Mr Ruzivo
	Mrs Moto	Mrs Takunda	Mrs Rusero	Mrs Dandaro
	Mrs Gumbeze	Mrs Mubako	Mr Davirai	Mr Ngoma

4.6 Research methodology

Christensen, Johnson and Turner (2011) and Bassey (2014) describe the research methodology as procedures and outlines used by researchers in the generation of evidence or information in a research study that will have credibility, transferability, dependability and confirmability. The methodology, according to Bryman (2014), refers to how to generate the research knowledge.

Cohen, Mannion and Morrison (2011) state that methodology refers to the techniques used for information generation. In all research, one can apply either the quantitative, qualitative or the mixed method approach, where the last method is a combination of both the qualitative and qualitative methods. In this study, I refer to it as data generation and not information gathering, in that it is a process of interaction between the participants and the researcher, and from this interaction generate data.

According to Denzin and Lincoln (2011), qualitative research is a multi-method focus, involving an interpretive, naturalistic approach to its subject matter. We study things in their natural setting, and an attempt is made to interpret phenomena regarding the meaning people to give to it (Barbie & Mouton, 2012). Schreiber and Asner-Self (2011) note that qualitative research describes the process in which institutions, societies, families and individuals

engage. In this case, the institutions are the four schools in this study and the people involved are the teachers in these schools forming the participants' group.

According to Yin (2009), qualitative research seeks an in-depth understanding of the reasons behind human behaviour and is concerned with answering the 'why' and 'how' of the research phenomena, as opposed to the 'where' and 'when' questions.

This study uses the qualitative methodology because it does not require a hypothesis, neither will it use rigorous statistical and mathematical approaches in analysing the generated data, instead there is going to be the use of descriptive statistics. Creswell (2009) reiterates that qualitative research is a means of exploring and understanding the meaning individuals or groups ascribe to a social or human problem. He argues that qualitative researchers attempt to collect rich descriptive data on a particular phenomenon and try to understand what is happening through emerging patterns and themes. The current study seeks to gain access to the multiple perspectives of the participants on ethical leadership in schools by using multiple sites to obtain data.

4.7 Selection of participants and background information to the case study schools

Selection is a procedure by which the researcher selects a subject or subjects based on predetermined criteria about the content to which the selected subjects could contribute to the research study (Basch 2007). Nieuwenhuis (2010) refers to selection as sampling and says it is the process of selecting a portion of the study population, which in qualitative research is generally based on non-probability and purposive selection, rather than probability or random sampling.

Litchman (2006) encourages researchers to select participants who meet the criteria that are predetermined. In most cases, researchers select participants by advertising, word of mouth or nomination. Litchman (ibid) continues to say that the critical consideration is that the participants have experience or expertise about the topic. Because the researcher is not trying to generalise in the traditional sense, it is not necessary to make sure that the group represents the population regarding gender, race, ethnicity or educational level.

As the primary purpose of this study was not to generalise the findings, the purposive selection is suitable. According to Mouton (2012), purposive selection rests on the assumption that the investigator wants to discover, understand and gain insight and therefore must select

participants from whom the most is learned. In purposeful selection, people and sites are an essential priority.

Purposive selection allows the researcher to choose a case because it contains features or processes relevant to the study (Litchman, 2010). With the purposive selection, the primary goal is not generalisation per se but understanding of phenomena sufficiently and provide information to design subsequent studies (Vaughn, Schumm & Sinagub, 2006). Basch (2007) suggests that purposive selection procedures are appropriate for focus group interviews to investigate different views held.

The selected population comprised the four selected schools, two primary and two secondaries, four school heads, four heads of departments and sixteen teachers. One primary school and one secondary were urban while the other two were not. The following paragraphs focus on the details of each of these schools and the selected participants in each. Pseudo names were used for both the schools and the participants after they preferred to remain anonymous.

Chifamba High School is a day school in the heart of Marondera, and it stretches from form one to form six. Form one in Zimbabwe is the entry level to high school from primary education, while form six paves the way for entry into university or other tertiary institutions.

This school has 1 400 learners and sixty-two teachers inclusive of the head and his two deputies. The school runs a double session, the morning and afternoon one, and each session has a deputy head. Of these teachers, forty-three are female while nineteen are male. The students come from within the Marondera urban community which comprises mainly of high-density suburbs.

The main economic activity in and around the Marondera community, this school included, is commercial and subsistence farming. It is the parents who are in Marondera urban that are, mainly, working as civil servants, the majority being teachers and government officers and the police force. There is evidence of infrastructure that is highly run down and needing renovation, though the classrooms are quite many, they need attention. Some classrooms have broken window panes, and some like the one we had our focus group interview in had no door. The staff is hundred per cent trained, with some having masters' degrees.

Gondo Secondary School is situated just outside Marondera town, about six kilometres from the town along the Harare-Mutare highway as one drives towards Harare. It lies within a farming community where the majority of the people resettled during the land reform

programme of the year 2000. The parents have small-scale farms, which is their main economic activity. Half the teachers stay in Marondera town, and they either drive or commute to work daily. The other half stays at the school at the teachers' residence. The school is a day secondary school, and it runs a single session, with twenty-three staff members, of these, six are student teachers from Mutare Teachers' College. The student population is four hundred. Gondo Secondary School is about one and a half kilometres from the Harare-Mutare highway which makes it highly accessible. All the nineteen permanent teachers have training, and some even have masters' degrees. Most of the parents are said to be struggling to pay the little levies and fees charged by the school. The buildings here are relatively new and newly painted.

Moreover, the majority of the pupils could be seen smartly dressed in full uniform. Almost all the teachers work from a classroom converted into a staff room; each one had their table and chair through the environment looks crowded. The proper administration block and staffroom were turned into a computer room and library out of shortage of facilities.

Makore Primary School is situated on the other end of Marondera town opposite to Lighthouse high school. It is in the midst of the high-density suburb of Dombotombo, the oldest and most populous place in Marondera. Surprisingly, the biggest primary school in Marondera, with a student population of one thousand four hundred and sixty teachers, of whom fifty-one are female, and only nine are male. This school is one of the poorest resourced in Marondera, and some, almost ten, classes could be seen learning under the trees for lack of classrooms. The learners are all black, and they use Shona as their mother tongue. The parents cannot afford the fees, though it is very little (US\$13 per term). Most children are seen out of uniform as one walks past. All the learners are black, and most come from low-income families.

Sungano Primary School is in a rural farming community just outside Marondera close to the Marondera- Mutare highway. Some of the parents are mainly peasant farmers, and some resettled farmers who own small-scale farms given to them during the land reform program of the year 2000. This school has three hundred and seventy children and nine teachers including the school head. The buildings are few but well-built and well maintained. There is water and electricity at the school. The school is not fenced. Parents struggle to pay levies and fees though they are minimal due to gross unemployment and persistently poor harvests and lack of farming inputs. The teachers have professional training, and the school is about nine kilometres from Marondera town. About five of the teachers commute to the school from Marondera daily. All the learners are black, and Shona is their home language.

Table 2. Diagrammatic representation of interview participants per school

School Name	Chifamba High School [Urban]	Gondo Secondary School [Rural]	Makore Primary School [Urban]	Sungano Primary School [Rural]
School Heads	1 Mr Zangata	1 Mr Ngwarayi	1 Mr Musa	1 Mr Mhute
Heads of Department	1 Mrs Budiriro	1 Mr Tichaona	1 Mrs Zamai	1 Mr Tsika
Class Teachers	4	4	4	4
	Mr Mhuru	Mr Bindu	Mrs Jakobho	Mrs Gadzirai
	Mrs Katsiru	Mr Garai	Mr Dziva	Mr Ruzivo
	Mrs Moto	Mrs Takunda	Mrs Rusero	Mrs Dandaro
	Mrs Gumbeze	Mrs Mubako	Mr Davirai	Mr Ngoma

4.8 Methods of data generation

Yin (2012) propounds that the excellent case study benefits from having multiple sources of evidence. Annum (2016) refers to these as fact-finding strategies or tools for data generation. Examples of the fact-finding strategies, according to Silverman (2013) and Coolican (2014), are questionnaires, document analysis, interviews, observations and focus group interviews or discussions amongst other methods. Interviews come in three groups, the structured, semi-structured and the unstructured (Coolican, 2014).

Using the multi-method approach allows for triangulation, which is defined by Cohen and Crabtree (2008) as the use of two or more methods of data generation in the study of some aspect of human behaviour. Cohen, Manion and Morrison (2011) also state that triangulation techniques in social sciences attempt to explain fully the complexity and richness of human behaviour by studying it from more than one standpoint, thereby giving confidence to the researcher that the data generated are credible and dependable. The methods of data generation used in this study are discussed the following sections.

4 .8.1 Focus group interviews

In this study, the focus group interview is for the classroom teachers who do not have any positions of special responsibility. The other main reason why school heads and head of

departments were left out is that there are only four heads and four head of departments involved in this study. According to Babbie and Mouton (2010), the number of participants in a focus group should be ranging from four to twelve. Another reason is that each school is a single case in its own right and there is only one school head in each of the four cases.

The purpose of the focus group interview in this study was to explore the opinions of the respondents on ethical leadership in schools in Marondera, Zimbabwe. Babbie and Mouton (2010, p. 292) assert that the purpose of the focus group interviews “is to provide in-depth information as the group setting allows the creation of more meaningful information as well as probing.” Focus groups consist of people ranging from six to twelve. Although this is an advantage to this method, a disadvantage may be that the social setting of such an interview gets falsified. Lichtman (2012) maintains that a focus group consists of people from six to twelve who come together for approximately an hour. The use of a focus group is to discuss a specific topic. When one puts the participating in a group discussion, the members of the group may stimulate each other to comment or react in ways that do not occur in individual interviews.

The other purpose of a focus group interview, according to Lichtman (2012), is for individuals to disclose their views while at the same time being influenced by their interaction with others. Such influence is genuine because this also saves much time by interviewing these teachers in a group instead of one by one, and also the data generated can be managed more efficiently.

According to Marshal and Rossman (2016), the trick of a focus group is to promote the participant's expression of their views through the creation of a supportive environment. One of the advantages of the focus group interview is that it is socially oriented because participants are in an atmosphere that is more natural than artificial experimental circumstances and more relaxed than the exposure of a one to one interview. The other advantage is that the format allows the facilitator the flexibility to explore unanticipated issues as they arise in the discussion and the results have high dependability.

Marshal and Rossman (2016) further posit that, with the focus group interviews, the goal is not to generalise to larger populations but to describe findings within particular situations. The goal is to conduct an interview discussion that can elicit a higher, more in-depth understanding of perceptions, believes, attributes and experiences from which those understandings come. Since participants selection is purposeful, the focus group interview offers the opportunity to generate

qualitative data in a small interactive group regarding the perceptions and opinions of purposively selected individuals regarding ethical leadership in their schools.

Focus group interviews assume that people are valuable sources of information about themselves and that much can be learned from direct, extended conversations with individuals whose thoughts and opinions are critical for understanding a topic (Litchman, 2012). Researches can gain insights through listening to participants use their words and expressions to communicate their experiences.

Focus groups interviews yield more accurate information about what participants think than do other data generation methods. I chose to use to use focus group interviews instead of observations, because the focus group method was more appropriate to my study. Schreiber and Asner-Self (2011) argue that focus groups can provide a great deal of useful data only if you pay attention to the comments and answers of the participants. In order to capture all the information, participants underwent audio recording followed by transcription.

According to Punch (2011), the role of the researcher in a focus group interview changes functioning more as a moderator or facilitator and less as an interviewer. The facilitator will be facilitating, moderating, monitoring and recording group interaction. The group interactions got directed by the generated questions and topics. Facilitated group interaction can assist in bringing to the surface aspects of a situation that might not otherwise be exposed. They are inexpensive, data-rich, flexible, stimulating, recall-aiding, accumulative and elaborative as well. The researcher became a facilitator throughout the interviews.

The interviewer has less control over a group interview than an individual one which can result in lost time, dead-end or irrelevant issues discussed. The data are difficult to analyse because the context is essential to understanding the participant's comments. The interview requires the use of proper room arrangements. The groups can vary a great deal and can be hard to assemble. Logistical problems arise from the need to manage a conversation while getting good quality data (Marshall & Rossman, 2016).

The questionnaires and document analysis methods help to check the transferability, credibility and dependability of the data generated through the focus group interviews. The primary assumption of the focus group interviews is that all the people on the panel will contribute meaningfully and that the answers of the others influence each of them into thinking deeper.

The focus group interviews lasted for approximately thirty minutes, and there was lively participation from all the sixteen teachers, in the four separate groups — each school had a focus group. The audio recordings were done with permission from the participants. Two recording devices were used with the second acting as a backup to ensure that there would be no room for a mishap that would warrant a rerun of the interview or a rescheduling.

4. 8.2 Semi-structured interviews

Semi-structured interviews, according to Wilson (2012) are a method of research used in social sciences. They are an open way of asking participants to give information guided by a few questions from the interviewer that can be used to generate debate on chosen issues. Kvale (2007) refers to them as an open-ended interview whereby questions get asked by the researcher. Wilson (2012) points out that, by being open-ended, and semi-structured, there is an opportunity to probe and add other pertinent sub-questions adding onto depth and more clarity on the issues discussed.

William (2009) states that these interviews are a flexible tool offering a wide range of applications. They too give more extensive material compared to other methods. Yin (2012) observes that interviews are more useful when qualitative data get generated, as they get used on both the general and the specific, and very sensitive topics. The topic of ethical leadership in schools is a very sensitive one, and semi-structured interviews are a suitable tool to use.

The semi-structured interviews helped in establishing the critical issues on the topic of ethical leadership in four schools in Marondera district in Zimbabwe. In the interviews with the school heads and the head of departments, The researcher was easily able to probe into certain obscure angles, as well as frame follow-up questions due to the flexibility of the semi-structured questions. Wilson (2012) posits that semi-structured interviews are very good for small-scale studies like the current one. There was enough room for free responses and for clarifying and exhausting issues. There was enough room for participants to explore issues to their satisfaction. Kvale (2007) also reiterates the fact that semi-structured interviews allow you to follow up immediately on some important or interesting point. There is also room for reliability checks where there are interview recordings, which is another advantage (Mthiyane, 2013).

Cohen, Manion and Morrison (2011) assert that one major disadvantage of the interviews is that they can be susceptible to bias and subjectivity on the part of the interviewer. To overcome this bias, an interview schedule was prepared to stick to the questions on the schedule without much deviation.

In all the four schools in the study, there were offices from which the participants operate. The offices gave us an ideal environment for carrying out the interviews. There were chairs and a desk that allowed for a decent and formal environment to be set up. Challenges rose with two school heads who were either not in their schools or too busy when scheduled for the booked interviews. In dealing with these busy school heads rescheduling was the only way.

The interviews lasted about thirty to forty minutes each, and they were audio recorded. Permission to audio-record was sought from the participants before recording them, and with the assurance given to them for confidentiality.

4.8.3 Questionnaires

A questionnaire is a set of printed or written questions with a choice of answers, or some blank spaces to fill in, designed for a survey or statistical study (Webster, 2014). Tuckman (2014) points out that questionnaires are cross-sectional and concerned with generalised statistics, easy to codify, administer and analyse.

Scott and Asher (2010) also talk of the homogeneity of the data produced through questionnaires, one of the reasons why I chose them for this study, and also the fact that they can help me to be fair, impartial and without bias to the population in the study. As a qualitative researcher, I have chosen questionnaires because they are cheap to administer, have a high return rate if carefully administered, go far and wide, respondents can attend to them at their own time and pace. Also, they are easy to score (Ross, 2015; Milne, 2010). With the questionnaire, it is also easy to reach large numbers, and one can use the electronic media and the post office too. One can send the questionnaire through the internet and reach people who are very far away in no time. Again, the electronic method is not very expensive.

However, there are some disadvantages with the questionnaire, such as possible low returns, new returns and at times half-filled questionnaires (Fricker & Schonlau, 2012). The other limitation of the questionnaire comes in that; specific issues cannot get explained because it

is standardised, open-ended questions generate much data that can lack homogeneity and would take more time to analyse (Milne, 2010). There is also the chance of wrong questionnaire interpretation. Constructional errors can also occur resulting in some inaccuracy in the collected data. Some people may fail to disclose sensitive information if they feel they can get victimised (Milne, 2010).

Questionnaires were ideal for this study if we are to look at all the factors raised to their advantages. In this study, one questionnaire got constructed to cover the school teachers only. I hand administered my questionnaires to the four heads of department and the sixteen teachers. There was a hundred per cent return rate, thanks to personal hand delivery and collection.

4.8.4 Documents review

Denzin (2011) postulates that document review is a systematic procedure for reviewing documents, both printed and electronic, to inform a research finding. Documents contain words and some images that have been recorded without the researcher's intervention and thus are without bias (Rapley, 2007). The document review method applied to on the four school heads and the four head of departments only.

Bowen (2009, p. 7) stipulates that "organisational and institutional documents have been a staple in qualitative research for years." He maintains that in recent years there has been a drastic increase in the use of document analysis as part of the instruments of research. According to Bowen (2009), the documents one could use for systematic evaluation are advertisements, agendas, registers, minutes, manuals, background papers, photographs, books and brochures.

In this study, the documents reviewed are teacher clock books, students' attendance registers, staff minutes, staff records of conduct, educational policy circulars, records of pupils' conduct and or suspensions and expulsions. The documents reviewed are for the last one year, 2016, and not beyond, the reason being that these constitute volumes of materials and more would be difficult to handle and, in some instances, unavailable.

Bowen (2009) advocates for the use of the document review method with other research methods as a means of ensuring triangulation. By using triangulation, data gets corroborated in its findings across the data sets, and this reduces potential bias. Litchman (2012) asserts

that the participants from whom data gets generated should have experiences and expertise in the subject. Data generation refers to the actual process of having contact with the respondents to the study to access their experiences, opinions, thoughts and views on the subject of ethical leadership. Moreover, the methods discussed above facilitate this process.

Documents review was done based on the documents such as; statutory instruments, policy circulars, procurement registers, clock in and out registers, corporal punishment log book and asset registers amongst others. The school heads and the head of departments were the primary targets on documents review. It was, however, apparent that some documents could not get accessed because of storage methods. Some documents were missing because they were misplaced in the schools. Relying on the other methods being used in this study to generate the data that would fill the gaps left by the missing documents solved the problem.

4.9 Data analysis procedures

Litchman (2006) and Baxter and Jack (2008) posit that the purpose of analysing data generated in a study is to reflect faithfully, in summary, and organised form, what a researcher has found in the study. Henning, Gravett and Renburg (2016) further state that qualitative data analysis is the most difficult and most crucial aspect of research. Also, they point out that data analysis allows the researcher to analyse the data in smaller more meaningful units that get grouped into categories and themes.

Litchman (2012) further propounds that qualitative research, no matter which tradition is selected, or type of data, uses the inductive approach. This approach helps to examine the whole in a natural setting to get the ideas from those being interviewed or observed. Therefore, data analysis in qualitative research is inductive and interactive.

In this study, after conducting the fieldwork, I had to transcribe my data. Hancock, Ockleford and Windridge (2009) state that in qualitative research data analysis involves summarising the frequencies of variables, differences between variables and statistical tests describe phenomena. Summing up frequencies was done through categorising of verbal or behavioural data.

Hancock, Ockleford and Windridge (2009) posit that there are two levels in data analysis in qualitative research, the descriptive and the interpretive levels. Bhattacharjee (2012) points out that one of the techniques for analysing text data from qualitative research is by using

the grounded theory. He further maintains that it is an inductive technique that was developed by Glaser and Strauss (1967). Bhattacharjee (2012) describes three coding techniques for analysing textual data, and these are open coding, for identifying concepts, and axial coding where categories and subcategories get put into causal relationships. Lastly, there is selective coding, which involves identifying a core variable and systematically and logically relate this to central themes or categories. Where there is new data that emerges, it is also coded until one gets too theoretical saturation. In this study, we use the approach developed by Glaser and Strauss, (1967) to do data analysis.

4.10 Trustworthiness of data

McMillan and Schumacher (2010) state that the notion of trustworthiness has to do with how the researcher persuades his audience, including the self that the findings of the research are worth paying attention to and worth considering. Trustworthiness is an indication of the researcher's potential to provide findings that are worth the attention. Creswell (2013) states that issues of trustworthiness involve credibility, transferability, dependability and confirmability. Bassey (2014) points out that trustworthiness rests on criteria and methodological procedures, and this illuminates the ethic of respect for truth in case study research.

To be considered trustworthy, a study needs to be credible, transferable, and dependable and confirmable (Litchman, 2012). Credibility means that the results should get evaluated from the participants' view.

Member checks have ascertained the authenticity of the respondents to this study, thereby helping deal with other dimensions of credibility. Credibility got established in this study through prolonged engagements, and on the same note, thorough analysis and descriptions of the themes and patterns emerging from the data generated.

On transferability, Merriam (2009) states that participants should be able to recognise their experiences in the interpretation or suggest some fine-tuning to capture their perspectives accurately. Transferability is similar to external validity in quantitative research. The researcher must provide enough information on the case study so that a reader can judge the similarity with another case. The sampling should be varied enough to enable and encourage a transfer of the findings to other related situations. This study has taken the above

considerations into account by having various samples taken. In the case of this study, the multi-case study approach used helped further ensure transferability. The results generated on ethical leadership in the four schools in Marondera, Zimbabwe, should in a way help schools in similar setups to explore ethical leadership guided by the findings of this study.

Scriber and Asner-Self (2011) purport that dependability occurs when a researcher has provided enough information so that the process of the research study is logical, traceable and documentable to the reader. Dependability provides readers with the ability to attempt to replicate if desired. Punch (2011) advocates that the concept of dependability has relevance for qualitative data in two ways. Firstly, the issue of how stable the data is over time should get answered; then there is the aspect of internal consistency. Secondly, to what extent is there inter-observer agreement where observational data is concerned?

Litchman (2012) concurs with Merriam (2009) in arguing that dependability refers to the extent to which research findings get replicated. If the study gets repeated, would it yield the same results under similar circumstances? If the current study gets repeated, may not yield similar results as the situation on the ground in Zimbabwe is not static. For this thesis, instead, the critical thing would be to ensure that the results of this study are consistent with the generated data. Merriam (2009) argues that the replication of a case study that does not yield the same results should not lead to the results getting discredited. Instead, people should worry about whether the results were consistent with the data collected.

4.11 Ethical issues

This study uses people as its participants and therefore has to adhere to ethical issues that relate to how to treat human beings well in qualitative scientific research. Giddens (2011) notes that all research concerned with human beings can pose ethical dilemmas, as it may put participants in danger. Mouton (2013) views research ethics as having to do with the wrongs and rights of carrying out a study that has to conform to morally acceptable norms and values in scientific research. The current study generates data from people and about people on ethical leadership in schools; therefore it makes one unconditionally responsible for the integrity of this research as far as research ethics are concerned. Concerning this, Martins (2013) posits that ethical considerations in qualitative research are empirical and theoretical and that they permeate the qualitative research process. For this study, ethical

issues were treated under four subheadings, viz; informed consent, anonymity, confidentiality and the right to withdraw. Each of these were briefly discussed below.

4.11.1 Informed consent

Marcus (2014) raises the following ethical considerations in qualitative research; harm, confidentiality, rapport and friendship, intrusiveness, anonymity as well as informed consent, as some of the major ethical issues to be considered when dealing with human participants. For this study, the participants' consent was sought by getting permission from the Ethics Committee at the University of Witwatersrand, and eventually from the Ministry of Primary and Secondary Education Head Office in Harare. Permission was later sought from the Provincial Office and the Individual School Heads. After this, the individual participants were approached and filled and signed consent letters. They participated in the study voluntarily, after I received their consent. Issues of informed consent where minors are concerned were of no effect in this study because there were no minors as participants in this study.

4.11.2 Anonymity

Pseudonyms were used in the study (for the research participants and the schools, after

checking the preference of the participants) in order to ensure the participants remained anonymous to the readers. Such anonymity ensured that the participants remained unknown to the readers, thereby protecting their identities. Martins (2013) states that anonymity ensures that the participants remain unknown thereby maximising their protection, respect and dignity.

4.11.3 Confidentiality

(Creswell, 2013) points out that confidentiality was also ensured by not sharing the data generated from the study with people that have nothing to do with it. In this study, the respondents' privacy became observed by ensuring that the research work was done during the working hours only, with permission from the school heads. Their privacy was further ensured when interviews were conducted in secure and secluded rooms. Furthermore, the

generated data were used solely for the purposes of this study and nothing else. The generated data were kept under lock and key in my supervisor's office and shall be destroyed within three to five years of the completion of this thesis, this too helped to ensure confidentiality.

4.11.4 The right to withdraw

The participants have the right to withdraw from the study for any reason of their choice at any stage in the study, according to ethics. The participants were informed that they were free to pull out of the study whenever they felt they were uncomfortable or wanted to do so. Hopkins (2008) says that participants were free to withdraw from a study for various reasons, such as risks, discomfort, lack of trust, fear and many other concerns.

As for the aspects of respect, honesty and freedom from harm, the respondents were given an assurance that research protocols were followed closely and that they were free to pull out of the study the moment they felt any of their rights had been breached.

Permission and consent letters sought from the school heads and the individual participants to the study were attached to the appendices (Appendices A, B and C).

4.12 Limitations to the study

Kombo and Tromp (2009) state that the limitations of the study include the challenges met by the researcher and how they were minimised or overcome. The limitations to this study were mainly time and financial resources. A relatively large amount of money was required for fieldwork in Zimbabwe. Also, travelling to the chosen schools to generate data required much money regarding fuel, lunches and other incidental expenses such as airtime credit and WIFI. The conversion rate of the Rand to the United States dollar, which is the legal tender in Zimbabwe also compounded the situation. An appeal was made to friends and family to assist in this regard. Also, the reduced data generation period to one month helped much.

Some respondents were not free to give genuine responses due to the politically volatile climate in Zimbabwe currently. People hardly trust one another due to the enshrinement of the Central Intelligence Operatives into every sector of the community, gaining the trust of

the participants by going through colleagues who are still teaching in the schools in Marondera helped.

Time was the other constraint; this study got carried out over three years, meaning the participants had to be minimised to twenty-four to be able to generate and analyse the data in this short time. Reduced participants mean the results of this study cannot be generalised to a broader population in Marondera or Zimbabwe, except the four schools in the study. However, the results can inform future studies on the areas that need to be researched on in Marondera schools, in relation to ethical leadership.

4.13 Chapter summary

In this chapter, I delved into the methodological approach to this study from a broad perspective and about the conceptual issues. Also discussed was the research paradigm used to analyse data. Furthermore, this chapter discussed issues of trustworthiness, ethical issues and limitations to the study. In the following chapter, the focus is on presenting and analysing the findings from the generated data.

CHAPTER FIVE

CONCEPTUALISATIONS, EXPERIENCES AND PRACTICES OF ETHICAL LEADERSHIP AMONG RESEARCH PARTICIPANTS

5.1 Introduction

The previous chapter explored the research design and methodology of the study. This chapter is focused on the presentation of data and the descriptive analysis therein. Due to the enormous amounts of data generated from the field, I decided to present the data in three chapters (Chapters five, six and seven).

Chapter Five analyses the data generated from the school heads, heads of department and teachers on ethical leadership policy matters and what they were doing in their schools to promote these ethical values. Chapter Six discusses the data on socio-political and economic factors that triggered unethical leadership practices in the schools. In conclusion, Chapter Seven deals with the dilemmas the participants faced which were triggered by the turbulent socio-political and economic situation Zimbabwe. The data were collected from the field through semi-structured interviews, focus group interviews, documents review and questionnaires.

The data were critiqued with the aid of the research questions, related literature and the theoretical framework presented in the initial three chapters. This study also makes use of the exact quotations collected from the participants to ensure that some of their direct voices and sentiments do not get lost in the discussion. Content analysis was used to analyse the findings as discussed in the methodology chapter.

Before proceeding further, it is imperative to restate the critical research questions which underpin this study, to remind the readers of the main questions:

- 1) What are the conceptualisations, practices and experiences of school heads, head of departments and teachers regarding ethical leadership in the four selected schools in Marondera district, Zimbabwe?
- 2) What are the ethical leadership issues affecting school heads, heads of departments and teachers in four schools in Marondera district in Zimbabwe?

3) Do the participants experience the current socio-political and economic turbulence in Zimbabwe having an effect on ethical leadership in the four schools under our study in Marondera district?

4) What do the participants say should be done to deal with the perceived ethical leadership challenges (if any) in the four schools in Marondera district in Zimbabwe?

5.2 Discussion of the findings

The following findings are from the school heads, head of departments and the teachers who were participants to this study. With the school heads, individual interviews and document reviews were conducted, after making appointments with each of the four heads. As for the heads of department, individual interviews and questionnaires were conducted. Lastly, with the teachers, focus group interviews were conducted per school, and a questionnaire was also distributed to each teacher. The four schools in the study were, Chifamba and Gondo Secondary Schools as well as Makore and Sungano Primary Schools.

5.2.1 Conceptualisations of ethical leadership

The first question that was asked to all the participants was: **What is your understanding of ethics and ethical leadership in schools?** All the participants, in their various categories indicated their conceptualisations of what ethical leadership is. All the three groups identified important ethical leadership practices such as honesty, fairness, equality, dignity, diversity, respect for individuals and the observance of human rights, some of these were further discussed below using the participants' exact words.

The school head of Chifamba High School, Mr Zangata, stated that he espouses the ethical values of honesty, dignity, fairness and equality. The school head of Sungano Primary School, Mr Mhute, conceptualised ethical leadership as the expectations of the Ministry of Primary and Secondary Education pertaining the teaching profession. How teachers were expected to execute their duties and their code of conduct. Another school Head from Gondo Primary School, Mr Ngwarai, talked of professional conduct, integrity, and honesty. Lastly, the Head of Makore Primary mentioned the aspect of professional expectations. In this regard, one of the school heads said:

The way we do our business by professional expectations, such as diligence, honesty and integrity; where we avoid biases or disadvantaging our clients.

(The Head of Gondo Secondary School, Mr Ngwarai)

All the four school heads mentioned clearly what ethical leadership is and its importance in their schools. It enabled them to manage their teachers and students efficiently in order to meet their organisational goals more effectively and in a professional manner. Below is what the head of Makore Primary School, Mr Musa, said on ethical leadership,

When we look at ethical issues, basically my understanding is that we are looking at eh... what is expected of a person in a given profession or given environment or given society. So, in this case, if we are looking at education, we are referring to educational ethics.

(Head of Makore Primary School, Mr Musa)

From the heads of department, some of the words that emerged, to explain what ethical leadership in the schools is were morally acceptable behaviour, respect, values and beliefs, trustworthiness, role modelling, transparency and submission to authority.

A head of department from Chifamba High School said:

Mainly professional behaviour of a person at work, as well as somebody being aware of the “do’s” and “don’ts” of a profession.

(Head of Department, Chifamba High School, Mr Budiriro)

Another head of department, Mrs Budiriro indicated morally acceptable behaviour and dress:

What comes to my mind is morally acceptable behaviour in the community;

Yaaa... I think of behaviours that are morally acceptable.

(Mrs Budiriro, Head of Department, Chifamba High School)

The teachers’ focus group interviews yielded words such as dignity in values, humanity, community expectations, supervisor expectations, human and individual rights, and role modelling to the learners and the community. One teacher from Sungano Primary Schools said:

Eh...ok what comes to my mind is the leadership that is led by dignity in values and humility.

(Mrs Gadzirai, Teacher, Sungano Primary School)

These were the words of one more teacher from, Mrs Takunda, from Gondo Secondary:

How teachers are expected to execute their duties.

(Mrs Takunda, Teacher from Gondo Secondary)

The questionnaires for the teachers from Chifamba High School yielded responses such as respect, justice, transparency, *ubuntu*, empathy, democracy and fairness. The teachers from Gondo Secondary School talked about professionalism, integrity, participatory leadership as well as role modelling, while those from Makore Primary School indicated aspects like; honesty, integrity, mentoring, trustworthiness and fairness.

It is clear that all the three categories of participants in this study fully conceptualised what ethical leadership is. Studies conducted in Zimbabwe indicate that it is important for school heads and teachers to be aware of ethical leadership issues and begin to value and practice such in their schools (UNESCO, 2009 & Forester, 2012; Magwa, 2014). These studies have argued that it is not the awareness issue that matters most in the schools, but the implementation. I submit though that a milestone is covered when the school heads and teachers indicated their awareness of ethical leadership issues in the researched schools, as has been established above. There was a clear indication that the literature reviewed was in agreement with the findings to this study when it comes to the issue of school personnel being aware of ethical leadership values and expectations. The main challenge was the turbulence in the country.

Gini and Green (2013) assert that leadership is an ethical enterprise, a duty and a service to the nation. To that end, the Virtue ethical leadership theory reinforces what the data generated under the conceptualisations of the participants said. Gini and Green (2013) raise the same ethical leadership practices as did the participants above; some of these are integrity, duty, social responsibility, honesty, courage and moral vision.

The findings of this study show that the participants conceptualised ethical leadership values and what was expected of them in exercising sound ethical leadership in the schools. Their conceptualisations agreed with the findings of related studies that were conducted in Zimbabwe. I conclude that the data that were generated from School heads, head of departments and teachers who had this knowledge on ethical leadership would be reliable.

5.2.2 Participants perceptions on the ethical leadership policy position

Another question that was asked to the research participants was:

Is there any legislation that guides as well as helps enlighten and empower you on ethical leadership behaviour? Such legislation was necessary for promoting, enforcing and practising ethical leadership in the schools in Marondera District of Zimbabwe.

The data that emerged showed that the School heads, heads of department and the teachers were all in agreement that there were enough ethical leadership policy documents in the schools. The commonly mentioned document was the Statutory instrument 1 of 2000, alongside Circular P38 that spelled out Teacher Acts of Misconduct.

The participants confirmed that adequate legislation existed on ethical leadership in schools in the Marondera District. The Head of Makore Primary School, Mr Musa, stressed that there were some policy documents that they used when dealing with ethical issues in schools. He went on to cite Statutory Instrument 1 of 2000, which refers to ethical issues in the schools. He also mentioned Policy Circulars from the Provincial Education Directors (PED) and also The Zimbabwe Education Act of 1987, as amended in 2011. The school heads interviewed indicated that there was sufficient legislation on ethical leadership in the schools. The head of Makore Primary School said:

Yes, when you look at Statutory Instrument 1 of 2000, we have a section which deals with ethical issues; issues of misconduct and everything is put in paragraphs, in fact, every misconduct is found there. And when you move towards the end of Statutory Instrument 1 of 2000, it will give you the penalties you are charged, some penalties range from fines to the worst being dismissal. Yaaa anything that you would want is referred to in the instruments.

(Mr Musa, Makore Primary School Head)

Another School Head added his voice in agreement when he said:

Yes, I have policy documents some circulars from the ministry of Education.
We also have instruments like the PSC Regulations of 2001.

(Mr Ngwarai, Gondo Secondary School Head)

Relatedly, the heads of department agreed that there was adequate legislation on ethical leadership in the schools. All four of them cited Statutory Instrument 1 of 2000, which came out as the principal policy document on ethical leadership in these schools. Statutory Instrument 1 of 2000 also came up in the teachers focus group interviews and the questionnaires. Over and above the cited instruments, the participants also other policy

documents on ethical leadership such as circulars from the Provincial Education Directors PED) and the individual Subject Education Officers to guide teachers on specifics per department; this is what Mr Mhute, the school head of Sungano Primary School has to say:

We have got a number of documents that we refer to in a way to entertain our educational ethics. We have got Statutory instrument 1 of 2000, which is our bible. Then of cause we have other eeee documents that also accompany that, eee some of these come as policy circulars from the Provincial Education Directors, these complement the Statutory instrument 1 of 2000.

(Mr Mhute, School Head, Sungano Primary School)

In addition, Mr Musa, the Head for Makore Primary School, confirmed the availability policy documents on ethical leadership in his school when he said:

Eh... sure Mr Chingwanangwana, we have got a number of documents that we refer to in a way of dealing with ethical leadership.
(Musa, School Head, Makore Primary School.)

From the data generated from the Heads of Department, Sungano Primary School, Mr Tsika pronounced that:

Yaaaa, in fact our main guideline is based on Statutory Instrument 1 of 2000. It spells out expectations of the Ministry, a teacher must know that when he does one... two... three... four he is out of line.
Mr Tsika, Sungano Primary School)

To add the direct voices of some of the teachers, and this was said by Mrs Takunda of Gondo Primary School said:

Yes, policy circulars on insubordination, dress code, acts of misconduct, official secrecy... all those.
(Mrs Takunda of Gondo Primary School said)

Some of the responses that came from the other teachers in focus group interviews, which will not be quoted directly are from Mrs Bindu of Gondo Secondary School, Mr Mhuru of Chifamba High School and Mrs Dandaro of Sungano Primary School. They mentioned the same policy documents, Statutory Instrument 1 of 2000 and Circular P38. These two policy documents came through vividly in all the three categories participants. I concluded that these two policy

documents were the major source of ethical policy guidance in these schools. These policy documents were commonly mentioned in the questionnaires for both heads of departments and teachers. One School Head, Mr Musa of Makore Primary even referred to the Statutory Instrument 1 of 2000 as their “Bible” to stress the importance they attach to it.

I was also given access to handle the policy documents themselves that the school heads and heads of department gave reference to. Some of the documents reviewed looked very old, probably due to constant use or staying in the files for quite a long time, and most needed replacement. Amongst these documents was the Statutory Instrument 1 of 2000, Regional Director’s Circular P38, Zimbabwe Education Act as Amended in 1987 and the SDC and SDA Acts that govern school boards on various operational and policy matters. As was already stated in Chapter One above, The Zimbabwe Public Service Commission, Chapter 16.4/Act 21 of 1995 and 16 of 2001(PSC) deals with all the legal and ethical issues, functions and provisions for members of the public service, the teachers included. Furthermore, The Zimbabwe Education Act (1987, as amended on 1st October 2006) gives the legal provisions for the creation of statutory instruments to run the finances in both government and private schools. After that, instruments such as The Statutory Instrument 87 of 1992, School Development Committee (SDC) and The Statutory Instrument 70 of 1993 and the School Development Association Act (SDA) govern the use of funds in non-government and government schools respectively. Policy circulars such as the P 38 on teacher misconduct now gives the more exceptional details on ethical misconducts in the schools. It came out clearly in this study that schools have all the above policy documents, how they get used is not part of the objectives of this thesis. Hence, in terms of policies there are many documents in place, corroborating what the participants said.

At this juncture, let me state that if legislation on ethical leadership is as available and as clear as indicated by all the participants, lack of implementation that came about would be a result of other variables other than policy availability. I would not take for granted though that the participants were fully enlightened on all the issues regarding recent developments on ethical leadership from a global perspective. This was not followed up on since it was not covered in my critical questions, but I believe interesting data would be generated on this aspect. One of these variables might be the socio-political and economic turbulence prevailing in the country.

It emerged from the study findings that the personnel on the ground in the schools' desired to contribute more in policy making in the various areas of school policy, ethical leadership included. They argued that the top-down approach leaves a lot to be desired because some of the policies end up being unrealistic and difficult to implement from the end user's position, the teachers. This section presents and discusses data related to the involvement of teachers in policymaking.

Mr Musa, the school head for Makore Primary School said he would like to see a situation where the policymakers consulted more with the teachers and the school heads, who are the practitioners, so that they help shape policies that work effectively. I would want to believe there are structures and systems through which consultations are made from the grassroots, some of these are The Teachers' Associations, Professional Boards for Schools Heads and Heads of Department and other such forums. It could be possible that these channels are not being utilised effectively. These were his words:

I do not seem to see the relationship between those that cook and those that consume. I would recommend an effective way of consulting, especially with those people that are on the ground. Yaaaa, and then after this, consulting programmes at colleges are also put in place. I want to believe the greater wealth is with those people who are practising, and they should not be ignored.

(Mr Musa, School Head, Makore Primary)

The teachers in their various focus group interviews also voiced the need for consultation in policymaking. Mr Davirai, a teacher at Makore Primary School, indicated that teacher involvement in policymaking ensured success at implementation level because they were the ones on the ground. He pointed out that it also enhanced team building, 'all stakeholders should be given a chance,' to quote his exact words.

Mrs Gumbeze, one of the teacher participants, recommended that:

Also, in some of these places, they need to involve teachers who are in the classroom more than those guys who are in the offices. Like, those in the offices, they think it is possible to teach 60 to 65 which is not practical when you are in the situation.

(Mrs Gumbeze, teacher, Chifamba High School)

The issue of non-involvement of the educators in policy formulation came out strongly amongst

all the three categories. This could indicate that the top-bottom approach was being used. This could also mean that the teachers were not aware of the channels used in communicating issues to the policy makers. The data conclusively indicated though that there was a blockage somewhere in the system.

Literature on teacher involvement advocates that involving those on the shop floor in policy formulation always brings maximum corporation and results, but this is usually done through Teachers' Unions, Teachers 'Councils or Professional Bodies (EUNEC, 2010; Naima, 2012). Naima (2012), however, laments that in the majority of cases, teachers have no voices in the formulation of policy. There is agreement between what the participants said, the reviewed literature and the theoretical framework. Literature reviewed on *Ubuntu* leadership and Virtue ethics indicated that where people are treated with honour and respect, and where they are involved in programmes, communally, there is programme ownership and such tend to succeed more easily (Khoza, 2012; Gini & Green, 2013).

The study revealed that there is adequate policy on ethical leadership in the schools an issue would require attention was the complaint of non-involvement of the participants in policy formulation. This issue is left for future work. . In relation to this study, adequate policy was confirmed to be in place to guide and empower the educators on ethical leadership practices in the schools.

5.2.3 Ethical leadership practices promoted in the schools

In this section of the study I interrogated the issues on ethical leadership practices the participants were promoting in the schools. The question asked the school heads was; **What ethical leadership practices do you promote yourself as a school head?** The Heads of Department and the Teachers were asked this question: **What ethical leadership practices have you seen your head promoting and what are you doing yourself as a head of the department?** And lastly the teachers were also asked their own question: **What ethical teaching practices (if any) do you try to promote as you go about your work in your school? Please elaborate.**

Across the three categories of participants, there was agreement that practicing ethical leadership was not easy in the schools due to the current socio-political and economic turbulence. The majority indicated that the school heads and the teachers were trying their best to practice ethics amidst all the challenges they were going through. Interestingly, all the school

heads had something positive about what they were doing to promote ethical leadership in the schools.

The practices that went on in the schools which emerged from the three categories of participants were; enforcing a professional dress code, role modelling, embezzlement of school funds, absence from duty, integrity, honesty, punctuality for duty, discouraging improper association with learners and staff development programmes on the aspects relating to proper conduct expected by the Public Service Commission and the Ministry of Primary and Secondary Education. These and more will be discussed in detail below.

The four school heads agreed that the teachers were told not to drink on the job or before coming to work. The ethos of respect for one another and the learners, as well as absence from duty were raised by all the four school heads. Three of the four talked about improper association and corporal punishment being prohibited. The Head of Sungano Primary School, Mr Mhute, further stated that at their school they were observing ethical leadership practices such as honesty, integrity, respect for others, punctuality, fairness, human dignity, individual rights and the professional code of dressing.

Mr Zangata, the school head for Chifamba High School indicated that he was promoting advocacy for fairness, respect and being principled. At Makore Primary, the school head Mr Musa pointed out that he is setting up committees to deal with ethical leadership issues in their various departments and across the departments. He stated that they do many staff development programmes to help enlighten and inform the teachers on ethical issues on the teaching profession.

At Gondo Primary School, the Head, Mr Ngwarai mentioned the use of diligence, hard work, honesty and inculcating a sense of minimum supervision in the teachers. Amongst the students, he was building a sense of fruitfulness and good conduct both at school and in the community, his exact words were:

As far as the teachers are concerned, we have tried to promote diligence, hard work and honesty, where people can work without supervision. And also, students are asked to conduct themselves in a way that does not bring the school to disrepute. Or behaviour that may be a cause of concern in the community.

(Mr Ngwarai, the School Head, Gondo Secondary School)

Similarly, Mr Mhute, the Head of Sungano Primary School said:

The most important is punctuality, where we try to lead by example. We also have things like dress code, as we do our gatherings, Mondays, Wednesdays and Fridays, we try and remind them of what the Ministry expects of each and every teacher.

(Mr Mhute, Head, Sungano Primary School)

Mr Zangata, the School head for Chifamba high School stated that:

Being an advocate for fairness, respect and being principled.

(Mr Zangata, School Head, Chifamba High School)

The Heads of Department had a slightly different question from that of the School Heads and the teachers: **What ethical leadership practices have you seen your head promoting and what are you doing yourself as a head of the department?**

Mr Tichaona, a Head of the Department at Hawk Secondary School, indicated that she saw teamwork, transparency, trustworthiness, selflessness and motivation promoted at her school. She too mentioned the virtue of self-restraint. On her part, she was engaged in guidance and counselling on the students, staff development on the departmental members and she did other support programmes for the staff. She stated that she held a minimum of two staff development meetings per term related to ethical issues. In similar developments, Mr Tsika, a Head of Department at Sungano Primary School revealed that he was involved in giving orientation to the teachers in his department on ethical conduct. He too stressed that he did staff development programmes on policy issues and reading circulars and policy documents to the members of his department. His words were:

We have meetings with these guys coming from colleges, during the orientation week, we go through a number of policy issues that we need to make them aware of. We advise them on the type of behaviour that we expect. We give them all that, we make them take notes, we read some statutory instruments to them, so that they get into the picture of what the profession expects of them.

(Mr Tsika, Head of Department at Sungano Primary School)

Mr Mhute, the School Head at Sungano Primary School promoted ethical conduct practices such as punctuality, child-centred teaching and learning, lesson planning, accountability, transparency and family involvement. The other things he mentioned were auditing finances, community involvement, observing protocol, role modelling and assisting parents.

And lastly the teachers were asked the question: **What ethical teaching practices (if any) do you try to promote as you go about your work in your school? Please elaborate.** From all the four schools, the focus group interviews these yielded: observing punctuality, child centredness, lesson planning, accountability, transparency, role modelling, *Ubuntu* values, discipline, respect for others, professional dress and portraying a good image in the community. Some of the direct voices of these teachers were added below.

Still on teachers, Mrs Moto, a teacher from Chifamba High School added her voice and said she taught her children Christian values and ensured that she acted as a role model to them. She argued that Biblical values and ethos should be instilled in the learners.', and she even said she warned them against drug and child abuse. She indicated that she even took her learners to children's homes to help them learn the values of *ubuntu*, in her own words she said:

As a Christian myself, well aaaaa, me being a Christian, I mainly focus on the Christian point of view. I try by all means to make sure the learners see and emulate what is Biblically right, say for example the ten commandments. They are not supposed to steal; they are not supposed to do anything that is bad. They are not supposed to find themselves in things like drugs, prostitution, and stuff. So, I try by all means to teach them.

(Mrs Moto, Teacher, Chifamba Secondary School)

Mrs Garai, a teacher at Gondo Secondary School said that:

I was about to say, role modelling, respect for elderly and professional dressing.

(Mrs Garai, Teacher, Gondo Secondary School)

Another teacher, Mr Ngoma, from Sungano Primary School also said:

As teachers we are role models and we should lead by example in terms of code of dress we put on, eh...respect for others and even respect for those kids, and give some value, African values.

(Mr Ngoma, Teacher, Sungano Primary School)

It came through from the study findings that the teachers were doing something to inculcate ethical leadership values into the learners. The evidence cited above from the teachers has shown that there was much activity in the schools regarding ethical leadership practices on the ground.

From the questionnaire's responses, the heads of departments, together with the teachers indicated that they practiced ethical values such as empathy, justice, fairness, honesty, integrity, participatory democracy, *ubuntu*, mentoring, fairness and respect for others, particularly the

elderly. These ethical practices ran across both groups, the heads of department as well as the teachers. Even though the school heads were not given a questionnaire, their responses to the semi structured interviews yielded the same values, meaning there is consistency in what the three groups said was happening in their schools.

Sadly, though, there were a lot of ethical malpractices that came to the surface during this study. On the ground, the ethical leadership activities taking place did not seem to reflect the same amount of commitment and positive results from the teachers. The pointers for this mismatch were in the direction of the socio-political and economic turbulences hitting the nation, and survival seemed to be taking priority over ethics. Some studies reviewed on Zimbabwe painted this scenario, where teachers compromised their ethical positions and practices for them to balance upon their needs (Khandelwal & Biswal, 2012; Chimhenga & Mpofu, 2016; World Bank, 2017).

The theoretical framework used in this study, *Ubuntu and Virtue* ethical leadership theories were both reflected in the findings above. Some heads of department as well as the teachers indicated they were inculcating “African values” and others directly referred to *Ubuntu*. The virtues that Gini and Green (2013) associated with virtue ethical leadership were talked of by the participants, such virtues as moral vision, compassion and care for the learners, fairness, selflessness and honesty. There was a strong correlation between the theoretical framework and the data generated in this study. For this study, it means that, going by what the participants said, they are in the right direction regarding ethical leadership practices in the schools.

In sum, the findings from the school heads and the heads of department and teachers indicated clearly that there was much activity going on in the schools relating to ethical leadership. Such activities as workshops, externally and internally, staff development sessions within the schools, individual engagements and assembly time briefings. This could indicate that all things being equal, the practices of ethical leadership in the researched schools would have advanced to another level, but the socio-political and economic turbulence has militated against these developments. Regaining lost ground will always be a challenge and will cost more in terms of resources. For the education system in Marondera to get back where it was before the turbulence, there will be tremendous work needed. First, to rebuild the staff that has left en masse, then the resources and lastly the ethical environment that was eroded.

5.2.4 Unethical practices experienced in the schools

This section looked at the unethical leadership practices that were experienced in the schools in this study. The question asked was: **Without giving names, would you share with me experiences that you have seen or heard that you regard as unethical in the school where you are stationed?**

In the interviews conducted amongst the four school heads, four heads of department and sixteen teachers, the data generated pointed to the fact that there are quite a number of unethical practices going on in schools. The School Head for Chifamba High School, Mr Zangata, indicated rampant teacher and student absenteeism, teachers' affairs with learners, compromising daily standards, breach of conduct and running of private businesses during school hours. Mr Musa, the School Head for Makore Primary School, stated that there were no unethical practices at his school, which happens to be the biggest both in terms of staffing and students (sixty teachers and two thousand and twenty-five learners). The remaining two School Heads, Mr Ngwarai of Gondo Secondary, and Mr Mhute Sungano Primary School raised similar issues, improper association, abuse of school funds, abuse of equipment and assets, absenteeism and lateness for work.

The Heads of Department interviewed also mentioned quite a number of unethical practices from their respective schools: Mrs Budiriro, a Head of Department from Chifamba High School gave Child abuse, drug abuse, drunkenness, violating the professional dress code and improper association. Gondo Secondary School Head of Department, Mr Tichaona, said that at his school they witnessed corporal punishment, stubborn and disrespectful learners, hostile colleagues, absenteeism, late coming for work and a general laxity towards work. Lastly, Mr Tsika from Sungano primary School mentioned improper association, drunkenness, private businesses during work hours, private tutoring, abuse of school facilities, a general breach of professional ethics daily.

Related to this, the focus group interviews for teachers revealed that there was lateness for work due to the cash crisis, corruption, running private classes, extra businesses during school hours, absenteeism, lateness and absconding from duty, improper association and abuse of funds. Also, from the questionnaire for Heads of Department, it emerged that the most commonly raised unethical practices were: misuse of funds, corruption, politicization of teachers and learners leading to political violence on teachers, absenteeism from work, late coming and abscondment, engaging in private business and lack of commitment.

The documents analysis method showed that the clock in and out registers on monitoring teacher attendance were not being used at Gondo and Sungano Schools. These registers were being used at Chifamba and Makore Schools. The other documents that were not being used were the corporal punishment registers, yet indications were made that corporal punishment was still being applied in these schools.

I now want to pick some direct quotations from some of the participants to consolidate the issues raised above with the exact words said on certain unethical practices. The Head of Chifamba High School, Mr Zangata in responding to whether there were any unethical practices in the school said:

There are plenty in this economic environment. Absenteeism, both teachers and pupils. Teachers because of economic hardships, the teachers are trying to put food on the table, trying to make extra cash, so at times he does not come to work, busy somewhere trying to make extra cash for a living. We have situations where teachers have affairs with pupils also, all because of the economic hardships driving these pupils to this, which drives some teachers to take advantage of these school kids. There is betrayal of trust, there is a breach of the code of conduct yaaa.

(The Head, Chifamba High School, Mr Zangata).

This school head of Chifamba Secondary School, Mr Zangata, said that all this was as a result of the economic turbulence in the country.

The Head of Sungano Primary School, Mr Mhute also further said that due to the current political and economic turbulence in Zimbabwe, people were not earning enough. As a result, teachers were absconding from work to supplement what he termed ‘meagre salaries.’ He also pointed out that for the teachers’ ethics were compromised greatly due to the economic environment prevailing in Marondera.

According to Mr Ngwarai it was now common practice for teachers to run private businesses during work hours. The erosion of salaries and their non-payment was said to have caused brain drain, Mr Ngwarai said it had severely hit all sectors of the economy, these were his exact sentiments:

Remember most of our teachers are now inexperienced and young because of brain drain. The majority of those seasoned, trained teachers have left for greener pastures, so of late we have just these graduates, young graduates, they need

money, they need joy, they need their social life. So, we invite the Ministry of Education to come and try to conscientise these 'kids.'

(Mr Ngwarai, School Head, Gondo Secondary School).

This school head did not try to hide his frustration at the prevailing situation; he referred to the young graduate teachers as 'kids.' Relatedly, the Head of Gondo Secondary, Mr Ngwarai also concurred with that of Chifamba High School, Mr Zangata, when it came to the increasing teacher absenteeism from duty. The school heads stressed that the current socio-economic turbulences in Zimbabwe had triggered a severe cash shortage, where people went to the bank, and there was no money, they could not access their money. They pointed out that where the money was accessible, it was small amounts such as twenty American dollars (US\$20) per person in a day, where one was trying to access a salary of three hundred American dollars. As a result, teachers were said to abscond from duty to join queues at the banks, triggering unethical conduct issues. The Head of Chifamba High School, Mr Zangata admitted that professional ethics were breached daily and the school heads faced a dilemma:

You are now caught in between, you need to carry on, or adhere to your ethics, but you see the teacher is caught in the economic slumber. Because you are also in the same predicament with these teachers, but you are supposed to lead by example, but what example are you going to show, it's a bit tricky and a bit difficult.

(Mr Zangata, Chifamba High School Head)

The other issue raised regarding unethical conduct in the schools came from the school head of Gondo Primary School, Mr Ngwarai when he pointed out there were cases of improper association with the students. He too mentioned the aspect of some school heads that were abusing school funds, organisational assets such as cars and office computers and printers their personal gains. Again, he stated that some teachers failed to report for duty because they pursued some private projects or businesses:

Some have their problems, like failing to pay fees for their children. This leads them to absent themselves from work. Some fail to come on time because they spend a lot of time waiting for transport, about half the staff commutes from Marondera town. Lack of cash liquidity also affects them because when they have no money, they cannot pay for transport to come to work.

(Mr Ngwarai, Head, Gondo Secondary School)

In the same vein, the Head of Makore Primary School, Mr Musa indicated that sometimes teachers failed to come to work because they faced competing demands at home. The teachers

were said to fail to get money for transport because of the cash crisis at the banks. Mr Musa said a parent preferred to prioritise the children's transport so that they did not miss school, thus they would be absent from duty. He, however, pointed out that there was always a way to 'manage the situation.' He concluded by saying that the current socio-political and economic situation did not spare teachers at all:

They are not spared Mr Chingwanangwana, they are not spared because they are also part of the national community, so what affects others will also affect the teachers as well.

(Mr Musa, Head, Makore Secondary School)

Moreover, the cash shortage in the banks also triggered a lot of other issues that also had a bearing on ethical leadership in the schools. The Head of Sungano Primary School, Mr Mhute, said that parents were finding it hard to mobilise enough cash to pay for their children's educational requirements, including school fees. When the children went to school, there were no essential educational inputs, such as books, chalks, chairs and desks. Both the learners and the teachers were demoralised. Added to that, he raised poor remuneration and difficulty to access it from the banks. Some teachers gave up due to frustration, and they were found doing nothing, just sitting and whiling away time.

The Head of Gondo Secondary School, Mr Ngwarai, echoed similar views when he responded to the question of whether the current socio-political and economic turbulence, amongst these, the cash liquidity crisis in the banks was not affecting them. He pointed out that most of the parents' ability to pay fees was incapacitated due to poor salaries and high unemployment rates, and that most students were heavily in arrears. As he pointed out, they were unable to buy the basic requirements needed for lesson delivery. Affiliations to professional bodies and the maintenance of school infrastructure also came to a halt. He had this to say about the situation:

The school is failing to purchase essential equipment and materials for proper delivery of lessons and proper functioning of the school, so it does have a bad effect on the school. There are also other expenses that are mandatory, like affiliations to organisations and the money is not there!

(Mr Ngwarai, Head, Gondo Secondary School)

The Head of Gondo Secondary School, Mr Ngwarai, concluded that; school heads, the teachers, the students as well as the parents were all caught up in a dilemma, which he referred to as a vicious circle.

One other unethical practice that was raised by the head of Makore Primary School, Mr Musa that of unfair staffing practices that were in the schools. He pointed out that promotions and even placements in individual schools were no longer done on merit. Citing his school, he stated that he had a staff contingent of sixty teachers, and of these, fifty-one are female, and only nine are male. When asked to explain why the pattern was like that, he alluded to corruption in staffing, where some government officials ‘place buttons’ to have their spouses transferred into the town. These were his words:

Aaaaaa, what I have seen is, Marondera is actually the capital of Mashonaland East Province, and most government offices are situated in Marondera, even private companies’ offices. Now, those who hold high offices are male, so they want their spouses who are situated outside Marondera to stay with them, they approach the officials in the ministry. The ratio of male to female teachers in that school become 1:6 and is terribly skewed in favour of female teachers. This imbalance has its own problems that it creates in the day to day running of the school, where the student population stands at 2025.

(The Head, Makore Primary School, Mr Musa)

Furthermore, misappropriation of school funds was one of the unethical practices some Marondera schools face in the current socio-political and economic turbulence prevailing in Zimbabwe. The Head of Gondo Secondary School, Mr Ngwarai, pointed out that there was a school head that misused school funds by paying school fees for his children who were at expensive schools. He raised the fact that teachers and school heads were pushed into a tight corner by the current economic turbulence. He had this to say about the dilemma teachers found themselves in, forcing some to engage in unethical practices:

Currently, the teachers are not getting much, given the current economic situation. The figure is ok, but the buying power is low. Which means some of the misconduct acts that we come across are due to the fact that teachers are not getting enough. We have a certain head who ended up misusing school funds to pay for school fees for their children, who they sent to schools that they believe are better.

(The Head, Gondo Secondary School, Mr Ngwarai)

More still, there is another form of unethical practice that came out in the discussion, the refusal of entry to pupils whose grades were bad by some school heads in Marondera. Mr Musa, the Head of Makore Primary School, stated that some schools would deny secondary school places to pupils whom they saw as low achievers and the excuse they gave was they no longer had

vacancies. Transfers from one school to another were also said to be difficult because low achievers were also discriminated upon.

Drunkenness was one of the unethical practices that had been witnessed by one of the school heads in the study, Mr Mhute the head of Sungano Primary School, and to quote him he had this to say:

Yaaa, to be specific we are, I can give examples of where I am right now, we have challenges, for instance male teachers who come drunk on Monday morning.

(The Head, Sungano Primary School, Mr Mhute).

Mrs Moto, one of the heads of department at Chifamba Secondary School, said sometimes there was a violation of the code of conduct when it came to dressing. She cited lady teachers as the main defaulters. She stated that some ladies came in clothing that was too tight and ended up indecent or revealing, making it not proper to stand before learners.

She also indicated a case of an improper association involving a male teacher and a female student which occurred at her school. The incident of improper association confirmed what the school head of the same school said above. The teacher who had improper association got discharged from service.

In consolidation, Tsika, a head of the department from Sungano Primary School raised the same issue of improper association, where he mentioned the issue of young teachers getting tempted:

The other thing is an improper association with high school children, especially when we have young guys teaching in primary schools where there are high schools nearby.

(Mr Tsika, Head of Department, Sungano Primary School)

There was yet another form of unethical practice raised, which is, private tutoring and the mushrooming of unregistered, bogus private schools. All the participant school heads, head of departments and teachers are in agreement that the majority of teachers are practising in-home private tutoring. In private tutoring, they charge their learners for extra lessons outside the schools. The main issue is that most teachers deliberately neglect their work at school and offer proper tuition at their private tutoring lessons to create a reason for the learners to come to the home classes and pay up. One of the heads of the department has this to say on this issue:

Those people are doing it for money. They do not actually bother themselves about consulting the syllabus and ensuring to follow what it prescribes. They are trying to raise some dollars, so they say one, two, three children come to my place I will teach you at home and so forth.

(Mr Takunda, Teacher, Sungano Primary School)

Still, on unethical practices, there was yet more raised on corporal punishment. Mrs Mubako who is a Teacher at Gondo Secondary School states that the learners had become so stubborn and defiant such that they needed a firm hand. She argued that corporal punishment was the only thing they understand for any progress to be made.

Mrs Budiriro, another Head of Department from Chifamba Primary School, raised similar sentiments that learners had become so delinquent and some did drugs and were expelled from school. In that environment, she said some teachers resorted to corporal punishment to get things done in the classroom. Her words on this matter were:

Ok, eeee, without giving names as you have said, I can share maybe the most recent one, where we had a child that was involved in drug abuse. Aaaaa, him and some friends were taking those tablets, they call them the whatever...the 'maragado' thing. Yaaaa, so we ended up losing him that was last term.

(Mrs Budiriro, Head of Department, Chifamba High School)

The majority of the sixteen teacher participants were in agreement that corporal punishment was rife in their schools. The teachers were adding to the voices of the four heads of department and the three of the four school heads who confirmed that corporal punishment was being administered in their schools, though unofficially

Mr Rusero, one of the teacher participants from Makore Primary School, stated that the beating up of students was going on at her school. She went on to say that it was illegal and only the school head did it in the presence of a witness and recorded in a log book.

Mrs Katsiru, a teacher participant from Chifamba High School, confirmed what her colleague said above. She stated that one would be trying to make things work at their own risk. When probed further on what the learners would have done to deserve corporal punishment, she had this to say:

Not doing their work, not covering their books, not even writing, some of them, the rest would just be sitting making noise being mischievous. At the end of the day, the Headmaster would request some exercise books from everyone, so I have to beat them.

(Mrs Katsiru, teacher participant, Chifamba High School).

While still on corporal punishment, Mrs Mubako, a teacher from Gondo Secondary School, mentioned that she had beaten up learners on the day of the focus group interview, in her exact words she said openly:

For example, today I gave them work to do, I had a meeting to attend, only to find out that only ten did the work, some were on the desks, some were playing draughts, and I said guys come forward let's discuss, what do you think? They said mam we are sorry, and I said come I am going to beat you so that you will not do it again tomorrow, and some said thank you, madam, can you do that.

(Mrs Mubako, teacher participant, Gondo Secondary School)

To conclude on this issue, Mr Davirai, a teacher from Makore primary indicated that they administered corporal punishment because the Bible states that if one spares the rod, they will spoil the child. She argued that they would be instilling the values of *Ubuntu* into the learners by bringing in the discipline through the cane. On an exciting dimension, while the School Head of Makore Primary indicated that there was no single unethical practice going on at his school, the focus group of his teachers indicated that corporal punishment was being administered to learners by the teachers at his school. The school head may not be aware of the practice, or he was not just honest in the interview.

Documents reviewed on corporal punishments records in the logbooks indicated that the logbooks were not used at all in all the four schools, yet corporal punishment was rife in all the four schools. The issue that was not clear was whether the school heads themselves were not involved in the practice, or just like the teachers interviewed they just did it randomly without following the law. One School Head indicated that they no longer administered corporal punishment even though they were permitted by law to do so, citing that it was dehumanising to the learners.

Corporal punishment goes against the values espoused by both the Ubuntu and virtue ethical leadership theories, the theoretical frameworks guiding this study (Khoza, 2012; Gini & Green, 2013). Again, corporal punishment is unlawful in most countries in the world, and in Zimbabwe, only the school head is allowed to administer it in the presence of a witness and is mandated to keep a logbook of all cases. The study findings indicated otherwise. There is corporal punishment in the schools, and the school heads seem not to be aware of it going by their responses. Most of these cases of corporal punishment go on in the classroom, and there are no records. Teachers confess to taking the risk because the indiscipline levels are high and

they want to get things done. I believe other methods should be employed to make things work in the classroom other than using corporal punishment.

Khoza (2017) propounds that turbulent times require responsible and responsive leadership that can identify the nature of the turbulence, how it is manifesting and the severity of the challenge it poses. This is what I think is needed in the situation prevailing in schools making this study. The findings to this study have clearly shown, thus far, that the school heads, head of departments and the teachers can and have identified what is wrong in the schools in terms of ethical conduct, because they raise these issues in their responses. What might be needed would be the political will to change the turbulent forces hitting the schools, external turbulence is largely at play here. This external turbulence has its roots in the crumbled economy (UNESCO, 2009; Forester, 2012; Magwa, 2014). Also, Gini and Green (2013) reiterate that ethical character driven, based on integrity, duty, and social responsibility, this is what needs to be awakened in those that created and are perpetuating the turbulence. Leadership for the common good based on moral virtue is what would turn things around.

A number of the participants pointed to the disgruntlement, lack of resources, apprehensiveness and high stress levels caused by the turbulence as the main push factor. The unethical practices discussed in this chapter can be traced back to the turbulence prevailing in Marondera, which if not put to bay will continue to wreck more havoc in the schools.

5.3 Chapter summary

In this chapter, the conceptualisations, experiences and practices of the participants were presented and discussed in so far as they relate to the research's critical questions and the theoretical framework adopted for this study. The following chapter examines the causes of unethical practices in the Marondera schools.

CHAPTER SIX

SOCIO-POLITICAL AND ECONOMIC FACTORS THAT TRIGGERED UNETHICAL LEADERSHIP PRACTICES IN SCHOOLS AND THE EFFECTS

6.1 Introduction

The previous chapter focused on the conceptualisations, practices and experiences of the school heads, deputy heads and head of departments on ethical leadership practices in their schools. This chapter presents and descriptively analyses data on the socio-political and economic factors that triggered unethical leadership practices in the schools studied. Since not all unethical leadership practices occurring in the schools should be attributed to the turbulent environment prevailing in Zimbabwe, this chapter seeks to explore only those that were perceived to have been directly triggered by the current turbulence. A critique of the findings will be done based on the research questions and the literature review, together with the theoretical frameworks covered in chapter two and three above. The content analysis process described in chapter four is used as a guide.

6.2 Discussion of findings

This part of the study addressed the second critical question which is **‘What are the ethical leadership issues affecting school heads, heads of department and teachers in the four schools in Marondera Zimbabwe?’**

The responses discussed below were generated from the three groups of participants, that is, school heads, heads of department and the teachers. A question was asked to all the participants: **What do you think are the causes of unethical conduct in the schools in Marondera?** The data presented and discussed below pertains to this question.

6.2.1 Massive brain drain in the schools

There is an explicit agreement amongst all the participants to this study that there was an exodus of trained professionals across all sectors of the economy from Zimbabwe to other countries due to the current political and economic turbulence. The brain drain happened amongst all

sectors, trained teachers included. An April 9, 2010 press release from the then Minister of Education, David Coltart, revealed that 45 000 teachers had left Zimbabwe for greener pastures abroad (Coltart, 2010).

The government lowered the entry qualifications for trainee teachers into Teachers' Colleges to attract people who previously did not qualify. It was mainly the young school leavers who responded and were trained to be teachers. One of the participants, Mr Zangata, the School Head for Chifamba High School had this to say on this push factor:

Remember most of our teachers are now inexperienced and young because of brain drain. The majority of those seasoned, trained teachers have left for greener pastures, so of late we have just these graduates, young graduates, they need money, they need joy, they need their social life. So, we invite the Ministry of Education to come and try to conscientize these 'kids.'

(Mr Zangata, School Head, Chifamba High School).

The questionnaire survey on the heads of department and the teachers revealed that the respondents strongly felt that the brain drain had created serious ethical leadership problems within the schools. The main issue raised in the responses, both for heads of departments and teachers, was the mentoring aspect that was lost with the going of the seasoned teachers. The young graduate teachers lack role models, hence the many unethical practices that were associated with them. The documents reviewed (school staff records) indicated that there a young workforce in the schools. Of the few elderly teachers in the schools, that I physically saw during my visits to generate data, most were women. Most elderly men had left teaching for greener pastures locally or abroad.

Mr Tsika, a Head of Department at Sungano Primary School, also emphasised the fact that with young age comes inexperience, and he further pointed out that the seasoned teachers who left could have helped in mentoring these young graduate teachers. Quite a good number of the participants associated the young teachers with improper association, indifference, lack of commitment and failure to handle classroom situations appropriately. To add the voice of one of the participants, he said this about these young teachers:

From my observation, the Zimbabwean curriculum and the Zimbabwean teaching profession has been good, the problem we are facing now is that we have young kids who have just graduated, the majority of the seasoned teachers who were supposed to groom these 'kids' to understand the expectations of the system are no longer there.

(The Head of Gondo Secondary School, Mr Ngwarai)

Even those young teachers that have been trained to take over from those that left the profession in large numbers, they too were also leaving in their numbers. The study revealed that some did not even dare to take up teaching posts after graduation, which exacerbated an already dire situation.

Mr Ngoma, a teacher at Sungano Primary School shouted when we were talking about teacher exodus:

They are still going, those that teach Science and Mathematics.

(Mr Ngoma, a teacher at Sungano Primary School)

Again, Mrs Takunda from Gondo Secondary school echoed the same sentiments when she said that dent:

You are the ones who suffer with their load, those that leave, go on maternity or sick leave are not replaced. For three months you share the loads of those on leave. We are tired now.

(Mrs Takunda from Gondo Secondary School)

Sentiments such as the ones coming from Mrs Takunda indicate an attitude of burnout, where one would not care much about what happens in the school, ethically or otherwise. It is from such teachers that unethical practices would easily come. This was seen to be the general mood amongst all the teachers I interacted with in the focus group interviews for all the four schools.

Related to the issue of brain drain came the one on teacher overload, eventually leading to loss of morale and motivation, eventually triggering teacher apathy and poor performance. Mrs Katsiru, a teacher at Chifamba High School, said the teachers and other professionals were still leaving the profession. As a result, the remaining teachers had loads as high as sixty in a particular class, and she mentioned that those who went on leave were not replaced and the remaining teachers spread the load amongst them.

On another dimension, some of those that had not left the country simply left the teaching profession, and they were engaged in private business, the participants stressed that some even opted to be vendors because it paid more than teaching. Mrs Gadzirai, one of the teachers at Sungano Primary School said:

Professionally trained teachers are out there. They are now vendors. Even those that were trained in 2014, 2015 and 2016 still choose to be on the streets selling tomatoes and so on, but they have got their certificates at home.

(Mrs Gadzirai, Teacher, Sungano Primary school)

All the three groups in the study, that is, the school heads, the heads of department and the teachers agree that everything will fall in place if the remuneration for the teaching profession is improved. They argued that the low morale, running of private businesses, absenteeism and late coming were a direct consequent of poor remuneration for the teaching fraternity. They also complained that their remuneration including bonuses are not paid on time. These were some of the exact sentiments of some of the participants on the issue of the remuneration as the key to change everything. Ngwarayi, the school head of Gondo Secondary School said:

And I think the remuneration should be looked at. Currently, the teachers are not getting much, given the current economic situation. The figure is okay but the buying power is low. Which means that some of the misconduct acts we come across are due to the fact that teachers are not getting enough.

(Mr Ngwarai, School Head, Gondo Secondary)

The School Head for Sungano Primary School, Mr Mhute, stated that:

My first recommendation would be that the government or the employer should look into areas where the teachers' morale is boosted somehow. We are looking at their remuneration, working conditions and maybe the provision of very basic resources like textbooks.

(Mr Mhute, School Head, Sungano Primary School)

Mr Tichaona, a department head from Gondo Secondary School, added his voice on the issue of remuneration:

Maybe remuneration, I think most of the problems we have in schools arise from there. But you know, money will never be enough, if they raise it, maybe by 25% (Laughs)

(Mr Tichaona, Head of Department, Gondo Secondary School)

The teachers focus group interviews revealed that the issue of improved remuneration was the key to transforming education and ethical leadership in these schools. The teachers indicated that issues such as low morale, lack of motivation, absenteeism, late coming, private businesses and the massive brain drain were all directly orchestrated related to poor remunerations.:

Mrs Katsiru, a teacher participant said:

If we remunerate teachers, I think it will improve the standards. And some incentives just to say thank you. Even eating sadza (pap) during lunch, because we do not have money to buy lunch. Sometimes we come early on an empty stomach, and we have zero-zero- one. By zero-zero-one we are saying you do not have breakfast, you do not have lunch, but you will have supper. And you are expected to perform 100%.

(Mrs Katsiru, Teacher, Chifamba High School)

According to the participants, these people vending and out there hoped one-day teaching would give meaningful salaries then they will jump on board. Rapid turnover created inefficacy and confusion as well as compromised ethical conduct. The turnover also destroyed continuity and the sustainable concept of building attuned leadership in the schools (Khoza, 2013). As noted by some of the participants, such turnovers left the schools staffed with some people who were just there for the paycheque and were not interested in the profession per se, and this alone encouraged unethical behaviours, such as teacher absenteeism, improper association, apathy and so on.

The values of *Ubuntu* and Virtue ethical leadership were seen to be heavily compromised, if not missing from amongst most of the teachers and department heads interviewed, some of the excerpts were given above. Values given by Khoza (2012) and Gini and Green (2013) such as integrity, putting public interest ahead of self and intellectual excellency, amongst others. Following through the interviews closely, such virtues and values would be traced to have existed in these teachers before, but they have been driven to a point where they do not care anymore.

It was established in this part of the study that the brain drain had a negative effect on ethical leadership in the schools in Marondera. The many examples given above bear the testimony to that assertion.

6.2.2 Political violence against teachers

There were indications that teachers were victimised in the run-up to elections for being labelled as supporting the opposition parties. These were the words of Mrs Gumbeze, a teacher participant from Chifamba High School, on an incident of political violence on teachers that she witnessed:

It appears the students had a conflict with teachers because of misbehaviour, so they wanted, it was a way of revenge. So, the teachers were taken to a meeting in the township, they were called from the school.

(Mr Gumbeze, Teacher, Chifamba High School)

Mrs Moto, a teacher at the same school, Chifamba High School further said:

The students summoned the teachers to the meeting, and they were beaten. Yes, in front of the community, party members, they got injured, and they were declared that they did not want to see them in the school again.

(Mrs Moto, a teacher, Chifamba High School)

Mr Dziva, a teacher at Makore Primary School reiterated the same sentiments that political violence indeed occurred on teachers and said:

It happened some time back... chuckles...It may happen again.

(Mr Dziva, a teacher at Makore Primary School)

Mrs Mubako, a teacher at Gondo Secondary School, also added her voice on political violence against teachers and said:

Some of these teachers because they were labelled as opposition party, they had to run away until the elections were over

(Mrs Mubako a teacher at Gondo Secondary School)

The heads of department and the school heads did not say much about political violence; it was the teachers who were vocal about it. Only Mr Ngwarai from Gondo Secondary admitted that he had only heard about it in a neighbouring school.

The questionnaires from the teachers and the heads of department corroborated the existence of political violence on the teachers. It emerged from the questionnaires of the teachers that during the 2013 elections it was so bad that some teachers were maimed, particularly in the rural areas around Marondera. This was not probed further because it was part of the Marondera community which was part of this study.

The literature reviewed in chapter two above corroborates the issues of political violence on teachers as raised by the teachers. In the Zimbabwean situation, the students do witness, and at times take part in executing political violence on their teachers (Chiviru, 2009; Kapungu,

2009). Once this happens, the teachers lose respect and control of their students thereby creating disciplinary problems in the schools. Once the schools are politicised and controlled from sources other than the professional systems and associations, ethical teacher conduct in the schools ceases to exist (Mafa & Makuba, 2013). Over and above that, when the teachers went into involuntary hibernation, much instructional time was lost, and this triggers a plethora of other challenges in the school system. Amongst the negative triggered issues were, teacher overload for those who were remaining, loss of control and loss of dignity amongst the teachers.

Pswarai and Reeler (2012) point out that while evidence on political violence against teachers in individual schools is prevalent and incontestable, the effects on the individual schools involved and the learners who were in those schools was far and wide. They pointed out that the teachers reacted by abandoning their posts and some going to neighbouring countries or seeking greener pastures elsewhere.

The experience they had and the momentum and teams they had built were all lost. Again, in 2008, 90% of the rural schools closed up due to political violence (PTUZ, 2012). When these schools reopened, they were staffed mainly with young untrained personnel, and most of the learners who went out of the schools then did not return. Pswarai and Reeler (2012) argued that such children were affected in their psychological health and development. The violence these children witnessed affected them for life, and in future, they may fear to exercise their political freedom for fear of reappraisal freely.

As per the tenets of *Ubuntu* leadership theory, when situations like these ones on political violence do occur, they negate the values and essence of *ubuntu* in the schools and the community alike. Teachers' who were supposed to be providing ethical leadership in schools, guided by this philosophy, amongst others, cannot do so. The philosophy of *ubuntu* embraces values such as transparency, consultation, respect, sharing, selflessness, caring and respect for others (Ngidi & Dorasamy, 2014; Mwambazambi & Banza, 2014; Msila, 2014; Littrell, 2011). Given the perceived challenges educators were facing in the Zimbabwean context, this study envisages serious conflict and confusion for the educators. On the one front they knew the expectations from them through professional ethics and codes of conduct, but on the other, they had to survive; hence they were forced to behave in a manner that brought survival mode. In the cited cases, they abandoned their workstations for their safety and survival and risked their lives when they came back when they assumed it was now safe to do so. When the teachers

returned to their work stations, ethically speaking, things were never the same again, particularly where students were involved in their trauma.

6.2.3 Non-payment and late payment of salaries and bonuses

The late payment and at times non-payment of salaries and bonuses for up to as much as six to eight months was raised as one of the causes of unethical leadership practices in these schools.

Another common practice that emerged from the findings was that of teachers running private businesses during working hours. According to the participants, they were trying to make ends meet because their salaries came some six to eight months later, and the bonuses were said to have come at times one year later. The non-payment or late payment of salaries and bonuses saw the teachers pushed over the cliff-edge when it came to economic survival.

The specific examples and voices of some participants were drawn in the following paragraphs. Mr Zangata, the Head of Chifamba High School, explained the plight of the teacher due to the current harsh economic conditions prevailing in the country. He had this to say about unethical practices that were triggered by these harsh economic conditions:

There are plenty in this economic environment. Absenteeism, both teachers and pupils. Teachers because of economic hardships, the teachers are trying to put food on the table, trying to make extra cash, so at times he does not come to work, busy somewhere trying to make extra cash for a living. I do not know how you are going to classify it, but I have heard of situations whereby a teacher is running a business, and at the same time, the teacher is supposed to be at the school.

(The Head, Chifamba High School, Mr Zangata).

When probed further it emerged that the majority of these teachers who were either late for work, left earlier than expected or were absent were entirely engaged in extra income generation projects, such as flea markets, market stalls, poultry farming, extra tutorial classes and vending. The data pointed to the fact that some were engaged in private home teaching or tutoring, running a flea-market stall or having a vending stand where they sold wares. One of the teachers on the focus group, Mrs Gadzirai had this to say:

Professionally trained people are out there. They are now vendors. You will be forced to set up a business out there and run it while you are also running the profession.

(Mrs Gadzirai, Teacher, Sungano Primary School)

As Mrs Gadzirai puts it, the issue of poverty triggered all this. She further noted that the issue of salary erosion, and late or non-payment created by the current socio-political and economic harsh environment contributed to the poverty amongst civil servants, teachers included.

Furthermore, Mr Ruzivo a teacher from the same school talked of the cash crisis in the banks where one struggled to access the little they had earned, these were his exact words:

Something in you will tell you that what you are doing is wrong, but then there is the issue of poverty, the issue of cash crisis, teachers may end up being corrupt, accepting bribes, trying to earn a living somehow but without considering the consequences. That is a big job now; you are supposed to be at work yet you want to have cash!

(Mr Ruzivo, Teacher, Sungano Primary School)

Another teacher from Gondo secondary School, Mr Bindu consolidated what the two above said when he stated that:

We go with one meal a day and you are expected to perform. Actually, you will be performing 100% but at the end nothing comes.

(Gondo secondary School teacher, Mr Bindu)

I could read the despair and disgruntlement in some of the teachers over this monetary issue, for example one of them, Mr Mhuru, from Chifamba Secondary School Said:

Let's just say God will reward us.

(Mr Mhuru, a teacher from Chifamba Secondary School)

When I carefully looked at these sentiments from Mrs Gadzirai, Mr Bindu and Mr Mhuru, it was apparent that they were aware of and concerned about their ethical conduct. They, however, had other pressing issues to deal with over professional ethical conduct. Their point of having resigned to their fate indicated that they were at the schools just because there was nowhere else to go to in a way of changing professions. Now when there was such a scenario, I would not expect proper ethical conduct from such a team.

Patel (2017)) argues that there are two types of virtues, namely, an intellectual and moral virtue. For him, intellectual virtues are excellences of the mind, the ability to understand, reason, and judge well and that this comes through learning. When it comes to moral virtue, it is developing proper habits by practising what one learnt. Patel (2017) concludes that a virtuous person is not merely one who does good or right act once in a while, but one that is consistently doing so and who chooses the right acts for the right motives.

Weighing on the issues raised by Mrs Gadzirai above, one is left wondering whether it was only those in the schools; the teachers from whom virtue and proper ethical conduct was demanded? One would argue then, that, if the thread of ethical conduct was broken somewhere along the chain of command in the system, then it was difficult if not impossible to maintain it at the grassroots level, hence the predicament Mrs Gadzirai and other teachers found themselves in.

It was clear that the issues of teacher absenteeism, late arrival for work, absconding from the workstation and at times being idle while in the school are all connected to poor remuneration, eroded salaries, late payment and non-payment of salaries. These issues too were traced back to the socio-political and economic turbulence in the country. To be able to deal with these ethical malpractices raised here, I had to go back to the real issues fuelling them. These findings show that there are certain conditions in the socio-political and economic turbulence which make it impossible for teachers to discharge ethical leadership practices. Blaming the teachers alone for being unethical would not be doing justice at all, there is a need to leverage the playground throughout, and for everyone to be held to account.

The resigned attitude of most of the teachers was seen coming through when I listened to what one of them said when asked if the ministry was doing enough in preparing them for ethical leadership in the schools, she had this to say;

We are happy with what they are doing, enough according to what we are earning from them. They know what they are giving us!

(Mr Mhuru, Teacher, Sungano Secondary)

Mr Zangata, the School Head of Chifamba High School, expressed helplessness which the other teachers and the school heads and heads of department. Mr Zangata's exact words concerning the socio-political and economic turbulence in Zimbabwe were:

This is a tough one, and a very sensitive one too. I prefer to speak out of the camera (laughs). The current political environment is tense, and it has led to this economic slumber. So, who is caught in between, it is the teacher! You need to carry on and adhere to your ethics. At some times politics plays its part. You cannot run away from the job because this is the only job that you have, so it is a bit tough! Come month end; you go to the bank you get twenty dollars!

(Mr Zangata, Chifamba High School Head)

The Daily News (30 July 2014, p. 1) carried a story teacher exodus from the Zimbabwean education system saying ‘Government recalls 3 000 teachers.’ These had just abandoned their working stations due to salary erosion and had gone into the informal job market. These were just a small fraction of the over 45 000 teachers that are reported above to have left the teaching profession (Coltart, 2010).

The ethical implications are that the government had to close down some schools due to lack of teachers, and those schools that remained open experienced high volumes of learners, creating an environment conducive for learner abuse and teacher misconduct. Mafa and Makuba (2013) said that this environment was a concoction for disaster. Mafa and Makuba (ibid) state that children were educating other children, which inadvertently led to increased unethical, sexual and other abuses of all kinds and increased student misbehaviour because these young teachers could not handle most classroom challenges.

The scenarios discussed above indicated a collapsing society that was failing to replicate itself. Schools are supposed to be mirrors of society, as this is where they derive their values from. It would be naïve to expect schools to function normally against a backdrop of a dispassionate and ailing community (Gini & Green, 2012, Khoza, 2013). Therefore, to be able to deal with the moral ills in the schools, the ills in the community at large must be dealt with first. The teachers were but a part of the community, blaming them alone for things beyond their sole control would be refusing to face the solid truth. All community stakeholders needed to join hands to deal with the ethical leadership problems faced by the schools.

6.2.4 Non-payment of fees and levies and other forms of funding

The study findings suggested that very little or no funding at all came into the schools explored in this study. Thus, there was a severe shortage of resources in these schools. This part of the thesis deals with the non-payment of fees and levies and other grants and aid packages that

used to reach these schools but are no longer accessible. The ethical implications of this will be looked at.

When conducting the focus group interview for the teachers at Chifamba High School, as the session was starting, I closed the door to create some privacy and reduce noise from outside. Upon reaching outside to pull the door in, there was no door. Also, when I made a remark about this all the four teachers laughed. Only then did I begin to notice other signs of dilapidation around such as broken window panes, floors with holes and chalk boards that were crying for paint and renewal. The interviews that followed this corroborated a dire need for education funding in this school as well as the other three in the study. There was consensus amongst all the participants engaged in this study that the educational funding structures for schools had collapsed and schools were in challenging circumstances.

One of the school heads had this to say about some of the sources of funding for schools that have been cut off due to the socio-political and economic turbulence prevailing in the country. He argued that the problem with the education system in Zimbabwe was the lack of funding which eventually crippled resources, anything else that people attempted to do was a waste of time:

We might revisit the curriculum, do the same things, draft a new curriculum, but the thing is, it boils down to the economic hardships. Per capita Grants are no more; the SDCs do not have money, kids are not paying school fees, if they pay it is very little, and there is a ruling you do not chase away a child who has not paid school fees. Now, what do you do? You have very little to sustain you.

(Mr Zangata, Chifamba High School Head)

It also emerged from the data generated that non-governmental organisations that used to fund programmes in the schools, such as UNESCO, UNICEF, SIDA, CIDA had all pulled out due to the political situation in the county, mainly over the issue of human rights abuses. The pull out had made the situation in the schools even more dire and desperate. The School head for Gondo Secondary, Mr Ngwarai, had this to say on the issue lack of funding in the Marondera schools:

Yes, the situation is affecting the parents' ability to pay fees, so most of the students are not paid up. Moreover, yet the school is expected to use the money to function. Other expenses are mandatory, like affiliations to organisations like NASH (National Association for Secondary Heads), The Better Schools Programme. The school is failing to purchase essential equipment and materials,

for the proper delivery of lessons and proper functioning of the school, so, it has a bad effect on the school.

(Mr Ngwarai, School Head, Gondo Secondary)

These circumstances may seem not to have a bearing on ethical leadership, if viewed from the surface, but when one goes beyond that, it becomes clear that lack of resources was the trigger of a variety unethical practices. The inactivity of teachers while at the school, their frustration and demoralisation, their absconding from a derelict school environment and failure to give learners work were all as a result of lack of a conducive school environment. Some of the absenteeism from work could be attributed to the desolate conditions in the schools.

According to Mr Musa, the School Head of Makore Primary School, they had a staff contingent of sixty and an enrolment of two-thousand and twenty-five (2025) learners, and this is the most populated school in the whole of Marondera. When asked how they were faring regarding resources this was what he had to:

This is a very big challenge Mr Chingwanangwana. A very big challenge and an issue of real concern. Resources are very limited, and the school is massive, one would expect resources associated with such an institution, but it is the opposite. Directly opposite in the sense that we have got fees and levies, it is not much given the situation because our school is a government school, it is \$5-00 (about R75-00), and the SDC levy is \$20-00 (about R300-00) per child per term. Now the pattern in payment is pathetic; it is just pathetic because we have some parents that have gone for five, six years having paid nothing.

(Mr Musa, School Head, Makore Primary)

One teacher on the focus group interview of Makore Primary School had this to say,

We have 15 tablets and we have got 2000 plus students, and they are supposed to embrace technology with 15 tablets? They were a donation from Econet wireless.

(Mrs Jakobho, Teacher, Makore primary School)

This showed the gloomy situation at the school and confirmed the dire situation the school was operating in. If Econet Wireless had not donated the fifteen tablets, a school of over two thousand learners could not be having a single tablet at all in this day and age, regardless. The fact that the tablets were a drop in an ocean. There is absolute concurrence amongst the school head and the teachers' remarks regarding the need for addressing the issue of inadequate resources in their school. Econet Wireless did what they could afford. By any standards, fifteen

tablets are quite a significant number for a free donation. What was coming through via this donation was the fact that the school could not afford a single tablet on its own, further highlighting the scarcity of resources in this school. Over and above, this was a school in the heart of Marondera town. The situation was imaginably worse in the rural areas.

In the same vein, Mr Davirai, also a teacher from Makore Primary School, adds his voice when he described the situation at their school, when probed further on what other challenges they had at their school:

Textbooks, furniture, classrooms, workloads. We have got hot sitting, and we teach under trees, can you imagine, if a snake falls down, can you imagine the disaster? And the pupils will be sitting on the ground while you sit on a chair, you feel sorry for them when it's raining or cold. And no students are allowed to be sent home for not paying fees. So, we have cases where learners only paid once when they joined the school.

(Mr Davirai, Teacher, Makore Primary School)

On the ground, there was physical evidence of a lack of resources that I saw when I visited the schools during the study. The worst situation was evident at Makore Primary School, as more than six classes were learning outside under the trees sitting on the ground due to lack of classrooms and other facilities. All of the learners were sitting on the ground; only the teacher had a chair. This school was in the heart of Marondera town, which is an urban government primary school. Makore Primary School had two thousand and twenty-five learners and sixty teachers. The school head painted a very gloomy situation where they even have to feed some of the learners who would have gone for a while without food at home, despite them owing some fees; he said:

E..., a..., the issue is affecting almost everybody, it is affecting everywhere. Yaaa that even here we end up attending to situations where we end up feeding some of the children at school here. It is not a school programme, but you find out that you are all of a sudden faced with a child who claims they have not had food for quite a while, and they can no longer attend to any activity.

(Mr Musa, Makore Primary School Head)

As mentioned earlier, resource shortages have plagued most schools in Marondera. Availing resources would significantly change the entire landscape and functioning of these schools. Ethical leadership practices are expected to improve as well.

One more participant added their remarks on the need to address the lack of resources:

Yaaaa, maybe in this school I was thinking eeeee, parents they are also part of the school, most of them do not pay fees for their children, so it becomes a real problem to get resources for these kids, yet they want them to pass. Eh..., so you need resources, ya..., but it's very difficult. Like I am HOD for practical subjects, so it is a real challenge.

(Mr Tichaona, Head of Department, Gondo Secondary)

The reinstatement of funding programmes and structures for the schools, programmes that had stopped was recommended as a measure of allowing life to flow once more into the schools' system. The School Head for Sungano Primary School, Mr Mhute, stated that funding programmes such as BEAM (Basic Education Assistance Module) per capita grants, and other donor-funded programmes should be allowed to function, most of these, he stated, had not been running for five years or more. The levies from parents, which many are failing to pay, were as little as US\$39.00 (which is about R546 per student per year). Even if all the students paid this would still not be much. Mr Mhute, said this about the funding and resource situation in their school:

Ya..., it is very difficult to really balance the situation, sir. We are trying to work under these circumstances. But we are really finding it very difficult to work, very difficult. We are failing to meet most of our mandates, ya...; we are failing.

(Mr Mhute, School Head, Sungano Primary School)

Mrs Dandaro, a teacher at Sungano Primary School, confirmed the need for improving resources and funding in the schools, and she lamented the lack of resources.

So, schools are under-resourced at the moment. They do not have enough to sustain themselves, so each time we have to depend on well-wishers.

(Mrs Dandaro, a teacher at Sungano Primary School)

According to Mubvumbi (2016), the numerous changes by the recently replaced Minister of Education, Lazarus Dokora, are not good for the education system in Zimbabwe, let alone for ethical leadership in the schools. According to his argument, all meaningful changes require lead time and adequate resources, these have not been put in place at all in the Zimbabwean context. A case in point is the new emphasis on science education and technical subjects. Good as it may be, there are no resources in the majority of schools to equip the laboratories and the

practical subjects' tools and equipment. As a result, teachers and learners end up trying to make do with the little they have. Suffice to say teachers would be forced to cheat and fabricate marks for practical subjects because the materials would not have been there to do the correct thing. This was how unethical practices were born in the schools due to lack of resources.

Added onto the demoralisation, which was already at its peak, the continuous assessment that the new syllabus emphasised required a lot of time and resources too. There was a severe lack of proper timing on these institutional changes. Lazarus Dokora was re-appointed as a minister in the current President Mnangagwa government, but he was recalled two days later due to severe public protest. Where resources were lacking, as the data suggested, changing the curriculum would result in severe ethical malpractices, where school personnel will do whatever it takes to employ shortcuts so that their learners could secure passes. Similarly, the school head for Sungano Primary School, Mr Mhute, had this to say on the issue of school fees and funding in general:

Ya..., ya... we are feeling the effect, it is we are feeling the effect. Parents are finding it difficult to mobilise enough cash to send their children to school because these are the resources we use day to day, when teachers get into the classrooms there are no chalks, they fail to get the things they deem necessary, they are demoralised. This is actually the effect of the cash liquidity, we are feeling it very heavily.

(Mr Mhute, School Head, Sungano Primary)

Some of the documents reviewed in the schools under this study, such as the asset registers, procurement registers, stationery disbursement records and the invoice files also showed that there was very little activity regarding learning and teaching materials bought in the past twelve months. The heads of department confirmed this too through the interviews done with them, and so did the focus group interviews with the teachers, as has been indicated through some of their extracts cited above. From the reviewed extracts above, the data seemed to suggest that the situation in the schools was quite desperate in as far as funding was concerned. Now, when schools lack resources, the quality of education is heavily compromised and so will the other processes in the school, ethical conduct included. The organisation of the school around facilities also affected ethical leadership practices. A case in point is the one where a Bulawayo woman was caught cheating in the 2017 ordinary level examination period. An alert invigilator

caught this malpractice this (The Chronicle Online, 27 October 2017). Such incidents could have passed unnoticed or swept under the carpet had the teachers involved been incompetent, indifferent or even corrupt.

Chetsanga (2011) points out that poor learning conditions in Zimbabwe's rural areas have been a thorn in the flesh to many pupils despite government promises. He cites a case on the Nemangwe primary school where primary and secondary school learners share a classroom. The students share old facilities and the non- governmental organisations that used to help them pulled out due to political turmoil. The lack of resources resulted in most pupils and teachers leaving the school for adjacent ones. In such an environment, as Chetsanga (2011) argues, ethical leadership is difficult to uphold and implement. He further states that even government officials would never visit such a school. He concluded that malpractice such as learner abuse and examination malpractice are rampant at poor school Chetsanga (2011) refers to such schools as some liberated zones where all things were possible.

As was discussed in chapter three, Shapiro and Gross (2013) advocate that recent years have witnessed ever greater pressures due to the unstable era of wars, terrorism, natural disasters, financial instability, accountability, and high-stakes testing, making decision making very challenging. The assertion is that when there is socio-political and economic turbulence, people tend to do whatever it takes to survive, and ethical considerations become secondary (Magede, 2017). Beabout (2012) defines turbulence as a force from the environment, and it is usually unpredictable. As indicated earlier, there are two types of turbulence, namely, external and internal turbulence. The internal turbulence comes from within the school setup while the external turbulence comes from forces outside the school. Going by the findings to this study, the turbulences affecting these schools are coming more from the outside than from the inside. What we were seeing coming from the inside was more of ripple effects of what was coming from the outside.

Again, Shapiro and Gross (2013) state that when dealing with turbulence, it is essential to consider forces in the environment that may propel that turbulence to higher levels. There does not seem to be such an environment anywhere near in the Zimbabwean socio-political and economic turbulence. Instead, since the November 2017 coup by Mnangagwa and the subsequent disputed July 2018 elections, the turbulence has grown worse, where even bread, soft drinks and fuel are limited available in most areas of the country. When the turbulences are extreme, according to the aeroplane metaphor of Shapiro and Gross (2013), the aircraft is

heading for apparent destruction.

6.2.5 Learner and school resources abuse

The data generated from the school heads, heads of department and teachers in this study indicated that there are some learner abuses in these schools under study. Most of these have gained ground through the environment that has grown in the schools due to the current socio-political and economic turbulence. The following paragraphs discuss these abuses in detail unveiling their implications to ethical leadership.

The data generated from the school heads seemed to suggest that the teacher-pupil ratios were very high, and some pointed at 1:60 in the secondary school and 1:40 in the primary. The ratios were corroborated clearly by the data from the heads of department and the teachers, respectively. Some exact words from some of the participants would help demonstrate the feelings of the teachers and clarify how some unethical conduct was born due to these issues. Mrs Katsiru, one of the teachers on the focus group interview for Chifamba High School, said this:

The teacher-pupil ratio, it is too much, you have about sixty students, and you have five classes. The teacher's load should be reduced to get quality results because a teacher is a human being. And you can imagine when a teacher has seven, eleven classes with 60 kids and you expect that teacher to give two or three exercises per week. So, it means how many exercise books a teacher is going to mark per week, thousands.

(Mrs Katsiru, Teacher, Chifamba High School)

Now, when a scenario like the one shown above prevailed, the teacher was overworked, frustrated and fatigued. As a result, there was a backlash to the system. The immediate 'beneficiary' of this concoction was the learner. The work would not be marked or the work was not assigned at all. These high teacher-pupil ratios were a result of the brain drain and the failure to replace some of these teachers. The ratios too were a result of the little funding available for the education sector due to the current turbulence in the country. As was indicated, teachers who went on sick, maternity and regular leave were not replaced; their load was redistributed to those remaining, which exacerbated an already bad situation regarding the teacher loads. One of the participants, Zinzi, had this to say about the non-replacement issue:

South Africa has taken so many, and Namibia too has advertised. The ones who have been left, you are the ones who are supposed to fill the gaps, for example when someone goes for maternity leave, the ones that are left you are three there, the three of you just make sure you share the load until the other person returns.

(Mrs Mubako, Teacher, Gondo Secondary School)

It emerged too from the study findings that when the numbers were too high in a classroom, there tends to be much mischief from the learners. The teachers were then forced to use heavy-handed approaches to control the ‘crowd’, and this usually resulted in the use of corporal punishment. Some of the teachers were not even shy to talk about how they administer corporal punishment to these learners. A case in point was that of Mrs Mubako, a teacher at Gondo Secondary School, who openly admitted that on the day of our interview she beat up almost the whole class for not writing the work she had given them.

She and her colleagues confirmed that was unlawful, but they do it at their own risk: ‘You will be putting an effort to make things work,’ says Mrs Gumbeze, a teacher from Chifamba High School.

It also emerged that the same teachers who neglect the learners during the formal class time in the school followed them after class and gave them extra classes in what had come to be called home tutoring. The data indicated that a teacher could have as many as twenty students each paying US\$10-00 (about R150) per home tutored subject per month. Teachers abused the learners for the sake of making money out of them:

Those people that are doing it are doing it for money. They do not actually bother themselves about consulting the syllabus and ensuring to follow what it prescribes. They are trying to raise some dollars there, so they say 1,2,3 children come to my place. We have teachers, in one of the schools, I will not mention the name, it was discovered they were actually using the school premises to do their extra lessons. So regional office descended upon them, almost the whole lot that was teaching grade five, six and seven were discharged.

Mr Tsika, Head of Department, Sungano Primary School)

Mr Tsikai explained that the teachers who engaged in this practice did not teach at all during their formal lessons at the school so that would create a gap and need for the learners to register for additional tutorials at the teachers’ homes. The shocking part of all this was when teachers went to the extent of administering additional tutorials at the schools, using school resources. Such acts amounted to both learner and institutional abuse of resources, which is clearly

tantamount to extreme unethical practices. From a theoretical perspective, there are no virtues to talk of here, and the tenets of *ubuntu* do not exist at all in such cases (Gini & Green, 2013, Khoza, 2012).

6.2.6 Young workforce in the schools

There was agreement across the three groups interviewed for this study, that is, the heads, heads of department and teachers, that there is a young crop of teachers in the schools. The mature and seasoned teachers left the teaching profession and schools were being led by young graduates and a few seasoned teachers who have not left. Mr Zangata, Chifamba High School Head, had these words;

Remember, most of our teachers are now inexperienced and young because of the brain drain. The majority of the seasoned teachers have left for greener pastures, so of late we have just these graduates, young graduates, they need money, they need joy, they need their social life.

(Mr Zangata, Chifamba High School Head)

Mr Tichaona, a Department Head at Gondo Secondary School, also reiterated the issue of brain drain and the young workforce in saying that the seasoned teachers have gone to private schools that have mushroomed across the country because of no money in the teaching profession at the public sector level. Others have gone abroad, and some were into private projects and businesses.

The findings from this study seemed to point to the fact that there were cases of improper association recorded in the schools involving some young teachers. These young teachers came as a result of the exodus of the mature and seasoned teachers from the schools.

There was little or no role modelling that goes on, and the way these young, inexperienced graduates handle the classroom situations differs entirely from how the experienced teachers would handle the same. Mrs Gumbeze, one of the teachers at Chifamba High School, indicated that due to the young teachers in the schools, the level of discipline amongst the learners had dramatically gone down. She said they tended to disrespect the young teachers who were more or less like part of them. These young teachers who now wanted to prove that they were different from these learners end up exercising corporal punishment to impose their authority.

To begin with, the rapid turnover in the schools was not good for professional grounding and development. More still, the young teachers who would just have left high school would themselves needed a lot of guidance and professional grooming, hence the unethical issues that arise.

Training and development programmes would be ideal to close this gap. Participants to this study felt that the Public Service Commission and the Ministry of Primary and Secondary Education needed to step up their commitment. Indications coming from some of the school heads and heads of department were that ethical leadership training needed to be infused into the education system from primary school level, and be carried through to teachers' colleges.

Mrs Gadzirai, one of the teachers at Chifamba High School, insisted on instilling Christian values and the values of *Ubuntu* into the learners, right from a tender age. Furthermore, Mr Tsika, who is the Head of the Department at Sungano Primary School, insisted that the seasoned teachers and administrators who remained in the schools should take it upon themselves to train the young graduates who filled the schools. His line of argument was that, now that the young teachers received training and were already in the schools, just pointing out their weaknesses, amongst them ethical shortcomings was not enough. Rather, deliberate programmes should be put in place to in-service them and develop them:

U..., when we look at the guys coming from the colleges these days, there is a need for quite a lot of in-service training. That component is not receiving the maximum attention that it should be given. I think in the curriculum there is a need to include the professional ethics subject, even for those in the teachers' colleges.

(Mr Tsika, Head of Department, Sungano Primary School)

The School Head for Chifamba High advocated that more attention be paid to the training of teachers on ethical leadership, he believed a crash programme was being done currently compared to the time they trained when Zimbabwe was not undergoing the current turbulences:

Ee..., I have discussed with several young teachers the experiences they have gone through, compared to our experiences during our time it is different. These days it seems there is a crash programme just to complete the course. It also depends on individuals, how have you grown up? What are your principles? What is in your mind? What do you want in life and do you have a passion for teaching?

(Mr Zangata, School Head, Chifamba High School)

However, Mr Zangata concluded by saying that unless the environment on the ground changed, our recommendation would not be implementable. Resources, according to him, were the key to everything. He remarked,

That is a tough one, looking at our curriculum, in the teacher training has been good, the university curriculum has been good. but now if you look at the child who comes out of these institutions, has been well trained, but when he goes out now, the expectations are not met, when he gets out there the environment is not conducive, is not supportive.

(Mr Zangata, School Head, Chifamba High School)

Another school head, Ngwarai, stated that the element of training and development needed to be stepped up. He maintained that there was a need for more workshops, to train and conscientious the young teachers on professional ethics issues. With also the rapid changes in technology, he urged that there should be some retraining for the old members of the teaching profession:

A..., I think there is a need for more workshops, awareness workshops, training workshops to help teachers to be able to function well. These workshops must add value and economic value to the teachers, like in the health sector, they got something when they go for training.

(Mr Ngwarai, Gondo Secondary School Head)

On a different dimension, this same school head stated that every teacher should be trained on ethical leadership because it was these same teachers that were later promoted to positions of authority, whether in an acting or substantive capacity. Moreover, when these appointments came, usually there was no time for training:

Every teacher should be trained or should have in-service courses on ethical leadership because from time to time a teacher is left to lead a school, or an appointment, you do not get much of training as far as ethics are concerned. For example, if the school head and deputy head are away, a teacher remains in the headship position, and yet that teacher is not trained. But they still charge you with misconduct if you make mistakes.

(Mr Ngwarai, Gondo Secondary School Head)

Also, there is need for systematic training on ethical leadership. He recommended that the government should consult widely, particularly with the people on the ground, at the grassroots, and improve the way ethical leadership training was conducted, particularly in the Teachers' Colleges:

I would recommend an effective way of consulting, especially consulting with those people that are on the ground. Ya..., and then after consulting programmes at colleges are also put in place because I want to believe the greater wealth is with those people who are practising and they should not be ignored. They just generate their ideas up there and its top down. But well it makes things go faster but lack a lot of improvement in the process.

(Mr Musa, School Head, Makore Primary School)

Mr Musa, further recommended that the government should arrange trips beyond the Zimbabwean borders for some school heads, teachers and policymakers to go and learn how others were going about ethical leadership issues in other countries.

Dugger (2008) indicates that towards the 2008 elections, 121 schools were taken over by the ruling ZANU PF party and used them as bases for the party militia. The taking over of schools for political activities resulted in seasoned teachers leaving most of them permanently, and they were replaced with the young graduate teachers (Chireshe & Shumba, 2011). According to them, it contributed to increased unethical sexual abuses of all kinds, increased student misbehaviour as these young teachers could not handle most classroom challenges. Also, the school heads and heads of department were left with too much to handle, thus making their abnormal loads even more unbearable. Thus, the philosophy of *Ubuntu* and that of *virtue* ethics were flouted. The loss of respect that the community displayed for teachers was inculcated into the learners too. The teachers ceased to be role models in the eyes of their students; this killed ethical leadership in education. The moment this lack of respect continued, indiscipline came into play, and other unethical practices were born.

There was a need to put up a lot of new programmes aimed at developing young teachers in these schools. Adversely though, due to the turbulence that would be placed in the severe and extreme levels financially, in the education sector, such a dream would never come true (Shapiro & Gross:2012).

Lamenting that they were young and creating a crisis on ethical leadership issues within the schools would not remove them from these schools. This would be consistent with the theories that guided this study, *Ubuntu and Virtue* leadership theories. Just by taking time to develop these young teachers would be echoing one of the concepts of *Ubuntu*, that it takes a village to raise a child, and also the concept of societal needs being above our own (Khoza,2012 & Gini & Green,2013). The young teachers were the only solution to the government had, and they would grow if given a chance to. Some of the school heads and heads of department in the

study indicated that they were doing seminars and staff development sessions for the members of their departments.

Documents reviewed showed that in some of the schools these seminars and meetings were recorded under the key result areas and departmental files. Their suggestion was that the Ministry of Primary and Secondary Education officials, who hardly visited the schools resumed their visits since their presence helped improve the implementation of these programmes.

6.3 Chapter summary

This chapter focused on identifying and explaining the ethical issues that were triggered by the current socio-political and economic turbulent environment in Zimbabwe. Some of these issues were non-payment of fees and levies, learner abuse, political violence on teachers and rampant teacher absenteeism. The next chapter looks at the dilemmas that the educators are facing in the schools in Marondera District due to the socio-political and economic turbulence.

CHAPTER SEVEN

TURBULENCE-INDUCED ETHICAL LEADERSHIP DILEMMAS AND HOW THEY WERE HANDLED

7.1 Introduction

The previous chapter explored the socio-political and economic factors that triggered unethical leadership practices in the schools in Marondera. These unethical practices created dilemmas for the participants. It is the objective of this chapter to describe and analyse these turbulences induced dilemmas that the educators were faced with, and explore how they handled them.

7.2 Discussion of findings

The critical research question answered in this chapter is: **Do the participants experience the effects of the current socio-political and economic turbulence on ethical leadership in the four schools under study in Marondera district?** To achieve that, this section discussed the dilemmas brought about by the turbulences. The school heads and heads of department faced more of these in the schools compared to the teachers. These dilemmas were created by the difficulty in balancing ethical practices and practical issues on the ground.

7.2.1 Non-payment of school fees and grants

There was a very clear indication from the reviewed data, across the three groups of participants, that the funding systems in the schools had collapsed. These funding structures included inability to pay schools fees and levies, reduced percapita grants, donor aid, Ministry of Education relief programmes such as the Basic Assistance Education Module (BEAM) and other well-sources. To that end, resources were dwindling at an alarming rate until basic necessities such as chalk were unavailable in schools.

Mr Musa, Makore Secondary School head, talked of children who went for four to five years in primary school without paying their fees and levies. Meanwhile, the school could not chase these learners away as the educational policy did not allow them. When this happened, the school became under-resourced, basic necessities stopped coming through and it affected service delivery at the school. The Head of Chifamba High School, Mr Zangata had a similar

response with the other Heads, that schools got walloped due to the economic slump in the economy. He cited the non-availability of government funding as well as non-governmental organisations that used to assist school programmes but withdrew due to the political climate in Zimbabwe. He continued to come back to the term ‘economic slump’ until I asked him to say more about it:

You are continually coming back to the economic slump, how bad is it in the schools?

(The Researcher)

Mr Zangata, Chifamba High School Head said:

Per capita grants are no more, the SDCs they do not have money, kids are not paying schoolfees, if they pay it's very little and there is a ruling that you don't chase away a child who has not paid school fees. Now, what do you do? Let me give some of the basics; you need to write examinations, you need photocopying paper, you need chalk! That is stressful for the teacher, and schools are under-resourced at the moment, we depend on well-wishers. Even if you engage debt collectors, still the parents have no money, do you imprison 250 parents?

(Mr Zangata, Chifamba High School Head)

Mr Mhute, Sungano Primary School, reiterated that almost every school was faced with the problem of inadequate resources. As a result, school operations were severely affected. He pointed out that morale was currently very low amongst the teachers, and this triggered a lot of unethical practices. Because of these hardships in the schools, Mr Mhute argued that, if a teacher came and sat in the classroom, would you consider him unethical in conduct because he had no resources to use? The turbulence in the economy triggered some of the behaviours that the teachers end up displaying. One school head Mr Mhute had this to say;

If, for instance, the teacher cannot write on the board because he has no chalk, do you consider him as neglecting his duty or being unethical in conduct, the Head asked? He wanted to write but lack of chalk stopped him!

(Mr Mhute, school head, Sungano Primary School)

Meanwhile, the hands of the school heads were tied over the funding issue. The law stipulates that one cannot chase a child from class over non-payment of fees. As a result, some learners moved through primary and even secondary school without paying any cent, yet the school

heads were expected to run the schools efficiently and effectively yet without any resources, financially and otherwise. Mr Musa, the School Head for Makore Primary, whose enrolment sat at 2025 pupils said:

A very big challenge and an issue of real concern. Ee..., resources are very limited, yaaa the school is big. The fees, its not much really and the pattern in payment is pathetic, its just pathetic. Because we have here some parents that have gone for five years, six years having paid nothing, and you can imagine how we are taking care of the of the children!

(Mr Musa, Makore Primary School Head)

Similarly, Mrs Jakobho, a teacher at Makore primary School raised the same sentiments and said:

The parents are not paying fees at all, some only paid a deposit the time they enrolled for the first time, up to now!

(Mrs Jakobho, a teacher at Makore Primary School)

On a different note, Mrs Takunda, a teacher at Godo Secondary School had something positive to say about some members of the community, particularly business people who came to help here and there in the schools. She said they would donate soccer balls, uniforms and prizes when there were prize giving days:

At our school when there is a prize giving day, the business men they come and donate prizes, they would be promoting community involvement.

(Mrs Takunda, a teacher at Godo Secondary School)

Much as such acts of generosity were commendable, the harm that was caused by the drying up of meaningful sources of educational funding in the schools would not be addressed by these acts of good will alone. If anything, though noble, the kind of funding brought would not make much of a difference. Mr Mhuru, a teacher at Chifamba High School, raised the fact that to address the issue of collapse in school funding there was need to reengage all the meaningful providers of educational funding and to deal with the cash liquidity crunch. He argued that anything small scale and cosmetic efforts would not solve the dryness.

Basically, the questionnaire data for heads of department indicated the real causes of funding withdrawal and they include donor fatigue, the cash crisis, high levels of unemployment and government failure to honour the disbursement of grants and levies. They argue that if these issues were not addressed, there would not be any solution to the problem. These factors had a bearing on ethical leadership in that some teachers used the non-availability of resources as an excuse for not doing their work, or for absconding from the school. Also, the lack of resources created caused apathy and lack of motivation amongst both teachers and learners, resulting in all sorts of unethical behaviours in the schools. On another note, the document review process conducted in the schools in relation to the flow of funds in and out of the schools indicated that very little finances were handled.

Shapiro and Gross (2012) give four degrees of turbulences: light, moderate, severe and extreme. When I looked at the collapse of the funding systems in the schools in Marondera, I placed them at stage four of the turbulence theory. They were at the extreme level, and they could not afford necessities for their day to day use. If the government failed to pay the teachers and the parents failed to pay school fees and levies and donor funds as well as per capita grants dried up, indeed this was extreme turbulence. When this level was reached, survival became threatened, and unless the situation changed, the school functions were folding up slowly but surely, by the day. In such an environment, the school personnel were faced with many ethical dilemmas.

Khoza (2012) refers to attuned leadership as one that considers the need of the community or organization ahead of one's own. This was not the case with the policy makers in this study. Firstly, those making policies at the top were failing to sustain them because they could not fund them. The policymakers failed to grow the schools; their governance policies collapsed. Unethical leadership also wreaked its havoc from the top. According to Gini and Green (2013), values such as moral vision, deep selflessness, the common good and deep honesty were found lacking amongst those that created the turbulence.

It was established from the data generated on the funding of education in the schools in Marondera that the system collapsed and schools are struggling to meet the very basic need. In such an environment, the atmosphere in the schools was compromised, and when that happened

some unethical dilemmas were triggered

7.2.2 Teacher absenteeism due to private business

In all the four researched schools, the participants indicated that there was rampant absenteeism from amongst both the school heads and the teachers alike. This absenteeism from duty was triggered by the need to supplement their merge and often late salaries and bonuses, amongst other causes. One of the greatest causes of this was the cash crisis in the banks and the running of private business projects during official hour. These issues posed serious dilemmas for school heads on how to handle them ethically.

The findings revealed the dilemma of teachers who were always absent from duty. Some of these teachers came late or left early to run private businesses to make ends meet. Their salaries came late and were inadequate. Another reason for this was to queue at the banks for hours on end to access their salaries. The cash was difficult to access due to the cash liquidity crunch hitting all the banks in the country. Teacher absenteeism thus became a real dilemma in the schools.

Emerging from the interviews conducted, Mr Ngwarai, Gondo Secondary School Head, raises the dilemma of teachers having to juggle between private jobs and their teaching assignments, and also of those who came late or left early to join queues in the banks due to the cash crisis. He said:

However, one needs to strike a balance between being harsh, though the PSC expects us to follow the rules to the letter. However, you find it difficult, but we try to strike a balance because you know what the members of staff are facing.

(Mr Ngwarai, Gondo Secondary School Head)

The participant heads of department and teachers also confirmed through the semi-structured interviews and the focus group interviews that teacher absenteeism was rampant and that the school heads themselves were also part of the ring. The questionnaire distributed to the teachers revealed that teacher absenteeism was crippling the schools. School teachers themselves did not make it a secret, they talked about it openly and vowed to continue to absent themselves for their own survival. Whilst they were aware of the ethical values and expected conduct, the

teachers argue that when the government began to do the right thing, they would also follow suit and begin to value and observe the ethics of the profession.

According to these findings, teacher absenteeism and lateness were just ripple effects; the real issues were the undercurrents. If the things that cause the teachers to absent themselves, and to be late for work or leave early were addressed the situation was guaranteed to change too. What we were seeing in the teachers were just manifestations of a broken education system, caused by a turbulent socio-political and economic environment. Some of the causes of this breakdown were; the cash crisis, poor remuneration, late and none payment of salaries and teacher work overload. School heads in particular faced serious dilemmas daily:

Mr Mhute, Sungano Primary School Head had this to say:

Ya..., it is very difficult to really balance the situation sir. We are trying to work under these circumstances. But we are really finding it very difficult to work, very difficult. We are failing to meet most of our mandates, yaaaa, we are failing.

(Mr Mhute, School Head, Sungano Primary School)

Mr Tsika, a Head of Department from Sungano Primary School, also weighs in on the dilemma they were facing and said:

For a teacher to be able to work he needs to get some food, put some clothes on which are presentable, he needs to eat something at break and at lunch. But our banks today, you go there you don't get cash.

(Mr Tsika, Head of Department, Sungano Primary School)

Mrs Moto, a teacher from Chifamba High School, also said:

At times teachers comes late for work from the bank, they have to get cash, they have to get money, they have to sustain themselves. They have to wait at the bank instead of exercising their duties at the work places.

(Mrs Moto, a teacher from Chifamba High School also said)

The tone in this quotation indicated someone who was determined to get their money ahead of meeting their obligation at the school. They made it clear that they 'have to get cash.' This is where the dilemmas we are talking about come from, if you were the school head you really were in a dilemma. So, the school head or head of department to whom such a teacher reported

had to find ways of accommodating the plight of this teacher, and in doing so there arose ethical dilemmas.

Mrs Zamai, a teacher participant from Makore Primary School stated that at their school the people refused to sign in the clock in register when they were late, arguing that it was beyond their control. She said,

There is a book that you sign to explain why you are late. People are refusing to sign.

(Mrs Zamai, Teacher, Makore Primary School)

Another teacher, Mrs Mubako from Gondo Primary School also had this to say:

We are not being motivated, because what we get after a month is not enough. So, we spend time doing other businesses. They say it's an act of misconduct, even delaying in giving us our bonuses is misconduct.

(Mrs Mubako, Teacher, Gondo Primary School)

Mrs Katsiru, a teacher from Chifamba High School, said this:

You will be forced to set up a private business out there, and run it whilst you are also running the profession. To make ends meet. Some of the vendors who were our students, they are living better than us, far much better.

(Mrs Katsiru, Teacher, Chifamba High School)

The responses from the questionnaires indicated that the teachers spent most of the time when absent from the school running private businesses and at the bank. The dilemma that the school heads had was that they too did not live in a vacuum, the same conditions affecting teachers were affecting them too, pausing yet another dilemma. The questionnaires from both the teachers and the heads of department indicated that ethical positions were heavily compromised in these dilemmas. The heads went to the banks too during hours, so they had to accommodate the teachers. The school heads also ran businesses outside, so they had to accommodate the teachers too.

Studies conducted in Zimbabwe (Kusereka 2003; Mawadza 2009 Shizha & Kariwo 2011)

indicated the prevalence of teacher lateness and absenteeism from schools. The United Nations Children's Education Fund (UNICEF) also released an article on the state of the Zimbabwean education system, and they reported that the system of education was at the verge of collapse because of teacher absenteeism and high brain drain, coupled with collapsed funding structures. Betweli (2013) states that teachers play a very vital role in the discipline of learners and that they act as role models to both the learners and their communities.

Viewed from Khoza's (2013) version of *Ubuntu* leadership, school heads balanced between individual teachers' needs and the organisational needs. Documents reviewed in the schools studied showed that heads devised ways of managing the crises, whereby they grouped the teachers each went out at specific times or days. The absence registers reviewed showed these patterns, and the teachers confirmed it. The school heads did something to maintain order and prevent apathy, even though things were in a bad shape. If a school head confessed that things were hard, and yet, regardless the hard circumstances still tried to make things work I cannot doubt his commitment.

7.2. 3 Young and inexperienced personnel

There was dilemma on whether or not to promote the young newly graduated teachers. The dilemma was that the young and inexperienced teachers should be given room to grow and learn but had to be promoted to positions of authority, such as heads of department, deputy heads or even school heads, yet they did not have the relevant experience nor the exposure. On the other hand, there were no seasoned teachers to mentor them because they left in large numbers. As a result, they made severe blunders, and at times they acted unethically due to ignorance or desires from young age. Mr Ngwarayi, the School Head for Gondo Secondary School had this to say on the young and inexperienced leaders who still are forced to make decisions even though they lack the capacity:

Yes, we have a relatively young population of teachers, and some of them are in influential positions, yet they lack the relevant experience to deal with some of the challenges that arise in the institutions, which again may be a cause for misconducts or unprofessional behaviour.

(Mr Ngwarai, Head of Gondo Secondary School)

This dilemma was caused by the exodus of experienced teachers either to other countries or for greener pastures within the country. This exodus was confirmed by more than two of these school heads, where Mr Zangata, the Head of Chifamba High School cited an example of a school in the nearby community of Murewa where one day he says they woke up to find three teachers left in the school out of fifteen. He also had this to say about the decision-making dilemma that some of the young administrators faced:

From my observation, the only problem we are facing now is, we have young kids, who have just graduated, the majority of those seasoned teachers who were supposed to groom these kids to understand the expectations of any system, those leaders are no longer there. Either they have retired or they have left the country. So, the ball is in the basket of these small boys...of these small girls, these small boys, who have to face the reality of the life and in tough conditions.

(Mr Zangata, Chifamba High School Head)

Again, what also emerged from the study findings was that ethical issues should be taught to the learners right from primary school. When this base on ethics is built early, it is believed the learners would the study revealed that teachers should act as role models, and teach by example, yet these young teachers were thrown in the deep end up as they did not have be better prepared for future responsibilities. models.

Mr Garai recommended that teachers should be role models and allow learners to learn by seeing. 'I would add something like role modelling,' he stated. He too had this to say:

The fact that they are young learners does not mean we have to be rude to them when we are talking to them. We need to respect them, they are a learner and are to learn from us. So, in a way, the *Ubuntu* path, they are supposed to learn from us. And if some of these things are not instilled in them, we tend to discover the behaviours they will be showing will be anti-social because they did not have somewhere to look and learn from.

(Mrs Garikayi, Teacher, Chifamba High School)

Mr Davirai also prescribes role modelling:

As teachers, we are role models, and we should lead by example in terms of the code of conduct in, the dress we put on, respect for others, even respect for those kids, and get some values, ma African values.

(Mr Davirai, Teacher, Makore Primary School)

Echoing similar sentiments, Mr Tsika, a head of Department from Sungano Primary School, raised the fact that the community should also be involved in building the model of ethical teachings in the schools as schools belong to the community, and they too have expectations from the schools, he has this to say:

Aa..., think this is a very interesting topic, uuuuum, the local community around the school should also be brainstormed to hear what they think about ethical leadership in the teaching profession. That will put the teacher into the correct perspective on the expectations of the community. So, it is not just on the part of the teachers' when they go into college; the community needs to be asked to make an input.

(Mr Tsika, Head of Department, Sungano Primary School)

The retirement age of teachers in Zimbabwe is sixty-five years. Studies carried out indicated that before the current turbulence teachers were stable in the schools and most served until retirement age (Kusereka, 2003; Mawadza, 2009 Shizha & Kariwo, 2011). Even though teachers left the profession then, the figures were not so high as compared to the present. This means the number of young teachers entering the profession was controlled, they too would have mentors and were not fast tracked into positions of leadership. The number of teachers on pension also indicated the smooth exit at the end of a lifelong career in teaching.

Both the virtue ethical leadership theory and the *Ubuntu* theory thrive on information and training being passed on from one generation to another. This was the way society would replicate itself through (Khoza, 2012; Gini & Green, 2013). The dilemma of being forced to fast-track the promotion of young inexperienced teacher came about because of the gap in the transition pattern due to the exodus of teachers from the schools.

The only other thing that pushed teachers from the profession at alarming numbers and caused most to be absent from work was the current economic situation. Now because they had thousands of young school leavers on the streets, some were engaged as temporary teachers and some went to Teachers' Colleges and joined the schools. Unless the factors pushing the teachers from the profession were addressed, teachers would continue to leave in high numbers and will be replaced by the young people.

7.2.4 Political violence against teachers

School heads, as well as the teachers, were caught in a dilemma where they could no longer

discipline their learners for fear of being victimised by these very students and the community. A case in point is the one where Mrs Gumbeze a teacher at Chifamba High School, pointed out that some teachers were reported to the community as members of the opposition. Their students were sent to frog-march them to a hearing where the ruling party members beat them in front of the learners. Mrs Gumbeze said:

It appears some students had a conflict with their teachers because of misbehaviour, so they wanted, it was their opportunity to revenge. So, they were using the platform to revenge. So, the teachers were taken to a meeting in the township, they were called from the school. The students summoned the teachers to the meeting, and they were beaten.

(Mrs Gumbeze, Teacher, Chifamba High School)

Apparently, according to Mrs Moto, another teacher from Chifamba High School, the teachers were beaten in front of the community and their students and told not to go back to their schools. The dilemma lay in that the teachers were relieved of their duties by the community, the Ministry of Education would not send replacements. Meanwhile, the learners had no teachers. Upon probing further whether the teachers were transferred, she indicated that they just went away from that community for a while and came back when it was safe. Mrs Katsiru, a teacher from the same school, added that:

Some of them because they were labelled as an opposition party, the teachers had to run away until the elections were over.

(Mrs Katsiru, Teacher, Chifamba High School)

The other dilemma faced by both the school heads and the teachers was having to come back and face the same learners and teach them. Both these learners and their colleagues would be out of control of these teachers, and the dignity and integrity of these teachers would be heavily compromised.

Chaux (2009), drawing from the ecological theory of human development, argues that political and economic conditions in a particular country strongly influence children's behaviour. In addition, Chiviru (2009) and Kapungu (2009) revealed in their studies carried out in Zimbabwe that ethical leadership in the schools has become increasingly difficult since the meltdown of the Zimbabwean economy and the rising political violence since 2008.

On another note, UNESCO (2012) reports that teachers have become very vulnerable in Zimbabwe due to the current political disturbances. The findings of this study have confirmed

what the other studies found out earlier. The UNESCO (2012) report concludes that it becomes practically impossible to demand ethical leadership practices from educators operating in such a repressive environment as the current one in Zimbabwe. Issues like teacher presence for duty and punctuality, teacher preparedness, teacher competence and mental stability become secondary to their safety and survival (Coltart, 2010; Sachikonye, 2011; Bratton & Masunungure, 2011).

Khoza (2017) states that leaders are born, but then made once born. They are developed through training, mentoring and role modelling. In an environment where teachers were at the mercy of the community and their own students, ethical leadership would be very difficult to implement. The result would be a lost generation that was raised during the socio-political and economic turbulence. The tenets of Ubuntu theory were completely lost in the scenario of political violence against teachers using their own students.

7.2.5 Teacher supervision and competence

The constant movement of teachers in and out of the schools as they hustled to make ends meet made it difficult if not possible to supervise them. The findings from the study showed that either a teacher was absent, or he came late or left early on a particular day. Due to the cash crisis and the running of private businesses, teachers were constantly on the move. The very school heads themselves and the heads of department were also part of the people that were involved in these movements. As a result, supervision of teachers was made practically impossible, this posed a serious dilemma in the schools. Another dilemma the school heads and the heads of department faced was at times whether to stay in the school and supervise people, or also go out and deal with their own private business too.

Both the questionnaires for head of departments and for teachers revealed that teacher absenteeism was a very big problem in the schools. School heads and heads of departments could not supervise people who were not at the station. The documents reviewed in the schools, which included clock in and out registers, and supervision files corroborated the issue that very little supervision was going on in the schools. This was seen from the lesson observation forms that were kept in the files.

Mrs Budiriro, a Head of Department at Chifamba High School Said:

At times teachers come late for work because of the bank, they have to get cash, they have to have money, they have to sustain themselves. They have to wait at the bank instead of exercising their duties as they are expected at their work places.

(Mrs Budiriro, Head of Department, Chifamba High School)

Similarly, when Mr Zangata, the Head of Chifamba High School, what they were doing in dealing with the teachers whom they could not supervise or follow for competence checking, due to their erratic presence in the school, he said,

It is the economic hardships; money is not there. Moreover, the teacher is caught hands up compromising his standards; he ends up compromising the ethics. A teacher is running a business, at the same time the teacher is supposed to be at the school. As a headmaster, you are caught in between. You are looking at the teacher who is struggling to make ends meet, but at the same time the teacher must be at school, so he is running a business parallel to employment by the ministry.

(Mr Zangata, Chifamba High School Head)

When I probed further on how he was dealing with this kind of dilemma, Mr Zangata said:

You cannot force the teacher to close his business, because probably that is his only source of money that he is surviving on. So, in the end, you look at the two sides and weigh. There is nothing that is coming from the bank, so in the end, the teacher is getting that one dollar or two dollars, plus it is helping him to survive or come to school. So, talk to him and explain to him how he can run his business without compromising the education act too much.

(Mr Zangata, Chifamba High School Head)

Furthermore, Mrs Budiriro, a teacher from the same school as Mr Zangata, echoed the same dilemma. She pointed out that even the teachers and head of departments were caught up in this confusion, where one would want to go to the bank to access money while they must be in the classroom at the same time. However, she said, you were eventually forced to leave duty to try and get cash so that you could survive. Here, the findings on the ground seemed to be indicating that, where a person was confronted with two situations, professional ethics versus survival, people preferred survival strategies at the expense of ethics.

Mr Musa, the Head of Makore Primary School registered the same dilemma as his colleagues and subordinates:

However, one needs to strike a balance between being harsh, though the PSC expects us to follow the rules to the letter. However, you find it difficult, but we try to strike a balance because you know what the members of staff are facing.

(Mr Musa, School Head, Makore Secondary)

Likewise, Mr Tichaona, a Head of Department from Gondo Secondary School, stated that teacher lateness was rampant at their school, and he associated it with disgruntlement and lack of proper motivation in their job, he said:

Its almost half-half, half commute and the other half stays in the school, so you find out especially those that stay at the school are mostly late.

(Mr Tichaona, Head of Department, Gondo Secondary School)

In addition, with the huge teacher-pupil ratios and the lack of resources highlighted in chapters five and six above, the school heads and the heads of department found themselves in an awkward position. They mentioned that there were teachers who had teaching loads as high as 1:60 and had five such classes in secondary school. Where these teachers have to give daily exercises such as in Mathematics. Such an environment invited unethical conduct from the sides of both the school heads as well as the heads of department and the teachers. It became complicated to supervise these teachers as there are too many excuses they could give for not being found above board, and these would be genuine reasons.

7.3 Chapter summary

The current chapter explored the dilemmas that school heads, head of departments and teachers faced with in exercising ethical leadership in the schools in Marondera. The following chapter covers what the participants suggest regarding restoring proper ethical leadership.

CHAPTER EIGHT

DISCUSSION OF THE KEY THEMES EMERGING FROM THE FINDINGS

8.1 Introduction

Chapters five, six and seven presented, analysed and discussed the findings of this study. This chapter is devoted to the presentation and discussion of the major themes that emerged from this study. These themes were arrived at by focusing on chapters five through seven on the findings to the study.

This chapter does not exhaust all the themes generated in this thesis but focuses on the major ones that emerged from the findings of this study. The same goes for the sub-themes. An effort was also made to relate the themes to the related literature and the theoretical frameworks that guided this study.

8.2 Key themes that emerged

The themes that emerged from this thesis are: poor remuneration and cash crisis; limited educational funding; brain drain and young workforce; teacher absenteeism and lateness; political violence on teachers; ethical dilemmas for school personnel; increasing learner indiscipline; corporal punishment; teacher work overload; and community and other stakeholders involvement.

8.2.1 Poor remuneration and cash crisis

One of the significant recurrent themes in this study was that of poor remuneration due to the current socio-political and economic turbulence prevailing in Zimbabwe. Chimhenga and Mpofu (2016) state that the primary cause of a collapse in ethical leadership in Zimbabwean schools is a permissive school environment where teachers are usually absent, minding their own private business. Sometimes they are there but have ceased to care due to low morale caused by poor and always late salaries and bonuses. At times it was the inadequate training which results in poor classroom management practices. This scenario came about because of

the various factors affecting school heads, heads of department and teachers, which are a result of the economic collapse in the country.

A strategy that would help restore ethical leadership in schools in Zimbabwe is the fixing of the remuneration for teachers; this is the source of all the major ethical problems in the Zimbabwean schools (UNESCO, 2009; Hester & Killian, 2012, Foster, 2012; Kastakopoulou, 2008; Erlwanger, 2013). All the issues related to teacher morale, high teacher turnover, teacher absenteeism and absconding as well as things like embezzlement of funds, and a continuing go-slow have links to poor remuneration and the cash crisis. As it were, the teachers' poor remuneration could not get fixed unless the economy was revived.

This study also noted that the conditions in the semi-rural areas studied were not the same as those in towns. The challenges raised by the four schools in this study are that the value of the remuneration was eroded by inflation. Furthermore, the participants indicated that their salaries always came late, at times three to four months, and the bonuses came a year later. When this happened, teachers were left with no other choice but to find other supplementary sources of income, and this resulted in rampant teacher absenteeism and lateness. Again, the remuneration was not easily reachable due to an ever-increasing cash liquidity crisis. The teachers end up doing unethical things to survive such as bribing bank tellers to get more cash, absence from duty and lateness.

A study by Hester, Joseph and Kilian (2010) states that people's actions in organisations get driven by a balance between meeting personal and organisational values and needs. As has been indicated in chapter two, they argued that once the scale tilts too much at the expense of personal values and needs, then ethics suffer significantly as the individuals are forced to do things that serve their interests at whatever costs. Msipa (2016) says a lack of ethical leadership among the top political leaders of Zimbabwe led to the death of ethics in all public institutions.

Furthermore, viewed from the *Virtue* and *Ubuntu* theories, the current Zimbabwean economy has left educators impoverished and struggling financially. Hallak and Poisson (2007) lament that, among the many factors that led to corruption were low salaries and poverty amongst public officials and civil servants, as these forced them to drop their ethics. It thus implies that the more impoverished a country is, the higher the levels of corruption and disregard for ethical leadership. Hallak and Poisson (2007) maintain that such circumstances fuel corruption and unethical conduct.

The head of the schools that were looked at in this study kept a register of teachers as they rotate to leave the stations to deal with personal matters of survival. This arrangement seemed to be working as it ensured a more significant number of teachers at the school at any given point in time. The heads of departments and teachers indicated their appreciation for this arrangement which showed that the school heads, concern, empathy and *ubuntu* leadership concepts (Khoza, 2012). The school some care heads earned support and respect from their subordinates for being considerate.

8.2.2 Collapse of educational funding structures

Another theme that emerged from this study was the collapse of the educational funding system, which crippled all school activities. It was established in chapters five, six and, seven above that there has been a collapse in the school educational funding structures, ranging from the donor funding, the government per capita grants, the school levies and other fees managed by the School Development Councils and Associations. The country is facing severe economic turbulences since February 2000. These turbulences led to Zimbabwe abandoning its dollar due to hyperinflation in 2009 (Mufundikwa, 2010). Since then, there has been a severe downturn in the Zimbabwean economy, where analysts pegged the unemployment rate at ninety-five per cent (Africa Check, 2014). The November 2017 coup that toppled President Mugabe and led to the July 2018 elections that were disputably won by Mnangagwa has seen things getting worse, with basics such as fuel and bread becoming inaccessible. Given such a scenario, schools were left in a more deplorable and desperate situation, making ethical leadership practice in schools even more difficult to implement.

Furthermore, one school head talked of children that went for four to five years in primary school without paying their fees and levies. Meanwhile, the school could not chase the learners away as policy did not allow them. The schools were struck by the socio-political and economic turbulence in the country. Mr Zangata, Head, Chifamba High School said:

Per capita grants are no more, the SDCs they do not have money, kids are not paying school fees if they pay it is very little, and there is a ruling that you do not chase away a child who has not paid school fees. Now, what do you do? Let me give some of the basics; you need to write examinations, you need photocopying paper, you need chalk! That is stressful for the teacher; schools are under-resourced at the moment; we depend on well-wishers. Even if you engage debt collectors, still the parents have no money, do you imprison 250 parents?

(Mr Zangata, The Head of Chifamba High School)

Now because of lack of funds and basic necessities in these schools, the school heads argued that, if a teacher came and sat in the classroom, would he be considered unethical in conduct? If the teacher could not write on the chalk board because he had no chalk, ‘do you consider him as neglecting his duty or being unethical in conduct?’ One of the school heads asked. The study found out that the hands of the school heads were tied by the lack of funding. The law stipulates that one cannot chase a child from class over non-payment of fees. When an economy fails to perform, social services and government-funded programmes are the first to suffer because the government implements cost-cutting measures which affected the operations of schools and other public and private institutions.

From a theoretical framework perspective, we would refer to turbulence in the schools that are caused by external factors, in this case, lack of funding. According to the Turbulence Theory (Shapiro & Gross, 2013), there are four turbulence levels, namely, the light turbulence, moderate turbulence, severe turbulence and the extreme turbulence. The level of turbulence of this magnitude sat at the highest level of the turbulence theory, severe turbulence; as it threatened to derail the school system completely. With the extreme turbulence, the forces are so high that control gets lost, and in their aircraft metaphor at this level, severe structural damages occur.

Indications from the study were that the school heads were still trying to save the situation. They were still optimistic, like Musa the head of Makore Primary, who had a teacher establishment of sixty and two thousand and twenty-five learners, most of whom learnt from under the trees. I relate the scenario to the *ubuntu* theory, where society continues to hope and labour to bring about change and invest into the next generations. I also refer to the tenets of *virtue*, *ubuntu* and attuned leadership, where the interests of the nation come ahead of personal gains and human greed.

Only by restoring the economy and dealing with the non-availability of cash in the banks, engaging all stake holders, including the International community, would this situation be resolved

8.2.3 Brain drain and a young workforce

Another theme that emerged was massive brain drain that hit all the sectors of the economy.

The impact was so severe, to the extent that the former Minister of Primary and Secondary Education David Coltart revealed the figure of teachers alone at forty-five thousand who left Zimbabwe for greener pastures abroad (Coltart, 2010). Naido, Joubert, Mestry, Mosoge and Ngobo (2015), in a study on the Zimbabwean crisis, argued that when the socio-political and economic conditions on the ground become compromised, ethical leadership becomes very difficult to uphold. The implications from this were far and wide on the schools involved.

Furthermore, the electronic media, The Daily News (30 July 2014) carries a report where the government of Zimbabwe was quoted as re-employing three thousand (3000) teachers that had just left the profession due to poor remuneration at the meltdown of the economy in the 2007-2008 period. These teachers were replaced by part of the thousands of untrained teachers who were in the schools. Teachers' Unions were lobbying the government to rethink its policies and conditions of service which made the teachers leave in the first place.

This study established that the teachers were still leaving the profession. Moreover, even if the government tried to bridge the gap by lowering the entry qualifications into teacher training colleges, most of the new graduates were choosing to engage in informal businesses. Some preferred vending and hung up their diplomas for a time in the future when teaching would become worth the while. Mr Takunda said:

They are still leaving — those teachers who are teaching science and maths and nurses and doctors. Some professionally trained teachers are out there, vending. If you look at the last groups that were trained in 2014, 2015 and 2016, they are out there on the streets selling tomatoes. But they have their papers and certificates at home. Right now, they are getting more than teachers.

(Mr Takunda, Teacher, Gondo Secondary School)

Similarly, NewsDay Zimbabwe (August 31, 2017) reported on fifty-seven schools and private colleges that sprouted in and around Harare and Bulawayo the two largest cities in Zimbabwe which were closed by the ministry of education. They used the Manpower Planning and Development Act 28.02b, subsection 1 and Statutory Instrument 333 of 1996 and 26 of 2001 which referred to critical issues on the registration of schools and colleges to guarantee quality education and training. These private schools charged exorbitant fees. Moreover, Mashingaidze (2006) pointed out the need to purge the government of incompetent cronies of the Mugabe regime and replace them with competent administrators right across the board. Moss and Patrick (2006) lament that this road to recovery would have its challenges in that

many of the skilled and ethical, best-educated workforces left the country and are working in the diaspora. These people shall not flock back to the country soon after Mugabe's departure. Thus, the brain drain will persist for quite long after Mugabe's departure.

The Human Development Index (HDI) in 2011, on Zimbabwe, stood at 173 out of 187 countries. Up to date, things have been plummeting, until the climax which was marked by the November 2017 coup which forced Mugabe out of office, who in charge of government for thirty-seven years, since independence in 1980. Schools were severely affected by all these economic downturns which triggered low morale, rapid staff turn-over, engaging of untrained teachers and a generally too young pool of teachers amongst other issues, these have a tremendous bearing on ethical leadership in the schools.

This study established beyond reasonable doubt that more than half the teachers in the schools studied were barely thirty-five years of age. The documents availed for the documents review process on staff establishments indicated this. The challenges raised by the school heads and the head of departments were that; these young teachers lacked mentors in these schools as most seasoned teachers had left. Also, they did not have the experience to handle challenging classroom situations, and in most cases, it was the learners that ended up on the receiving end. Some cases of improper association were reported, and most of these were said to involve the young graduate teachers.

Natural selection was also taking its toll on the personnel in the education sector; some teachers were retiring while others were on sick leave. Some were dying and there was also those discharged from the profession for various misconducts. From the documents reviewed in the schools, there was quite a sizable number in this last category. There was a silent brain drain in these schools, where the teachers were still in the system and drawing salaries, yet they were just hanging in there in principle and not in practice. These teachers had no value addition to the schools, because of rampant absenteeism, lateness and absconding early. This group should qualify here as some class of brain drain in their own right.

On a positive note, the school heads and heads of department indicated that they were doing all they could to help groom some of these young teachers. They held orientation programmes for them and staff development programmes for the whole school and as departments, and they held one on one counselling sessions with some of them. These programmes helped, but the setbacks came in the rapid turnovers in the schools.

Gini and Green (2013) assert that ethical leadership is character driven and that all leadership is an ethical enterprise, a duty, an obligation and a service to others. The efforts made brought positive results and were quite appreciable. These efforts should be about character building based on integrity, duty mission, vision and a sense of responsibility in these young professionals. Gini and Green (2013) further maintain that ethical leaders exercise leadership in the interest of the common good, and they put followers' needs ahead of theirs, and they exemplify moral virtues and personal excellence. To them, the greatest leaders are those whose lives display one or more key moral virtues. Khoza' (2013) *ubuntu* leadership concepts, in the form of his attuned leadership also speak to these school heads and heads of department in that they should not tire up at all but soldier on in training the young professions in the schools. Attuned leadership focusses on group vision and mission, long-term goals as opposed to short-term and also a concern for the subordinates.

8.2.4 Teacher absenteeism and lateness

One of the major themes that brought devastating effects on the schools is teacher absenteeism and lateness. Studies reviewed (Kusereka 2003; Mawadza 2009; Shizha & Kariwo 2011) relate the ethical problems faced in the leadership of schools in Zimbabwe. Due to the current socio-political and economic turbulence, such studies indicated that teachers were underpaid. Moreover, the little they got usually came one to two months late, forcing teachers to run informal jobs to earn a living. The private businesses caused absconding and absenteeism from work regularly. These teachers experienced high levels of stress, and this affected their discharge of duty.

Mathooko (2008) stresses that economic hardships usually force people to think and act differently based on the intensity of their crisis and present feelings. In the Marondera situation, the current socio-political and economic turbulence, teacher absenteeism and lateness brought about severe challenges to the schools. In these hard times, Mathooko (2008) stresses that people tend to suspend all ethical virtues and guidelines and their call to duty to make ends meet, and this is what she calls ethics for survival.

Khoza (2012) argues that it is in difficult times like these when we distinguish true leaders from the greedy and selfish ones. Khoza advocates that true leaders maintain a group vision and mission and put the common good of everyone ahead of their gains and comfort. On the contrary Mathooko (2008) argues that where survival gets threatened, virtue and all other forms

of ethics become secondary and luxury and people revert to all forms of unorthodox practices. She, however, singles out one virtue that she thinks African people will always have, supererogation. Mathooko (ibid) described this supererogation as the ability to go beyond the call of duty, and that other cultures should learn from Africa. Gini and Green (2013) assert that ethical leadership is character driven and that all leadership is an ethical enterprise, a duty, an obligation and a service to others that should not be compromised by anything that comes into our path.

The data generated on the theme of teacher absenteeism indicated that those at the top have already sacrificed ethics. One of the teachers said:

It is stupid to die trying to uphold what the very policymakers have failed to uphold.

(Mrs Moto, Teacher, Chifamba High School)

The school heads, heads of departments and teachers interviewed in this study indicated that ethics would not put food on their tables, nor pay fees for their children. So, for them, given the current socio-political and economic turbulence in the country, ethics were dead and overtaken by the need to survive.

What these educators said reinforced the position stated by Mathooko (2008), that where ethics and survival are pitied in the same basket, survival wins. Ndlovu (2016) argues that the playing ground in the Zimbabwean education sector, just like in all other sectors, is not even. One cannot expect ethical leadership standards from the school heads and the teachers alone when the entire top levels have collapsed ethically. He further argues that the fish rots from the top, if the top is sound, the whole body remains sound.

8.2.5 Political violence against teachers

This study also found an alarming trend whereby teachers were harassed politically towards the run-up to every election. This harassment was severe that hundreds of teachers lost their lives and thousands of others fled their workstations to seek refuge in the towns. Some of the teachers were maimed. Dugger (2008) indicates that in 2008 towards the elections, 121 schools had been taken over by the ruling ZANU PF party and they used them as military bases for the party militia. He also went on to state that at that particular time, half of the fifty-five non-

profit organisations that were in the country assisting with educational programs had left due to threats from President Mugabe to expel them.

Similarly, Chireshe and Shumba (2011) point out that fifty per cent of the rural school teachers had experienced political violence and in the worst-case scenarios' students were given whips to beat their teachers. This study revealed that in Marondera similar incidents happened, where teachers from Chifamba High School were summoned to a political meeting in the township by their students, and they received beating in front of these very students. From an *Ubuntu* ethical and moral perspective, when such things happen, there is bound to be a breakup of professional boundaries and an environment conducive to ethical leadership in these schools is destroyed permanently.

UNESCO (2008) found out in the research they conducted on political violence in Zimbabwean schools, that almost every school in the rural areas experienced political violence, and the military bases in most cases were very close to the schools creating an unsettling environment. This report also found out that fifty-seven per cent of the teachers they interviewed indicated they wanted to leave their posts in the rural areas, and when they do, temporary teachers fill the vacancies, usually getting one-term long contracts. Such dramatic changes affect students' pass rates as well as ethical leadership in the schools. Ethical leadership is affected in the sense that these temporary teachers were in these schools just for money, knowing their tenure there was very brief, and the rapid turnover is not good for the profession. Being untrained and also being on a very short tenure, these teachers were very unlikely to worry about or execute professional ethics (Pswarai & Reeler, 2012). Some of the teachers that left added on to the already huge numbers that left teaching, contributing to the already massive figure on brain drain. Regardless of the level of turbulence created by these political violence incidences, great harm is done in the schools, both psychologically and otherwise, for learners and teachers alike.

Furthermore, from a theoretical perspective, let us bring in the issue of positionality. According to Gross's (2006) turbulence theory, the concept of positionality is vital in that, where a person stands in the turbulence will determine how he or she experiences it. Turbulence is not spread around the school and community uniformly and the role one plays around also determines one's functions and attitude. In this context of political violence, the way the school heads and teachers did not view the turbulence in the same way the politicians, government officials and the policy makers did, particularly those who benefited from it. On the other hand, the parents and the learners had their own views, and each category was affected differently, had different

worries, interests and interpretations. Another example from the electronic media is the story in ZimEye (2018, Online News) where a High Court Judge barred the ZANU PF party from using school teachers, school buses and learners in their campaign rallies to swell up numbers for the July 2018 elections. Here, positionality affected the way each group viewed and acted around the turbulence. Usually, it is the teachers that always ended up on the receiving end.

In conclusion, from the *Ubuntu* leadership theory, we can thus borrow the virtues of respect for everyone and political tolerance. Such tolerance should help in realising that as humans we are also diminishing when others are humiliated, oppressed, and treated as if they are less than others., according to Manda (2009). For those subjected to humiliating circumstances, Manda (ibid) argues further that *Ubuntu* gives people resilience, enabling them to survive and emerge still human despite all the dehumanising challenges.

8.2.6 Ethical dilemmas faced by school personnel

School personnel in this study faced a lot of ethical dilemmas, as has emerged from the data generated and discussed in the last three chapters above. Amongst these dilemmas were handling teacher absenteeism, political interference in school governance, dwindling funding for schools' programmes, learner increasing misbehaviour, teacher overload and lack of essential resources, amongst many other dilemmas.

Tyler (2014) observes that school leaders have been ethically challenged to make difficult decisions while coping with pressures from political leaders and the public. While Tyler (2014) is referring to the American system of education, similar trends are seen to be prevailing in the Zimbabwean context today, judging by the discussions given above in chapter one (Manguvo, Whitney & Chareka, 2011; Mawadza, 2009). If the captains have abandoned ship, should the sailors continue to hold the fort? These questions cry for answers, and one ready answer is when the playing field is not level, ethical leadership becomes a nightmare and very difficult to implement, it leaves the practitioners facing serious dilemmas, as in the case of these school heads in Marondera, some of their dilemmas get discussed below.

This study revealed that the cash crisis in the banks created a severe daily dilemma for the school heads. The teachers needed to leave the school to access their hard-earned cash, which they could only in small amounts at a time on any given day, yet they were to be on duty. The

school heads were now forced to compromise their ethical position and allow these teachers to be away, yet the Ministry of Education expected them in the schools. It is the school head that was caught in between and had to make some hard decisions.

Similarly, the data pointed out that teachers were running private businesses to make ends meet during school hours. Many of the teachers interviewed confirmed that they always absented themselves from duty when they had to deal with what they termed ‘survival matters.’ Again, the school heads and heads of department admitted they were forced to compromise and they too were caught up in the same dilemma, and once in a while they also absented themselves for the same reasons.

Another pressing dilemma raised by the participants was that of educational funding. The school heads stated in the study that all forms of educational funding collapsed, and the schools were forced to barely make it with as little resources as they managed to assemble. The per capita grants were last paid in 2014 and donor funds dried up as donor organisations packed and left Zimbabwe. The school levies and fees from the SDC and SDA were hardly paid, since the parents in the community faced the same hardships as the teachers. The cash crisis crippled the households, and school heads indicated that most learners went for four to five years without paying anything. The dilemma the school heads and teachers faced was having learners whom they could not send away to collect fees and levies because government policy did not allow them to do so, yet there were hardly any resources in the schools to use in teaching them.

Regrettably, Moss and Patrick (2006) say after Mugabe, Zimbabwe has a very narrow and tricky passage to navigate to restore virtue and ethical leadership as well as democracy in all state institutions, due to the advanced level of ethical decay. The primary task, they argue, was to tame the power of the state and direct its activities towards ends that were legitimate and beneficial to the majority of the populace. Lack of proper balance of power and functioning of the executive, legislature and judicial led to this scenario. Issa (2012) states that just as most people are not born leaders, but they learn to be so through experience and hard work, even virtuous and highly ethical people learn to practice virtue ethics. He argues further that virtue ethical leadership requires a clear and coherent ethical framework that the leader can draw from when making decisions. In the Zimbabwean context, a clear ethical leadership framework might be there, but the turbulence hitting the schools from all directions, politically and economically could not allow the school heads to follow these frameworks, hence the dilemma.

8.2.7 Increasing learner indiscipline

A study carried out in Zimbabwe by Manguvo, Whitney and Chareka (2011) concluded that economic and political conditions in a particular country strongly influence learners' behaviour and discipline. In this study, they conducted in four public schools in Harare, Zimbabwe, they found out that most teachers perceived Zimbabwe's economic turbulence as negatively influencing student behaviour and the socio-economic factors hindered teachers from intervening. This deteriorating behaviour in the learners had a long-term negative impact on education and society at large. When this eventually happens, teachers should not just be the ones to be blamed. Khoza (2012) maintains that it takes a village to raise a child, it is the duty of the school as well as the community to work together in educating the learners. The United Nations Children's Fund (UNICEF:2010) bemoaned the situation whereby Zimbabwe's education system, once regarded as the best in Africa now had immense challenges and faced collapse.

The research findings in this study pointed to the fact that learner discipline was deteriorating fast in the schools in Marondera. Teacher absenteeism, low morale, poor remuneration and work overload were some of the major issues. Betweli (2013) states that teachers play a very vital role in the discipline of learners and that they act as role models to both the learners and their communities. He further maintained that teachers were thus expected to adhere to specific codes of conduct to remain focused and exemplary. Some studies carried out elsewhere in the world raised the same issues that were identified by Betweli (Patrinos & Kagia, 2008; HakiElimu, 2010; Hallak & Poisson, 2007).

The study participants indicated that learner behaviour had recently deteriorated due to the current socio-political and economic turbulence. One of the major factors they raised was that most of the households were child-headed due to the HIV/ AIDS pandemic, and this came with its own load of negatives. They also stated that society had become permissive and learners engaged in alcohol drinking, drugs, sex and other things at a very tender age. When they came to school they already behaved and wanted to be treated as adults. Hence, they clashed with the teachers. Another cause for the deterioration of learners' behaviour was the brain drain which resulted in children being left alone in the homes or with relatives. Worse still, the school heads and the teachers would not have any parents to communicate with on school or discipline matters. As a result, the learners suffered psychologically and some were abused or neglected when there is no one to account to. Similarly, Magwa (2014) raise the same views with

Manguvo, Whitney and Chareka (2011) that the majority of these Zimbabweans who migrated and left their children behind creating millions of child-headed households.

Compounding this further was the child-headed households created due to HIV and AIDS-related deaths. The implications for ethical leadership in schools then were that it created a permissive environment in the home, where juvenile delinquency such as promiscuity, drug abuse, alcoholism, smoking, theft, sexual abuse and even rape becomes rampant. When learners came to schools from such a social environment, they were bound to get involved in similar activities, creating disciplinary and ethical problems, as some of these activities involved teachers.

Again, from a theoretical perspective, Khoza (2012) asserted that an environment that does not focus on moral character, proper work ethics and mutual respect for fellow human beings, built along the *ubuntu principles* is bound to lead to the human factor decay or moral erosion. Due to this moral decay, Maphosa and Mammen (2011) argue that schools in Zimbabwe and elsewhere in the world have become unsafe environments that are not conducive to learning and teaching. Some of the commonly cited examples were drug abuse, gangsterism, shootings, sexual battery, rape, vandalism, hooliganism, violence, substance abuse, theft, pornography and so on. There were also other minor forms of indiscipline that have been noted such as; violating the school dress code, use of vulgar language, and stealing other learners' belongings. To develop the *ubuntu* values in the schools there should be community partnering, and the school leadership should act as facilitators (Maphosa & Mammen, 2011). This study also confirmed similar delinquencies; except for shooting and rape, these created ethical leadership problems in the schools.

According to Khoza (2012), *ubuntu* forms the core of most traditional African cultures as it embraces the spirit of caring, communalism, harmony, hospitality, respect and responsiveness anchored in the culture and society of the African people. School heads and teachers are community leaders; they are regarded as such by both their learners and the parents. Hence they are supposed to act as role models, both to the learners and society at large. Teachers should espouse the values of *ubuntu* and *virtue* in their day to day activities, given the view that people are people because of others, where everyone's rights and responsibilities, as well as views, should be acknowledged (Khoza, 2012). *Ubuntu* in the school setup should help restore the moral fabric of both the learners and the teachers, by allowing them to think

collectively and act individually. Such is the collectiveness of the society in which people operate and live, where ‘my humanity is caught up inextricably and bound up in yours,’ (Manda, 2009; Khoza, 2012).

8.2.8 Corporal punishment is still alive

This study found out that teachers were applying corporal punishment on the learners and they even talked about it freely. One teacher on the focus group interviews confessed that on the day of the interview she had administered corporal punishment to more than three-quarters of a class. The teachers beat the learners for failure to cover books, standing on the desks, making noise in class, and not doing their class assignments. One of the teachers stated that the school head would come after the students’ books to check on the work coverage, and she would not be found wanting. Hence she ‘took matters into her own hands, at her own risk.’

This study also established that the teachers knew what the law says on corporal punishment, but they choose to ignore the law. Mrs Jakobho, a teacher from Makore Primary School, indicated that they administered corporal punishment because the Bible states that if you spare the rod, you will spoil the child. She argued that they will be instilling the values of *Ubuntu* into the learners by bringing in the discipline through the cane. The interviewed teachers said the community supported them in administering corporal punishment, as they told them sparing the rod would spoil the child and that spanking the child would not kill them.

As indicated above, in chapters one and two, in Zimbabwe corporal punishment is still legal to date, according to Statutory instrument 65 of the Constitution of Zimbabwe, 1992; and Circular P.35, 1993, of the Secretary for Education authorises the heads to inflict punishment on the buttocks, with a suitable cane. Girls are not to be caned on the buttocks but in the palms (Chimhenga & Mpofu, 2016). They argue that corporal punishment is creating more ethical leadership harm than good in the schools warranting abolishment.

Theoretically speaking, Chemhuru (2010) points out that three main approaches have been used over the years to instil discipline in learners; the deterrent approach, the retributive approach and the reformatory approach. He argues that whatever form used, school heads and teachers should ensure that the dignity of the students keeps maintained and in the confines of the laws of the land. The dignity and moral virtue of the learner needed not be compromised.

He, however, pointed that when it came to Zimbabwe, corporal punishment was still legal when administered by the school head in the presence of a witness and he used a log book.

Corporal punishment has been a conventional method in disciplining children and involves such methods as hitting, slapping, spanking, shaking, pinching and some such forms. In the communities in which the school has developed as a recognisable social institution, corporal punishment is not only tolerated but is an essential function of the pedagogical process (Shumba, 2007). As such some teachers seem to view it as their *loco-parentis* role within the school and not as a violation of any regulations.

The school heads interviewed in this study and the head of departments revealed that they were not aware that corporal punishment was going on in their schools. Probably they were not telling the truth because it happens in their very eyes daily, or they indirectly supported their teachers in administering corporal punishment.

8.2.9 Teacher work overload increasing

The issue of teacher work overload had both an internal and an external dimension, and the overload emerged as one of the major themes in this study. The workload could be created within the school or was generated from outside. The bottom line though was that it strained the teachers, dampened teacher morale, created stress. Also work overload became a cause of backlash from the teachers, resulting in unethical behaviour.

This study has established, through the data generated during the study, that the teachers were massively overloaded, with some handling classes with as many as fifty-five to sixty learners, and going on to have four to five such classes in the humanities or languages. Those heads of department and teachers who were the actual people on the ground when it came to teaching loads, indicated that they were not coping at all. Mrs Gumbeze, a teacher at Chifamba High School, stated that the teacher-pupil ratio was too high, as one had about sixty learners in a class and taught five such classes at the high school where she was. Mr Mhuru, also teaching at the same school confirmed this scenario, and she pointed out that they were struggling to cope. They were pleading for a reduction of the teacher-pupil ratio so that they could manage the classes better.

Mrs Gadzirai, a teacher at Sungano Primary School, raised the issue of political violence as another factor causing work overload in the sense that the teachers that run away from political violence left a workload that was re-distributed amongst those that remained, since the Ministry of Education did not replace them. The teachers that were taken ill, went on annual and maternity leave were not replaced too. Over and above their already swelling loads, departments had to absorb the added loads that came by default. In primary school the learners were redistributed to the remaining teachers according to their grades, said Mr Dziva, a teacher at Makore Primary School.

On another related issue, Mrs Rusero and Mr Davirai, teachers from Makore Primary School, complained of long meetings presided over by their school head. They said that these added to what they called 'another dimension' of work overload. They said some of these meetings from 12.00 noon to 17.00 hours and there were no refreshments at all. Moreover, after these long meetings, Mrs Rusero complained that the teachers were needed at the school again at 07.00 the following morning. These teachers openly indicated they lost respect for their school head and began to sabotage his programmes. Once that happened, unethical practices began to manifest in the schools.

This study also established that the school heads were financially strained, much as they were aware of the teacher work overload, they asserted that it was beyond their control. What they said they were helping with was relaxing their demands and supervision over the teachers to help reduce the pressure on them. For example, where they would demand two exercises per week, they were settling for one. If the school heads checked the learners exercise books twice per term, they compromised to once. The same went for the heads of department. While this was noble, in the long run, it would lower the standards which eventually compromised the results of the learners. More so, some of the lazy teachers capitalised on such arrangements, thereby creating ethical problems.

Moreover, according to the Turbulence Theory (Shapiro & Gross, 2013), this issue of teacher work overload could be placed in the third category of the four-stage model, the severe turbulence stage. If not dealt with urgently, it could develop into extreme turbulence, and this would cause a total grounding of the school system. This kind of turbulence is mostly external and requires the attention of the Ministry of Education, from Regional Office going up. The school heads indicated that they had been raising this issue in their meetings with the Regional

Office, funding was what was needed to change the teacher/ pupil ratios and to reduce the workload.

According to Msipa (2016) the top civil servants, politicians, journalists and those running government institutions, maintained or broken the ethics ahead of the teachers. The primary cause of the work overload in the schools was the massive brain drain from Zimbabwe, across all sectors, trained teachers included.

8.2.10 Community and all other stakeholders' involvement is the key

The participants to this study overwhelmingly indicated that ethical leadership was dying in their schools. For them only a wholesale involvement of all stakeholders was the key, this was one of the themes cutting through the whole study. These stakeholders were identified by the very participants as the school personnel, the parents and the community, Regional and Head Office in the Ministry of Education, Donor Agencies, the Public Service Commission and the learners themselves. It came out clearly in this study that schools prepare learners to join the community as adult thinkers who have something positive to contribute to the society that they live. When ethics degenerate in the community, they automatically do so in the schools, because the school is a mirror of the society it serves (Sigauke, 2011). When ethical leadership dies in the schools, the future of the learners dies with it.

The school and all its stakeholders have a pivotal role to play in making educational provision and ethical leadership work in the schools. The school will never succeed if it tries to go it alone because schools are mirrors of society and they replicate the societies they are in (Chareka, 2011).

According to Manda (2009), a person with *ubuntu* is hospitable, warm, generous, willing to share and open with others. People are people because of others, where everyone's rights and responsibilities, as well as views, should be acknowledged Khoza (2013). Thus, *Ubuntu* speaks directly to the view that schools are mirrors of society and they exist to replicate society and heavy responsibility is placed upon school heads and teachers as the representatives of the adult society in the schools (Chareka, 2011). It has also emerged that at the moment, due to the socio-political and economic turbulence in Marondera a number of these key participants are not active at all.

Malunga (2009) refers to the *Ubuntu leadership theory* along with its six fundamental principles which are modelling the way, common enterprise, shared vision, change and transformation, interconnectedness, interdependence and empowerment, as well as collectivism and solidarity. Coming to the school set-up, the school heads and the teachers legitimise certain behaviours and values through their actions since they act as role models. The values they exhibit to the learners' help build or destroy ethnicism in the schools, such values as honesty, trustworthiness, sincerity, compassion, empathy, dignity, and respect for others would uphold positive ethical role modelling (Chimuka, 2016). Chimuka (2016) further maintains that schools make excellent training grounds for citizens and communities, and the values and enculturation learners receive in the schools, they will carry to the community and the workplace.

Matyszak (2017) argues that the current government of Zimbabwe turns a blind eye on corruption and bad governance in its institutions and government departments so that civil servants benefit from the corruptly made money to subsidise for what the government cannot give them. Judicial restraint on executive excess is absent in Zimbabwe. He further maintains that this promoted apathy and short-term gains as opposed to long-term development in the country, in government institutions and schools. Such an environment does not allow for either does it promote ethical leadership anywhere. Freedomhouse (2017) states that corruption has become endemic since 2000, even at the highest levels of government. Corruption affects the governance of schools; particularly ethical leadership is highly compromised in the schools under investigation.

According to Magstadt (2009), there is need to understand the place of the whole community in the education of the children because the school is not an island and those working in them should not erect walls the prohibit community members from involvement. Next comes the social capital theory which relates so closely to the *Ubuntu ethics theory*. Mufanechiya (2015) points out that the social capital theory refers to those values that matter most in the daily lives of the people in a community, such values as goodwill, fellowship, sympathy, social intercourse, good neighbourliness, corporation and social cohesion, amongst others.

8.3 Chapter summary

This chapter has presented the major themes that emerged from the study findings, through the guidance of the critical questions that shaped this thesis and the literature reviewed in chapter

two and the theoretical frameworks. Conclusions and recommendations can now be made based on the themes generated from this study; the next chapter looks into these.

CHAPTER NINE

LESSONS LEARNT AND IMPLICATIONS OF THE STUDY

9.1 Introduction

The preceding chapter gave the presentation, evaluative analysis as well as the discussion of the themes that came out of this thesis. This chapter presents the lessons learnt from this study, the recommendations and implications for future research on ethical leadership in schools amidst socio-political and economic turbulence in Marondera.

9.2 Lessons learnt

This study sought to explore the conceptualisations, practices and experiences of ethical leadership among school heads, head of departments and teachers amidst socio-political and economic turbulence in four schools in Marondera District, Zimbabwe. The significant documents that guided ethical leadership practices in schools in Zimbabwe were The 1987 Education Amendment Act (1), The Zimbabwe Public Service Commission, Chapter 16.4/Act 21 of 1995 and 16 of 2001(PSC) and the Statutory Instrument 1 of 2000. The overall objective of this study was to explore what school personnel were doing on the ground regarding applying ethical leadership and establishing whether the current socio-political and economic turbulences Zimbabwe is experiencing is affecting ethical leadership in the schools, and if so how? After generating, discussing and analysing data, specific findings obtained and presented. These findings were developed into themes, from which the lessons learnt came.

The majority of the participants indicated that there were severe challenges and dilemmas they faced in trying to exercise ethical leadership in the schools. They attributed most of the challenges faced to the socio-political and economic turbulence in the country. The most crippling of these factors cited were the cash crisis, brain drain and rampant teacher absenteeism. Late and non-payment of salaries and bonuses, the collapse of the funding structures in the school system and deteriorating learner conduct were also mentioned. In this environment, school heads, heads of department and teachers indicated that ethical leadership was challenging to apply and to uphold.

The crippled economy and the tense political environment were singled out as the major factors that militated the practice of proper ethics in the schools. It has thus emerged from this study that what happens in the social, political and economic sphere of any nation has a direct bearing on what happens in the schools. In this case, the turbulence in the country hit the schools hard, where resources were dwindling by the day, and the provision of educations was becoming more and more difficult each day, and so was ethical leadership practice.

The literature that has been explored on ethical leadership, both globally and locally, has indicated that the world over, ethical leadership was becoming an increasingly mandatory issue in guiding school governance and demanding accountability from educational personnel. According to Magstadt (2009), there was need to understand the essential place of the whole community in the education of the children as the school is not an island and those schools should not erect walls that bar community members from involvement. *Ubuntu*, virtue and attuned leadership models, amongst others, are the future of sound ethical leadership guides in the schools (Gini and Green, 2013; Khoza, 2012; Malunga, 2009 & Chimuka, 2016).

This thesis concluded that, where people face dilemmas in which they need to decide whether to go with ethics or to compromise ethics for survival, the latter always wins. I would then want to agree with Mathooko (2008) who contends that people tend to suspend all ethical virtues and guidelines and their call to duty to make ends meet. Where survival gets threatened, virtue and all other forms of ethics become secondary and a luxury and people revert to all forms of practices to survive.

This study established that resources in schools have no substitute and quality education and ethical leadership are prerequisites in schools. The community is a key player when it comes to sound ethical leadership enforcement and upholding in the schools.

9.3 Thesis contribution to new knowledge

This study has developed a model that can be used when dealing with turbulence in any given society. In this model, the turbulence affects the prevailing environment, thereby creating a new environment which affects both the school personnel and the learners. The product that emerges from the schools is evaluated and so are the ethical leadership issues and effects, from these, new interventions are developed. The following diagram summarises this model:

9.3.1 Turbulence intervention model



Figure 1: Turbulence intervention model

9.4 Recommendations

In this section to the study, I am presenting and discussing recommendations that were made based on the research questions, the findings and the lessons drawn from them.

9.4.1 Restoring school funding structures by engaging all stakeholders

This thesis explored and highlighted the many challenges school heads, heads of department and teachers were facing in the schools due to the collapse of the funding systems that used to enable schools to run smoothly. Amongst the structures that were not operating are were NGOs, per capita grants, Basic Education Assistance Module (BEAM), Better Schools Programme, SDC and SDA development levies and fees that were low and not being paid at (Manda, 2009; Chetsanga, 2011; Manguvo, Whitney & Chareka, 2011). The government stopped sending the grants and funds they used to send to schools. The parents were failing to pay fees and levies due to high levels of unemployment and poor remunerations. Restoring funding in the schools requires a concerted effort from all stakeholders who were and should be responsible for funding education in the schools in Zimbabwe. Dealing with funding, according to the research findings, will solve most of the issues raised in the study by the participants which include the lack of textbooks, lack of practical subject materials, no furniture and classrooms, no chalks and exercise books. These lacks of the resources has an obvious impact on the quality of education.

Resources and ethical leadership have a direct relationship; when schools are adequately funded, ethics become easy to uphold. If funding is restored, ethical leadership is bound to improve. Teacher absenteeism, brain drain and absconding from duty, are all a result of the severe turbulence in the country. The economy and politics must improve for ethical leadership to be restored in schools.

9.4.2 Develop a whole community approach in dealing with political violence

One of the findings of this study was that political violence was experienced by teachers in the Marondera schools. It also emerged from this study that teachers were beaten to the extent of abandoning their stations for quite a long time. Some did not even return, and this created work overload in the schools for those who remained. The learners were the ones who eventually suffer the most.

Some schools were turned into military bases for the ZANU PF party during election times. Teachers were killed and maimed at such times. Similarly, Chireshe and Shumba (2011) pointed out that fifty per cent of the rural school teachers had experienced political violence and in the worst-case scenario students were made to whip their teachers. UNESCO (2008) found out that almost every school in the rural areas experienced political violence, and the military bases in most cases were very close to the schools creating an unsettling environment.

This report also found out that fifty-seven per cent of the teachers they interviewed indicated they wanted to leave their posts in the rural areas, and when they do, their places get filled by temporary teachers who were usually given one-school term contracts. Another example was the story in ZimEye (2018, Online News) where a High Court Judge barred the ZANU PF party from using school teachers, school buses and learners in their campaign rallies for the July 2018 elections.

In light of the dictates of the *Ubuntu* leadership theory, we need to adopt the virtues of respect for everyone and develop political tolerance. As humans we are also diminishing when others are humiliated, oppressed, and treated as if they are less human. Political tolerance and the ability to accommodate people with preferences and differing views should be encouraged. As humans, we have different values, beliefs and needs. The best way to teach this to the learners is through practising it. The school history syllabus should also be made to mature learners on political diversity and tolerance. The community should also desist from perpetrating political violence on the teachers so that the learners can copy the right thing from their parents.

9.4.3. Have training programmes and reporting structures on learner abuse

This study established that school heads were not admitting that corporal punishment was still being administered in their schools. The same went for the other forms of learner abuses such as verbal, improper association and psychological abuse, amongst others. On the contrary, teachers and heads of departments have openly admitted that they are administering corporal punishment at their own risk. The study found out that teachers were aware that what they were doing was illegal and unethical, but argued that this helped to make things work in most cases, particularly through corporal punishment.

This study, therefore, recommends that there be training programmes involving learners, parents, teachers, school heads and ministry of Education Officials where all are enlightened on the effects of learner abuse, and the learners be armed with the capacity to report any such activities. These programmes should include all forms of learner abuse not just corporal punishment, which most prevalent. Learner helplines and numbers, along with the likes of Child Help Line, should be made available. At the moment these had gone into dormancy due to the turbulence in the country and the folding up of the major organisations that dealt with children's rights and welfare. The children should then be trained alone and be encouraged to report any abuses done on them.

Another recommendation was on installing security cameras in the classrooms. Once in a while, the school heads and deputy heads would then review the footage to establish any cases of learner abuse. Granted of a cause that this move would undoubtedly be met with resistance from teachers, who would argue that their classroom space was violated and the classroom was a spy-hole of the school heads. Such a facility would also help to verify cases of learner abuse that would be reported as having taken place in the classroom, particularly corporal punishment.

9.4.4 Engaging school heads, HODs and teachers on their challenges

It emerged in this thesis that school heads, heads of department and teachers faced severe challenges in the schools. It was crystal clear, from the study findings, that most of the unethical practices' teachers engaged in did not exist in healthy socio-political and economic environments elsewhere in the world. My argument then is that, before this current turbulence, teachers never absented themselves from schools at this magnitude, learners were never abused at that level, resources in schools were not as scarce at this rate. Thus, difficult times call for difficult measures. Instead of continuing to manage teachers using the policies and strategies that work in a normal environment, the Ministry of Education should engage the school heads and teachers and come up with new policies and strategies that will work in the turbulent environment. These would be reviewed as time goes on, depending on the change that would be taking place on the ground. This study maintains that as long as the challenges the teachers were facing were not dealt with, they would continue to find their ways of making things work for them, some of these ways being acts of misconduct because the system does not want to review the policies that used to work then.

To give an example, in the schools where there was a double session, Chifamba High and Makore Primary Schools, the school heads there and the heads of departments confirmed that the magnitude of teacher absenteeism and lateness was low. The opposite was true in the other two schools, Gondo Secondary and Sungano Primary schools. The teachers from these schools did not have time within working hours to deal with their private stuff, which their colleagues in the other setup have. Consequently, they resort to being absent or being late to deal with survival issues. At this stage, the policymakers would work out emergency policies to enable the teachers to survive the current turbulence, but it can only happen when they engage them to know their predicament.

This study thus recommends dialogue between the policymakers and the school personnel in finding ways of dealing with their challenges, most of which are pushing them on the cliff-edge resulting in unethical conduct.

9.4.5 Revisit the entire curriculum with infusion of ethics at all levels in mind

This study recommends that ethics should become an integral part of any curriculum, right from preschool to university. I recommend that there be a deliberate effort to restructure the schools' curriculum and add ethics at all levels. When it comes to colleges and universities, the task would then be that of inculcating particular profession driven ethics, in a person who has a foundation on ethics already. The philosophy of catching them young always bears much fruit. For this happen, the curriculum designers need to come up with a way of infusing ethical content in every discipline across the curriculum, be it Art, Music, Sports and so on. At higher levels, it is possible to have ethical leadership as an examinable subject so that it gets treated more seriously. Currently, in the teacher's colleges, the majority of the participants interviewed indicated that they must do more. They say it is just a component of the professional foundation's course.

9.4.6 Restoring the dignity and sanctity of the teaching profession

Bhawan and Marg (2010) advocate that the teaching profession must have its code of ethical conduct to ensure dignity and integrity to the profession. This dignity and integrity are heavily compromised, as every day on the news we hear of unethical practices involving school heads, teachers and learners globally. Based on the literature reviewed in this study, as well as the findings made in this thesis, I conclude that teachers held the key to the dignity and integrity of the profession. While they wanted to hold everyone else responsible for their woes and misfortunes, the majority did not care anymore about their profession. If most of them began to be more accountable and responsible, they would build respect around themselves. The heads of schools and their deputies and teachers should know that they exist to serve the interests of the learners and the communities they operate in (Capurro, 2009). Leaders should have shared visions with their followers based on the philosophies of *ubuntu and virtue* ((Ncube, 2010). Dignity and respect come when those led have essential reasons for following. Thus teachers needed to work to earn dignity and respect though these virtues get earned at a

price. Much as I agree that this is a double-edged sword, government and the community also must play their role in helping restore the dignity and integrity of the teaching profession. A concerted effort is needed. According to Trevino, Brown and Hartman (2003), leadership is considered ethical if it leads in a manner that respects the rights and dignity of the others. To receive respect and dignity, the teachers must also give the same. Teachers are by nature in a position of social power, and ethical leadership focuses on how these teachers use their social power in the decisions they make, earning themselves dignity and integrity or the opposite.

The government should also make it worth the while for teachers to practice their trade in dignity and honour. The working conditions and remuneration for teachers have made them a laughing stock. This study established that the vendors earned more and lived better lives than the teachers. Teachers were leaving the profession to practice vending; this was the extent to which teaching has stooped. This study revealed that newly qualified teachers choose to store their certificates home and do vending for now, until such a day when teaching becomes more dignified and more rewarding.

9.5 Implications for further research

This study was qualitative, and it used the multi-case study approach to explore the conceptualisations practices and experiences of school heads, heads of department and teachers regarding ethical leadership practices amidst socio-political and economic turbulence in four selected schools in Marondera District, Zimbabwe. The results generated from this study cannot be generalised beyond the four schools in this study, but some lessons can be drawn and be used elsewhere. As shown in the study findings, the current socio-political and economic turbulence had a severe negative impact on the practising of ethical leadership in the four schools in the study. It should be made clear that not all unethical leadership malpractices noticed should be linked to the turbulence, as these were seen to have been noticed elsewhere in outside a turbulent environment, through other studies reviewed globally and locally.

This study found out that the conditions under which school heads, head of departments and teachers were operating, both in their private lives and at the schools were heavily compromised and made it impossible to apply ethical leadership. The implications that follow were apparent, the heads and the teachers were being forced to breach ethical leadership principles in most of the things they did, both in and out of the school, it emerged. They were

doing this, not out of choice or ignorance of the ethical leadership demands and expectations, but because they wanted to survive. The examples drawn from the participants' responses throughout the study were indicative of the dilemmas the school personnel were finding themselves in and how they were coping on a daily basis. The findings of this study pointed to the need to explore on a larger scale, how an entire district, province or nation can cope ethically during turbulences like the one Zimbabwe is going through.

Furthermore, this study found out that teachers were terribly overloaded, highly stressed, poorly remunerated and could hardly make ends meet. Their salaries came four to six months late and the bonuses almost a year late or more. There were hardly any resources in the schools in this study, and the government grants ceased many years back, with parents failing to pay fees. In such an environment, the schools were not expected to continue running usually. When teachers operated in this kind of pressure and stress, this thesis established that there were so many unethical practices triggered by the socio-political and economic turbulence. As discussed at length throughout the study, amongst these being; rampant teacher absenteeism, lateness, absconding, improper associations, corporal punishment, embezzlement of funds, running private businesses during school hours and private learner tutoring at times using school resources. Such practices should prompt the government to seek to understand the teachers and not to continue to hold them as being unethical disregarding the environment and conditions they operated in. The other implications are; the need for dialogue with the teachers, the need to have practical approaches that will work in such turbulent times. Using approaches and policies that were drafted and were working in normal times will not help the situation.

More still, the study findings showed that there was increasing learner indiscipline, as some were doing drugs and alcohol, theft, fights and even sexual promiscuity. Some of the sexual activity was said to be involving teachers. There were many cases indicated of learners being consistently absent from school and not doing their school work, and corporal punishment now surfaced with a bang, as teachers tried to force them to work. School heads tried to suppress the prevalence of corporal punishment in their schools, but the teachers were very open that it is rife. Coming down slowly on the teachers alone was not going to change the situation, there was need to look into the whole equation and not try to apply a piecemeal solution of demanding ethical leadership from the teachers alone and not dealing with the other ills. Hence, this study recommended the stepping up of restoring funding structures in the school and dealing with teacher remuneration and the current cash crisis as a giant step towards dealing with this dilemma. It was not about those that are in the system; it is about the system; the

system needed to be changed. Lack of change explained why those that would have endured for a while also left at some point, and that is why the brain drain has not stopped even up to today. Similarly, that is the same reason why the young newly trained teachers are coming and going quickly, and why some leave teacher's colleges and choose to join the vendors and not the classroom.

The study also found out that teachers were aware of what ethical leadership was and the expectations. The teachers, however, point at the playground they say needs levelling. The heads were caught in the same web, and they confessed to a deepening dilemma and a situation where they were forced to compromise their ethical leadership principles daily. Unless and until these issues got attention; funding situation in the schools, the cash crisis in the banks and the political violence on teachers ethical leadership in schools remain a pipe dream. The work overload of the teachers, the non-payment of salaries and bonuses on time amongst the other issues raised throughout the study must also get immediate attention. Unless these get dealt with, sound ethical leadership in these four schools in Marondera continue to be a mirage.

9. 6 Chapter summary

It is hoped that the recommendations will help the four schools that were looked at in this study have a new look at their situation and help deal with ethical leadership challenges and dilemmas they were facing. It is only with the help of all stakeholders that the situation gets to change. While school heads and teachers get blamed for what happens in the schools, there are things beyond their control. *Ubuntu* and virtue ethical leadership concepts should help shape ethics in these schools and the communities around them.

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Ethics, Vol. 9, December 2014.

Appendix A

(Ethics clearance certificate)

Wits School of Education



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20 June 2018

Student Number: 1630553

Protocol Number: 2017ECE028D

Dear Bernard Chingwanangwana

Application for Ethics Clearance: Doctor of Philosophy

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

Exploring Ethical Leadership in Schools; A Case Study of Four Schools in Marondera District, Zimbabwe.

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,

A handwritten signature in black ink, appearing to read 'M. Maseko'.

Wits School of Education
011 717-3416

cc Supervisor - Dr Siphwe E. Mthiyane

Appendix B

(Permission letter from Head Office-Ministry of Education, Zimbabwe)

All communications should be addressed to
The Secretary for Primary and Secondary Education
Telephone: 799914 and 705153
Telegraphic address: "EDUCATION"
Fax: 791923



Reference: C/426/3 Mashonaland East
Ministry of Primary and Secondary Education
P.O Box CY 121
Causeway
Harare

28 September 2017

Bernard Chingwanangwana
Wits School of Education
South Africa

RE: PERMISSION TO CARRY OUT RESEARCH IN MARONDERA DISTRICT SCHOOLS: MASHONALAND EAST PROVINCE.

Reference is made to your application to carry out a research at the above mentioned schools in Mashonaland East Province on the research title:

"EXPLORING ETHICAL LEADERSHIP IN SCHOOLS: A CASE STUDY OF FOUR SCHOOLS IN MARONDERA DISTRICT."

Permission is hereby granted. However, you are required to liaise with the Provincial Education Director Mashonaland East Province, who is in charge of Mashonaland East Province where you intend undertaking the research. You should ensure that your research work does not disrupt the normal operations of the school. You are required to seek consent of the parents/guardians of all learners who will be involved in the research.

You are required to provide a copy of your presentation and a report of what transpired to the Secretary for Primary and Secondary Education.



DR. S. J Utete-Masango
SECRETARY FOR PRIMARY AND SECONDARY EDUCATION
cc: PED – Mashonaland East Province

*The PED, Mashonaland East
This serves to confirm that the Authority
to carry out a research was granted but
the name of the researcher*

Reference: *P/Chingwanangwana B*
E. C. No.:

Appendix C

(Permission letter from Regional Office-Ministry of Education, Marondera

Reference: P/Chingwanangwana B
E. C. No.:

All communications should be addressed to
"The Provincial Education Director
Mashonaland East Province"
Telephone: 0279-24811/4 and 24792
Telex :
Fax: 079-24791
E-mail: moesapedme@hotmail.com


ZIMBABWE

Ministry of Primary & Secondary Education
Mashonaland East Province
P.O. Box 752
Marondera
Zimbabwe

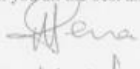
28 September 2017

Mr./Mrs/Miss CHINGWANANGWANA BERNARD
6167 Rusire 2
MALONDERA

PERMISSION TO CARRY OUT RESEARCH IN SCHOOL FOR EDUCATIONAL
PURPOSES: MR/MRS/MISS CHINGWANANGWANA B. E. C. NO.
STUDENT I. D. 1630533 TEACHER AT SCHOOL

Reference is made to your minute dated 25 September 2017
Please be advised that permission has been granted that you carry out research work in
our schools. You are accordingly being asked to furnish the Ministry with information
about your findings so that we share the knowledge for the benefit of the system as well
as our nation at large.

We wish you all the best and hope to hear from you at the end of your research work.


SENIA-KI
HUMAN RESOURCES OFFICER – DISCIPLINE
FOR PROVINCIAL EDUCATION DIRECTOR
MASHONALAND EAST PROVINCE


HUMAN RESOURCES DISCIPLINE
MASHONALAND EAST PROVINCE
28 SEP 2017
P.O. BOX 752, MARONDERA
ZIMBABWE TEL. 0279-21806


MIN. CH. MARONDERA
21
P.O. BOX 752, MARONDERA

Appendix D
(Permission letter to School Heads, Marondera schools)

LETTER TO THE SCHOOL HEAD
University of the Witwatersrand, Johannesburg, South Africa
School of education
Educational Leadership PhD Thesis

Bernard Chingwanangwana
Wits School of Education
Marang Centre for Educational Leadership
27 St Andrews Road
Parktown, 2193
Cell +27 794521148
Email: 1630553@students.wits.ac.za
Chingwanaben@gmail.com

20 August 2017

Dear School Head

My name is Bernard Chingwanangwana, a PhD student at the University of the Witwatersrand, School of Education. I am doing a research on: **Exploring ethical leadership in four Zimbabwean schools amid socio-political and economic turbulence: A case study.**

My study involves the generation of data from two secondary and two primary schools in Marondera District of Zimbabwe. The study involves interviews with School Heads and a review of some chosen documents. The questions will be on ethical leadership by the School Heads, and the specific activities will be to audio record the interviews, going through selected documents and asking one HOD and four teachers to fill in questionnaires. The teachers will be asked to engage in a focus group interview while the HOD does a semi structured interview.

As such, I thus ask permission to audio record interviews lasting a maximum of forty minutes with you and your staff in the various mentioned categories.

Should you agree, you and your staff will remain anonymous, all information about you will be kept confidential in all my writing of the study. All generated information will be used solely for this study and be kept under lock and key at my supervisor's office, to be destroyed three years after my completion of the thesis.

For any queries and further information feel free to contact my supervisor, Dr S. E. Mthiyane on +27 733 774 672 email: siphiwe.mthiyane@wits.ac.za. All my details were shown above.

Thank You
Bernard Chingwanangwana

Appendix E

(Permission letter to participant Head of Departments, Marondera Schools)

LETTER TO HEAD OF DEPARTMENT
University of the Witwatersrand, Johannesburg, South Africa
School of education
Educational Leadership PhD Thesis

Bernard Chingwanangwana
Wits School of Education
Marang Centre for Educational Leadership
27 St Andrews Road
Parktown, 2193
Cell +27 794521148
Email: 1630553@students.wits.ac.za
Chingwanaben@gmail.com

20 August 2017

Dear Head of Department

My name is Bernard Chingwanangwana, a PhD student at the University of the Witwatersrand, School of Education. I am doing a research on: **Exploring ethical leadership in four Zimbabwean schools amid socio-political and economic turbulence: A case study.**

My study involves the generation of data from two secondary and two primary schools in Marondera District of Zimbabwe. The study involves interviews with School Heads and a review of some chosen documents. The questions will be on ethical leadership in the School, and the specific activities will be to audio record the interviews, going through selected documents and asking one HOD and four teachers to fill in questionnaires. The teachers will be asked to engage in a focus group interview while the HOD does a semi structured interview.

As such, I thus ask permission to audio record interviews lasting a maximum of forty minutes with you and your staff in the various mentioned categories.

Should you agree, you and your staff will remain anonymous, all information about you will be kept confidential in all my writing of the study. All generated information will be used solely for this study and be kept under lock and key at my supervisor's office, to be destroyed three years after my completion of the thesis.

For any queries and further information feel free to contact my supervisor, Dr S. E. Mthiyane on +27 733 774 672 email: siphiwe.mthiyane@wits.ac.za. All my details were shown above.

Thank You
Bernard Chingwanangwana

Appendix F

(Permission letter to teacher participants)

LETTER TO CLASSROOM TEACHER
University of the Witwatersrand, Johannesburg, South Africa
School of education
Educational Leadership PhD Thesis

Bernard Chingwanangwana
Wits School of Education
Marang Centre for Educational Leadership
27 St Andrews Road
Parktown, 2193
Cell +27 794521148
Email: 1630553@students.wits.ac.za
Chingwanaben@gmail.com

20 August 2017

Dear Teacher

My name is Bernard Chingwanangwana, a PhD student at the University of the Witwatersrand, School of Education. I am doing a research on: **Exploring ethical leadership in four Zimbabwean schools amid socio-political and economic turbulence: A case study.**

My study involves the generation of data from two secondary and two primary schools in Marondera District of Zimbabwe. The study involves interviews with School Heads and a review of some chosen documents. The questions will be on ethical leadership in the School, and the specific activities will be to audio record the interviews, going through selected documents and asking one HOD and four teachers to fill in questionnaires. The teachers will be asked to engage in a focus group interview while the HOD does a semi structured interview.

As such, I thus ask permission to audio record interviews lasting a maximum of forty minutes with you and your colleagues in a focus group of four people.

Should you agree, you and your colleagues will remain anonymous, all information about you will be kept confidential in all my writing of the study. All generated information will be used solely for this study and be kept under lock and key at my supervisor's office, to be destroyed three years after my completion of the thesis.

For any queries and further information feel free to contact my supervisor, Dr S. E. Mthiyane on +27 733 774 672 email: siphiwe.mthiyane@wits.ac.za. All my details were shown above.

Thank You
Bernard Chingwanangwana

Appendix G

(Interview Schedule for School Heads)

Section A: Biographical Information

1. Gender: Male-----Female-----Age: -----
2. Experience (in years)
 - (i) As a teacher-----
 - (ii) As an HOD (if applicable) -----
 - (iii) As a School Head-----
3. Qualifications-----

Section B: Interview Questions

4. When you hear people talking about Ethical Leadership (EL) in schools or in education, what comes to your mind? What is your **understandings** of ethics and ethical leadership in schools? Please elaborate.
5. What ethical leadership **practices do you try to promote** as you do your work (if any), as a school head and an educational leader? Please elaborate.
6. Why do you think those ethical leadership practices (you mentioned in 2 above) are important? Please elaborate.
7. As a school head serving a township/deprived community, what do you do to promote an ethical culture (**trustworthiness, integrity and honesty**) within the school, yourself and among teachers that you lead and manage? Please elaborate on your views.
8. In your own view what are the causes of unethical conduct in schools, amongst both the heads and the teachers? Is the current socio-political and economic turbulence in the country having a bearing on ethical leadership in the schools?
9. 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.

10. As a school head, have you ever been invited to a workshop where, as part of in-service training and development, you were inducted by the Department of Education (as your employer) on professional ethics in schools/education? Please elaborate your answer.
11. Since you were appointed to the position school head, how regular have you been invited to workshops organised by the Ministry of Education or by the PSC on professional ethics and ethical leadership issues? Please elaborate.
12. How would you rate the quality of training (if any), that you receive from Ministry of education/ PSC to promote ethical conduct among school principals? Please elaborate.
13. Do you think it is necessary (or important) for school personnel, as part of continuous leadership development, to be exposed to ethical leadership development? Please elaborate.
14. What are your views regarding what should be done to deal with unethical behaviour of some school principals and teachers in schools? Please elaborate.
15. 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.

Appendix H

(Interview schedule for Head of Departments)

Section A: Biographical Information

1. Gender: Male-----Female-----Age: -----
2. Experience (in years)
 - (iv) As a teacher-----
 - (v) As an HOD (if applicable) -----
3. Qualifications-----

Section B: Interview Questions

4. As an HOD when you hear people talking about Ethical Leadership (EL) in schools or in education, what comes to your mind? What is your **understandings** of ethics and ethical leadership in schools? Please elaborate.
5. What ethical leadership **practices does your head try to promote** as you do your work (if any) ? Please elaborate.
6. What ethical leadership **practices** do you try to promote as you run your department and do your teaching? Please elaborate on your views.
7. Why do you think those ethical leadership practices (you mentioned in 6 above) are important? Please elaborate.
- 8.
9. In your own view what are the causes of unethical conduct in schools, amongst both the heads and the teachers? Is the current socio-political and economic turbulence in the country having a bearing on ethical leadership in the schools?
10. When you were training to become a teacher, do you remember being exposed to education on ethical conduct? Please elaborate your answer.
11. As a school head, have you ever been invited to a workshop where, as part of in-service training and development, you were inducted by the Department of

Education (as your employer) on professional ethics in schools/education? Please elaborate your answer.

12. Since you were appointed to the position of school head, how regular have you been invited to workshops organised by the Ministry of Education or by the PSC on professional ethics and ethical leadership issues? Please elaborate.
13. How would you rate the quality of training (if any), that you receive from Ministry of education/ PSC to promote ethical conduct among school principals? Please elaborate.
14. Do you think it is necessary (or important) for school heads, as part of continuous leadership development, to be exposed to ethical leadership development? Please elaborate.
15. What are your views regarding what should be done to deal with unethical behaviour of some school principals and teachers in schools? Please elaborate.
16. 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.

Appendix I

(Interview Schedule for Teachers Focus Group)

Section A: Introduction

I introduce the purpose of the focus group interview and set the ground rules as well as the expected duration of the session. Self-introductions will follow briefly but pseudo names will be attached to each participant's contributions when transcribing the data.

Section B: Interview Questions

1. When you hear people talking about Ethical Leadership (EL) in schools or in education, what comes to your mind? What is your **understandings** of ethics and ethical leadership in schools? Please elaborate.
What ethical leadership **practices do you try to promote** as you do your work (if any), as a school head and an educational leader? Please elaborate.
2. Why do you think those ethical leadership practices (you mentioned in 2 above) are important? Please elaborate.
3. As a school head serving a township/deprived community, what do you do to promote an ethical culture (**trustworthiness, integrity and honesty**) within the school, yourself and among teachers that you lead and manage? Please elaborate on your views.
4. In your own view what are the causes of unethical conduct in schools, amongst both the heads and the teachers? Is the current socio-political and economic turbulence in the country having a bearing on ethical leadership in the schools?
5. 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.
6. As a teacher, have you ever been invited to a workshop where, as part of in-service training and development, you were inducted by the Department of Education (as your employer) on professional ethics in schools/education? Please elaborate your answer.
7. Since you were appointed to the position of teacher, how regular have you been invited to workshops organised by the Ministry of Education or by the PSC on professional ethics and ethical leadership issues? Please elaborate.

8. How would you rate the quality of training (if any), that you receive from Ministry of education/ PSC to promote ethical conduct among school principals? Please elaborate.
9. Do you think it is necessary (or important) for school teachers, as part of continuous leadership development, to be exposed to ethical leadership development? Please elaborate.
10. What are your views regarding what should be done to deal with unethical behaviour of some school principals and teachers in schools? Please elaborate.
11. 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.

Appendix J

(Questionnaire for Heads of Department)

Section A: Biographical Information

1. Gender: Male-----Female-----Age: -----
2. Experience (in years)
 - (i) As a teacher-----
 - (ii) As an HOD (if applicable, at another station) -----
3. Qualifications-----

Section B.: Questions

4. Give any five ethical leadership practices you know
.....
.....
.....
.....
5. Do you think ethical leadership is of any benefit to schools? Yes [☐] No [☐]. Please briefly support your answer
.....
.....
6. What do you think are the main causes of ethical leadership lapses in schools? Give any five
.....
.....
.....
7. Is there any meaningful legislation on ethical conduct for teachers in this country?
Yes [☐] No [☐].
8. If your answer to 7 above is yes, please give any four such pieces of legislation
.....
.....

-
-
9. Is the current socio-political and economic turbulence in the country having an effect on ethical leadership in your school? Please elaborate
-
-
-
10. Would you say your school has more ethical leadership problems compared to those around you? Please explain further
-
-
-
11. In your own opinion, what would help improve ethical leadership in your school? ...
-
-
-
-
12. In conclusion, is there anything pertinent on ethical leadership in your school/district that you would want to comment on?
-
-
-
-

THANK YOU

Appendix K
(Questionnaire for Teachers)

Section A: Biographical Information

13. Gender: Male-----Female-----Age: -----

14. Experience (in years)

(iii) As a teacher-----

(iv) As an HOD (if applicable, at another station) -----

15. Qualifications-----

Section B.: Questions

16. Give any five ethical leadership practices you know

.....
.....
.....
.....

17. Do you think ethical leadership is of any benefit to schools? Yes [] No []. Please briefly support your answer

.....
.....

18. What do you think are the main causes of ethical leadership lapses in schools? Give any five

.....
.....
.....

19. Is there any meaningful legislation on ethical conduct for teachers in this country?
Yes [] No [].

20. If your answer to 7 above is yes, please give any four such pieces of legislation

.....
.....

.....
.....
21. Is the current socio-political and economic turbulence in the country having an effect on ethical leadership in your school? Please elaborate

.....
.....
22. Would you say your school has more ethical leadership problems compared to those around you? Please explain further

.....
.....
23. In your own opinion, what would help improve ethical leadership in your school? ...

.....
.....
24. In conclusion, is there anything pertinent on ethical leadership in your school/district that you would want to comment on?

.....
.....
.....
.....

THANK YOU

Appendix L

(Documents Review Schedule)

The documents that I will review will not be older than two years and they will include:

1. Staff attendance records.
2. Students class registers.
3. Departmental minutes for participant HODs
4. Asset register and procurement records.
5. The school Log book on corporal punishment and student incidents.
6. Staff misconduct records.
7. Statutory Instruments on ethical leadership policies and procedures.
8. Staff development records on ethical leadership.

These official documents will be used to corroborate the semi structured interviews, focus group interviews and the questionnaires. The documents can reveal aspects of the study that that were not found through the other mentioned instruments thus improving trustworthiness of the data generated. Documents can reveal issues on culture and peculiarities in individual cases. Matters relating to ethical leadership will be reviewed in these documents.

Appendix M

(Language clearance certificate)

School of Literature, Language and Media

Private Bag 3, Wits 2050, South Africa • Tel: +27 11 717 4245 • Fax: +27 11 717 4259 • www.wits.ac.za



14 March 2019

REF: Editing and proof reading of thesis confirmation letter

I write to confirm that I edited and proofread Mr Bernard Chingwanangwana's PhD. thesis (School of Education), titled:

**EXPLORING ETHICAL LEADERSHIP IN FOUR ZIMBABWEAN
SCHOOLS AMID SOCIO-POLITICAL AND ECONOMIC
TURBULENCE: A MULTIPLE CASE STUDY**

I identified and indicated several grammatical and editorial issues that I asked him to attend to before final submission.

Yours Sincerely,

A handwritten signature in black ink, appearing to be 'M. D. ...'.