

Exploring the importance of ethical leadership from two Swaziland schools

By

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Education in the School of Education in the discipline, Educational
Leadership, Management and Policy**

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01 June 2015

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Dear Mr Masina

Protocol reference number: HSS/0292/015M
Project title: Exploring ethical leadership in Swaziland schools: A Teachers Perspectives

Expedited Approval

In response to your application dated 07 April 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule; Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

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I take this opportunity of wishing you everything of the best with your study.

Yours Sincerely,

Dr Shenika Singh (Chair)

/ps

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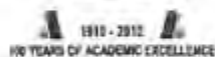
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DEDICATION

I dedicate this study to my mother Make Evelinah Ntombana Masina nee Sihlongonyane. I never would have been this far should you have never been there for me. Thank you very much Sakalangwenya Mhlope. Special dedication also goes to my father Babe Meshack Ntunge Masina who has lived a long life just to be there for me, Masina!

ABSTRACT

This study sought to explore the importance that principals from two Swaziland schools attach to ethical leadership in the schools. To reach the purpose for this study, critical questions were asked; what importance do school principals from two Swaziland schools attach to ethical leadership in their schools. The study further investigated the factors that promote and hinder ethical leadership in the schools. Furthermore, the study identified the factors the two school leadership employed to promote ethical leadership. The theoretical framework used in the study is the Social Learning Theory. The study was located in the Interpretivist paradigm which used a qualitative approach. A case study methodology was employed where semi-structured interviews were adopted as a data generation technique. Through random sampling technique ten participants were selected; two principals, one deputy principal, two heads of department and five teachers from two high schools were selected.

The data generated was thematically analysed which identified codes, categories and themes. The study argues that ethical leadership is important in the running of the school. The leadership of the school should be exemplary in displaying ethical values to the school. It further argues that a role model in the leadership of the school influences the subordinates to emulate his/her conduct. When the ethics are passed to the teachers, teachers become exemplary to the students who are influenced to be morally upright. The findings of the study also concluded that ethical leadership is essential in the running of the school and that it should start from the head of the institution, then flow to the teachers and then melt to the pupils. Findings also indicated that the principals from these two schools do promote ethical leadership, through factors they engage to promote ethical leadership. The findings also clarified that there are factors that hinder ethical leadership in the running of the school.

The study was conducted at a small scale, therefore I recommend for a broader research to be conducted, ensuring that confirmability, transferability and the credibility of the findings of this study. I also recommend that ethical leadership should be part of the teacher training curriculum. Furthermore, the Ministry of Education and Training should train teachers on ethics.

ABBREVIATIONS

LMX	Leader Member Exchange
SLT	Social Learning Theory
SCLT	Social Cognitive Learning Theory
HOD	Head Of Department

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CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 INTRODUCTION

“The academic society and the mass media industry have both developed an interest regarding the conduct of leaders within their principled and unprincipled management styles.” (Walumbwa & Schaubroeck, 2009, p. 1275). This has not been limited to business leaders only as Walumbwa and Schaubroeck (2009) state in their paper. Media has also attracted our attention on ethical and unethical behaviour of schools. For example, several cases of unethical behaviour by Swaziland school managers have been reported in the period of March 2011 to May 2012. One example reported by Ndzimandze, (2012) in the Times of Swaziland is that of a school principal in Sibebe region (not real name) who unlawfully and with intent presented to the school committee and the Minister of Education that some payments undertaken were genuine while this was not the case.

Given that ethical behaviour of leaders is crucial for all organisations including schools, it is important to conduct research that exposes the value that school stakeholders attach to ethical leadership in general and in schools in particular. The intention for this study was to explore the importance that school principals in two Swaziland schools attach to ethical leadership. Given the purpose of the study, this chapter presents a background to the study, problem statement and key research questions for the study. This is followed by the significance and the limitation of the study as well as brief definitions of key terms used in the study. Then towards the end of the chapter, I present the structure of the report and a chapter summary.

1.2 BACKGROUND FOR THE STUDY

According to Government orders published by the government of the Kingdom of Swaziland (Amendment No. A31 1st June, 1975A.907), state that a public servant shall be interdicted from the performance of his duties because of alleged misconduct, or because proceedings have been or will be taken against him by the Police. An authorised official shall be empowered to order such interdiction. The authorised officer shall decide on the amount of salary, which shall be not less than one half of the officer's normal emoluments, which shall be paid to him during the period of interdiction. (The Teaching Service Act, No.1, of 1982) 23, (1). Devoid of prejudice to some extra regulation, any individual who :(a) If not in the progression of his official responsibility incorrectly, whether right or wrong, through their person or by any other individual and somewhat method of any kind inspires or tries to encourage whatever pronouncement of the directive. (b) In association, using the exercise by the organisation of their duties or obligations insubordinately provides to the commission somewhat evidence which he recognises to be deceitful or ensures or disbelieve to be factual or which he distinguishes to be fabricated by motive of the exclusion of some substance, the individual will be guilty of wrongdoing then shall be sentenced and will be fined E1, 000 or twelve months incarceration or both.

From these general orders, it is clear that the Government of Swaziland expects public servants to abide by ethics in what they do. As part of leadership in government institutions, school leaders must also be amongst those who should abide by ethical leadership. Principled management conduct plays an essential part in upholding workers' approaches and conduct in an organisation. It foretells great outcomes at work such as low level of workers misbehaviour and then reflects a more committed behaviour at workplace (Stouten, Van Dijke, Mayer, De Cremer, & Euwema, 2013). In recommending the concept of moral governance, Brown (2005) suggests that proper behaviour control plays an imperative part in encouraging enriched servant approaches and performances.

Stouten et al. (2013) further argues that although ethical behaviour is the shared accountability of all stakeholders, a number of aims and objectives depend greatly on the leaders and therefore their ethical behaviour is critical. Nowadays, school leadership should create conducive ways to work with teachers, students, and the community that represents a wider range of diversity. Moral leaders not only inform those involved at work of the profits

of good moral standards and price of incorrect conduct but they also establish strong values and employ incentives and sensible penalty to embrace juniors accountable for their moral behaviour in the work environment.

Leaders must be in a position to tell when a resolution has ethical costs, and they must engage in moral policy making modes that reflect more than simple bottom-line outcomes. They must appreciate the complete penalties of effective decision-making that may not fully reflect the total cost of a decision (Sama & Shoaf, 2002). Walumbwa (2005) argues that ethical leadership is interconnected in communal virtue and that leaders should put aside their desires and promote those of their followers. They must be held responsible for doing well for their followers instead of making them uncomfortable and unwelcome. Understanding the importance of ethical leadership in education, especially within the Swaziland context is imperative given the dearth of literature on ethical leadership in the country. The deficiency of literature is further coupled with increasing unethical behaviour among some of Swaziland school leaders as mentioned in the introduction.

While literature on ethical leadership shows the value that ethics have in an organisation, I postulate that most of the literature is western. For example Walumbwa and Schaubroeck (2009) from United States of America, argued that moral management behaviour is related through the constructive and the undesirable corporate operations. Thomas, Schermerhorn, and Dienhart (2008) from United States universities submit that leaders must agree with the fact that the ethical effects of their leadership presence and behaviours will barely be objective. These scholars do not focus on schools but on corporate businesses. Other leadership theories and models have been researched in education but ethical leadership literature remains at periphery.

1.3 RATIONALE FOR THE STUDY

The motivating factor to assume this research was inspired by the researcher's experience as a teacher, head of department at high school and as a college lecturer who travels to different schools to conduct teaching practice assessment. School teachers were involved in intimate relationships with students at school and in some cases they were convicted for such a conduct. In other cases the teachers would be protected by principals for reasons best known to them. Teachers would also help students commit abortion which by law is illegal in Swaziland. In some cases principals would systematically embezzle school funds and the

school would be financially crippled (Ndzimandze, 2012). The Times of Swaziland (2012) reported an incident where a school principal unlawfully authorised the use of school funds.

1.4 STATEMENT OF THE PROBLEM

The literature by Brown, Trevino, and Harrison, (2005) submit that principled governance is defined equally as an exhibition of proper and acceptable behaviour by one or more people at work, and the elevation of such behaviour to the supporters and subordinates engaging in cooperative interaction, support and unanimous taking of decisions. Walumbwa (2005) on ethical leadership suggests that ethics are an important part of organisational success. While this is the case, the Swaziland context presents a number of challenges suggesting the absence of virtuous governance in schools. The studies above, have demonstrated what we can gain from ethical leadership behaviour, but they are mainly from developed countries, leaving a need to have studies from the Swaziland context. Studies from this context may be important in creating a picture of whether ethical leadership is valued or not, how it can be promoted and what influence it may have in the running of schools in the country. Thus, this study seeks to investigate the importance that school principals from two Swaziland high schools attach to the importance of ethical leadership in their leadership at their schools.

1.5 PURPOSE OF THE STUDY

From the problem statement, the resolve of this research was to examine the importance that school principals in two Swaziland schools attach to ethical leadership. Having done this, the study further explored how these principals promoted ethical leadership in their schools and what strategies they used to promote ethical leadership in their schools and the factors that promoted and hindered ethical leadership in their schools.

1.6 OBJECTIVES OF THE STUDY

The intentions of the research are:

- To examine the importance principals in two Swaziland schools attach to ethical leadership.
- To explore the strategies principals in two Swaziland schools use to promote ethical leadership in their schools.
- To identify factors which promote and hinder the practice of ethical leadership in two Swaziland schools.

1.7 KEY RESEARCH QUESTIONS

- What importance do principals in two Swaziland schools attach to ethical leadership?
- How do principals in two Swaziland schools promote ethical leadership in their schools?
- What are the factors that promote and hinder the practice of ethical leadership in schools?

1.8 SIGNIFICANCE OF THIS STUDY

It is argued that ethical leadership literature in an African context, on Swaziland in particular is lagging behind. For this reason this study may add knowledge on ethical leadership within the education context in Swaziland. Given the value of ethics in leadership, the study may further expose knowledge on how school principals can promote ethical behaviour in their schools and what factors they need to be cautious of in the process of promoting ethics

1.9 DEFINITION OF KEY CONCEPTS

There are four key concepts that encapsulate the study and they are leadership, ethics, ethical leadership and management. These are defined below.

1.9.1 Leadership.

Leadership is a method whereby an individual impacts others to achieve an objective and guides the institution in a manner that creates extra-consistent and comprehensible working climate (Kumar, Sharma & Jain, 2013). Leadership is the capacity of the leader to inspire the conduct of juniors and encourage them to follow a certain pattern of developmental achievements (Barnard, 2008). A manager is one person who picks, trains, sharpens and inspires one or more supporters who have various gifts, aptitudes and expertise and motivates the juniors to the institution's task and goals, triggering the juniors to enthusiastically and devotedly spend mystical, expressive and corporal energy in an intensive and harmonised energy to attain the structural undertakings and goals (Winston & Patterson, 2006). Leadership capability is the cover that governs an individual's level of efficiency. Your management capacity constantly defines your efficiency and prospective power of your institution (Maxwell, 2010)

1.9.2 Ethics

Ethics is about what standards or principles and beliefs are deemed suitable by affiliates and society itself. Morals assist to resolve what is accurate and decent and immoral and corrupt in any particular condition. With respect to leadership, principles are about who managers are, their personality and what they do, their movements and conducts (Hesselbein, 2013). Moral beliefs are a method of self-regulation that inspires one to conduct them with fitting perceptions from one pronouncement or social occurrences to another. Front-runners can and do move the moral focuses of seriousness in institutions, but they must admit that in their conduct and illustration rests the capacity to do this with abundant worth and limited damage (Thomas, Schermerhorn & Dienhart, 2008). Kim and Brymer (2011) explain that principles are a criterion of correct and immoral, worthy and wicked. Morals are concerned with what an individual should guarantee to achieve one's ethical responsibility. Walumbwa (2010) explains that there are two features to morals: being capable of controlling what is correct or immoral, virtuous or evil and pledging to undertake what is accurate and respectable.

1.9.3 Management

Management is the structural procedure that comprises tactical forecasting, situation goals, handling assets, positioning the human and fiscal resources required to accomplish goals, and calculating outcomes. Management also embraces recording and storing proofs and facts for future use or for others within the society. Management purposes are not restricted to administrators and directors. Every participant of the organisation has certain management and recording purposes as part of their business. (Knowledge Management Terms, 2009). Management is the skill and knowledge of decision making and control. It is also a distinct method involving forecasting, establishing, guiding, monitoring and evaluating to achieve the programmed objectives of an establishment, through the synchronised practice of human and corporate capitals. It is the achievement of outcomes through the labours of other people (Clough, 2007)? To accomplish is to estimate and design, to form, to command, to synchronise and to control (Fayol, 2007).

1.9.4 Ethical leadership

Brown, Trevino, and Harrison (2005) submitted that proper control is demarcated as the display of normatively appropriate actions through individual movements and inter-personal dealings, and the elevation of such behaviour to subordinates over two-way communication,

strengthening, and decision formulation. Moral management is perceived to be exceptionally imperative because of the influence managers may possess on the behaviour of individuals in the establishment and eventually on institutional enactment (Aronson, 2001; Kanungo, 2001; Trevino, Brown, & Hartman, 2003).

1.10 MAPPING THE CHAPTERS FOR THIS STUDY

Chapter One has delivered an overall background and synopsis of the significant characteristics of this study. The foundation behind undertaking this study was presented. The declaration of the research problem, the drive for the study and the objectives of the study are also stated followed by the key research questions. In the same chapter the researcher also stated the significance of the study and the definitions of key concepts.

Chapter Two focused on the literature review guided by the key research questions. The review began with looking at the importance of ethical leadership in schools. In addition it then examined the way ethical leadership could be promoted in schools and lastly focused on the aspects that promote/hamper the practice of ethical management in institutions.

Chapter Three presented the investigation design and methodology embraced in the study in order to respond to the fundamental research questions. Chapter three further presented a description of the case schools and the participants who were involved in the study. An account of ethical procedures is provided as well as how trustworthiness was gained and lastly the limitations of the study are disclosed.

Chapter Four analysed the data and discussed the data in the light of the preferred theoretical framework background and appropriate literature. The chapter is presented under key themes that emerged from the data analysis.

Chapter Five brought the study to a conclusion. It commenced by providing a summary of the study as a whole. Thereafter, key conclusions are drawn around the purposes and intentions of the study and the key research questions. The implications of the study for ethical leadership in schools and for future research were presented.

1.11 CHAPTER SUMMARY

This chapter delivered the background of the study. It emphasised the drive and the basis for selecting ethical leadership as a phenomenon to be discovered. Furthermore, justification was provided for focussing on the importance that principals attach on ethical leadership in the running of their schools. The aims and objectives of this study were also put forward together with the basic research questions which this study pursues to respond to collectively. Chapter one further highlighted the definitions of key terms which are used in the study. Finally, this chapter briefly sketched the outline of the study. In the next chapter the literature review and hypothetical framework supporting this study are presented.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 INTRODUCTION

Chapter one introduced the study and in this chapter the review of literature on ethical leadership drawing from local and international debates is presented. Sub-topics that will be dealt with in this chapter include the importance of ethical leadership, earning client trust, ethical leadership and influence on employees, strategies for promoting ethical leadership, adopting a critical approach to professional knowledge, designing policies on ethical leadership, factors promoting moral governance and also the importance of ethical leadership in the work environment putting more emphasis at the school level. The theoretical framework underpinning the study will also be discussed in this chapter.

2.2 THE IMPORTANCE OF ETHICAL LEADERSHIP

According to Brown, Trevino and Harrison (2010) ethical leadership is significant because it demonstrates suitable behaviour through individual activities and interpersonal dealings, and the elevation of such behaviour to supporters is acted upon in a dualistic way of communication, strengthening and resolution constructing. The initial constituent of this constitutive meaning, recommends that those who are alleged to be moral leaders conduct themselves in a moral manner which supporters consider as being suitable for instance uprightness, credibility, equality, and care, showing the manager as an appropriate and dependable role model (Brown, 2005).

This explains that ethical leaders are revealed as role models for subordinates with respect to ensuing procedures or ethical principles, but they are also involved actively in inspiring

junior officers to conduct themselves in an ethical manner. (Trevino, Hartman & Brown, 2010). These leaders have moral obligation to morals and legal rules. De Hoog and Den Hartog (2008) in suggesting the concept of ethical leadership recommend that ethical leadership conduct plays a significant part in stimulating greater worker attitudes and conducts.

Sama and Shoaf (2008) relate ethical leadership to skilled behaviour where they suggest that a profession is categorised by the mastery of a specific information base and the expansion of skill and intelligence in performance associated to that understanding. Specialists, accordingly, contribute in a very exceptional method of market operation, executing work whereby the practice of a unique expertise is connected to the service of others, and consequently the potential to do damage, whether to the individual or to humanity, is extensive (Bowal & Lau, 2005). In other words, Jones (2001) submits that professional dealings are often branded by requiring great ethical strength. He goes on to elaborate that moral strength is a perception that clasps influences on ethical choice to embrace degree of the costs, communal agreement, and likelihood of result, sequential imminence, vicinity, and awareness of result.

Sama and Shoaf (2008) further contend on the concept of ethical leadership, arguing that ethical leadership originates from a type of transformational leadership where the idea is one of accomplishing moral uprightness, and the essential standards are those of honesty, virtue and moral goodness. They add on to elaborate by submitting that ethical leaders inspire others in the workplace to perform in similarly ethical ways, and they are influential in their societies to influence transformation in the track of affirmative moral ends. They are custodians of moral acumen. Moral intellect at the singular level transmits to a period of moral growth that distinguishes rules as part of a social agreement and that promotes the social deal above the moral minimum of law.

Brown (2005) adds that an ethical frontrunner encourages valuable member conduct, such as relational helping. When subordinates are handled justly by the head they depend on, they are probable to deliberate around their connection with the head in relation of their communal exchange instead of monetary exchange. One method to respond to such action is to participate in productive verbal conduct. Furthermore, it comes to reason that persons endowed in mental welfare observe slight danger to their individual welfare in engaging in voice conduct. Shoaf and Sama (2009) move further and posit that the significance of ethical

leadership in the businesses is particularly manifested as it reacts to a band of disgraces in occupations. Gallagher and Tschudin (2010) concurs with the above scholars by submitting that ethical leadership permits normal people to harvest astonishing results in the face of mission and amendment and to repetitively turn in great enactment to the extended period advantage of all concerned.

2.2.1 Earning Client Trust

The researcher observed that in the workplace the leadership of the organisation need to earn client trust and confidence. Subordinates become part of the clients as they have a lot to learn from the leadership. The students are also important clients as they form the core and base of the organisation. Walumbwa and Schaubroeck (2009) submit that among personality paradigms, meticulousness has been one of the most commonly considered behaviours in work mind-set. Meticulous characters experience a great amount of moral responsibility; they price truth and uprightness, are less easily degraded by others, and uphold an extraordinary esteem for obligations and accountabilities. Persons high on carefulness parade qualities such as attainment, endeavouring, alertness, reliability, discipline, meticulousness, obligation, consideration, and perseverance (Costa & McCrae, 1992)

Brown (2005) further postulates that ethical leadership is intensely connected to the staffs' job fulfilment. The author argues that juniors tend to demonstrate developed job contentment toward an ethical leader who restrains transgressors, treats their followers impartially and understandingly and displays transformational management style. Brown and Trevino (2006) argue that principled management is absolutely associated with optimistic follower boldness, and they submit that ethical leadership has an affirmative inspiration on follower gratification.

2.2.2 Ethical Leadership and its influence on employees

Management universally can be demarcated as the method that manipulates others in order to accomplish particular objectives shared by a head and his/her supporters (Gardner, 2007; Locke, 2003; Yukl, 2006) and thus encompasses two main mechanisms that is, the task-oriented element of setting objectives and creating calculated pronouncements and the relational element of managing others toward these goals. Tutara, Altınöz and Çakıro (2011) reveal that moral guidance is the establishing character of the head according to the moral standards and articulating complete approach and actions by associating with the virtuous ideals.

Decent management is the formation of a headship that centres upon the personality and develops and integrates with the fitting beliefs. Here, the atmosphere stipulates the character's fitting performances totally. Therefore, ethical leadership is expected to encompass setting and tailing principled goals and persuading others in an ethical mode. Modern methodologies to proper control have concentrated on the interactive element of leadership by scrutinising how ethical leaders apply their influence and guidance. Tutar, Altınöz, and Çakıro (2011) further argue that virtuous management in a way comes from the consciousness to consider the personnel, clients and the entire associated parties that found the lawful, financial and communal setting of the industry as the accomplice of the organisation. In fact, ethical leadership turns out to be the option of both the societal obligation and the social awareness of the organisation. On the other hand Jordan, Brown, Trevino and Finkelstein (2011) posit that it is vital to concentrate on what influences subordinates distinguish high-ranking administrators to be moral managers, because these characters are tactical administrators who communicate administrative strategies and ideas.

Bass (2009) emphasises that the literature on ethical leadership is not the first to focus on the significance of morals for organisational leaders. Significant literatures such as those on transformational and authentic leadership do recognise the importance of ethical leadership at the workplace. When employees perceive demonstrations of honourable interactive conduct by their work groups, such as involvement, allegiance, encouragement, or compassion, greater levels of fondness, obligation, involvement, trust, and teamwork could result (Koys, 2010; Walz & Niehoff, 2008).

Brown (2010) submits that once front-runners conduct themselves virtuously, they transfer the significance of integrities, and use retribution and incentive systems to inspire fitting conduct, group standards for satisfactory conducts are shaped and the personnel in a work unit will be less expected to participate in unprincipled conduct. Even though we anticipate the effects of a moral leaders character on workers' conduct to be comprehended over the leader's behaviour, it is probable that other forms of managers personality may help illuminate the relation concerning decent personality and worker performance. Taking from the arguments posited above one can conclude that, it is likely that the manager's honourable personality could inspire the way managers decide to organise communications between workers, which might be a substitute interactive device through which proper personality impacts unit-level results. An additional likelihood is that the effects of the managers' proper

personality on subordinates' conduct are a function of some level of significant similarity between the leader and subordinates.

Managers and subordinates might possess comparable principles concerning the significance of being principled at work. This resemblance in principles could then motivate workers' performance. Thus Brown and Trevino (2010), envisage that moral management ought to facilitate the connection between moral leader distinctiveness and workers' element conduct, but they also trust that it is best defensible to expect limited arbitration because of the likelihood of the existence of other instruments that could also expound this association.

Thomas, Schermerhorn and Dienhart (2005) suggest that, for the workplace to run smoothly and productively, administrators can and need to realise that the lowermost line of success always consists of an ethics element. They must be eager to do even the minor things every day that aid to spread its accomplishment. Executives must articulate a flawless and dependable constructive ethics message from the top. Obligation to principles mindfulness needs to be indicated often and clearly. Ethics messages must be reinforced by constructive illustrations of senior administrators making strong choices that are driven by organisational values. Executives must produce and embrace prospects for everybody in the organisation to express constructive moral standards and performances.

Administrators need to safeguard end results for moral and immoral behaviour. Affirmative properties of administrative moral management flow to lower level of employees over the principled guidance played by administrators (Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009). Principled guidance absolutely inspires countless significant employee results (Brown, Trevino, & Harrison, 2005; Mayer, 2009). For example when a leader keeps trying by all means to be ethically decent, ceasing from engaging in deceitful practice, living a prototypical life in front of the juniors and making unquestionable decisions, his followers absorb from his conduct. Insights of a manager's parade of moral management can fluctuate from employee to employee depending on the workers experiences with the front-runner and the subordinate's individual features. Employee interpretations of principled control are openly connected to the manager's intellectual ethical growth and are associated as well to the association between administrator and supporter's intellectual ethical growth. Insights of ethical leadership are exploited when the manager's explanations about moral matters are at a stage that is more refined than the followers (Jordan, Brown, Trevino, & Finkelstein, 2011).

2.3 STRATEGIES FOR PROMOTING ETHICAL LEADERSHIP

There are a number of factors that promote ethical leadership at the workplace. They work interchangeably to foster the promotion of ethical leadership at the workplace. For this study the researcher will focus on adopting a critical approach to professional knowledge, designing policies on ethical leadership, integrity and honesty as factors that help promote ethical leadership in the organisation

2.3.1 Adopting a critical approach to professional knowledge

Freeman and Stewart (2006) engage that one of the methods to encourage ethical leadership is implementing a precarious and multi-disciplinary methodology to specialised acquisition. With the scope of professional knowledge intensifying, it is essential for experts to read and appreciate the exploration base linking to their expanse of exercise. On the other hand Vasquez Heilig, Young, and Williams (2012) argue that particular understanding is also prerequisite for principled management, for instance, an appreciation of specialised programmes, virtuous methodologies, values and choice making. The next style is witnessing, active and attractive feedback on leadership skills.

Lattal (2005) submits that we acquire just how to administrate, among other undertakings, by witnessing and imitating other leaders. Categorising ethical leaders is debatably a significant fragment of professional growth. Management abilities comprise communication and thinking skills, and skills in manipulating and arbitration. Robison and Reeser (2012) postulated that there is a moral element that correlates to each of these skills, as moral manager exhibit scholarly and ethical qualities in relation to each set of skills. Through engaging response, ethical leaders need humility and the aptitude to acquire from error. According to Trevino (2008) the third methodology is increasing intellectual and ethical merits.

From the arguments posited by the scholars above one can discern that the improvement of qualities is not a once off occurrence, instead it is a development that starts in childhood and lingers all the way through adult life. Character displaying is also a portion of this approach. Familiarisation is also a significant element of the progress of the merits and decent personality. This encompasses drill and recurrence, nevertheless not in an unreflective approach. It includes embracing a precarious methodology to an individual's own actions, being mindful of circumstances where the qualities are obligatory and constantly aspiring to

improvement. Essential to quality integrities is the idea that people become intelligent, brave or unbiased in their actions. So in this instance adopting a critical approach to professional knowledge entails acquiring strategic means to accumulate knowledge for ethical leadership. The leadership of an organisation would take it upon them to make different strategies available for the organisation to develop their staff on ethics relevant to the organisational structures, aims and objective. For example the school administration would have to find and develop means to train the school staff on ethics and the staff would then be in position to behave appropriately. The staff behaviour would influence the student's behaviour and ethics would prevail. So adopting a critical approach becomes a vital strategy in promoting ethical leadership.

2.3.2 Designing policies on ethical leadership

According to my understanding, for ethical leaders to establish a concrete work environment they would have to formulate policies for the organisation based on grounded ethical concepts that would lead the organisation to greater heights. The policies would have to be based among others on the following profound ethical concepts that are; integrity and honesty. Odland (2008) postulates that there need to be instruments of pushing the strategy planning in order to evade the standards becoming decayed and numb. The author goes on to submit that ethical leaders express to us about our distinctiveness, what we stand for and what we can turn out to be, how we live and how we might live better.

Then it is vital to design policies that encourage morals at the workplace because moral governance is about improving standards, assisting persons to comprehend their anticipations and visions, constructing the importance for participants, and undertaking these responsibilities with the strength and significance that principles imply. It supposes that there should be an area for faults, for humour, and for a people that is occasionally absent in our present leaders. Olson (2007) submits that in a model workstation, assembles and interactions will labour together around core values that surpass self-interest. Central values will motivate value-creating determinations as personnel feel motivated to do what is accurate, even when the right thing is tough to do. Thus measures to safeguard the values should be formulated in the form of policies.

2.3.4 Integrity

Integrity can be defined merely as being spot-on to your word, being trustworthy in your movements and discourse, and establishing the kind of conduct that you would like to see

your workers have. Integrity like management abilities is something that you have to practice. It takes determination to respect your word every time and to be the model you hunger from your employees even when you are under pressure or purely have a character struggle. But the profits you can achieve from developing integrity are massive when equalled to the damage you can do in the workplace if you lack it (McPheat, 2010).

Fulmer (2006) reveals that corporate honesty is not an oxymoron, denoting that it is what smart organisations hold upon to withstand their values, and monitor characters they identified for governance positions. Winston (2007) accounts that ethical leadership and ethical resolution creating in organisations is essentially grounded on the answerability to a variety of shareholder groups. Principled managers are transparent and employ open communication (Brown, 2005). In line with this, De Hoog and Den Hartog (2008) point to the significance of transparency in expounding performance objectives and prospects and separate role amplification as an element of moral leadership.

Trevino (2003) argues that ethical leaders undoubtedly convey values concerning moral behaviour. Bodies and upper administration set rules, principles and code of conduct, which make available procedures for ethical actions. From the arguments brought forward by the scholars, it can be argued that it is imperative to formulate grounded ethical policies because violation of such policies is disastrous and it may cost the existence of the organisation. Meanwhile the highest leadership of the organisation determines the tone for management in all the organisation, senior management ought to be requested to shoulder bigger accountability for developing a principled atmosphere.

2.3.5 Honesty

Survey study conducted in the United States of America regularly associates professed leadership success with leader's uprightness that is, truth-telling, honesty meaning ethical performance or reliability that is, one can be trusted (Den Hartog, 2009; Kouzes & Posner, 2008; Posner & Schmidt, 2012). Trustworthiness and uprightness are perceived as essential mechanisms of an ethical leader's venerated inspiration (Avolio, 2009; Bass & Steidlmeier, 2009). On its appearance, then, it might look like that ethical leadership associates to such leader traits. But Avolio and Howell (2002) found that uprightness is the only one of many features that distinguishes the ethical and unethical charismatic leaders.

Furthermore, Trevino, Hartman, and Brown (2010) reported that qualities such as trustworthiness and credibility contributed to only one trait, what they characterised the

ethical individual feature of ethical leadership. They also established that ethical leadership convoluted an honourable administrator feature that encompasses a number of noticeable conducts that do not automatically stream only from the peculiar characters, for instance, continued communication of a principles communication, holding supporters accountable for ethical conduct. Therefore, although leader honesty and uprightness might underwrite to ethical leadership, they are doubtful to be the same concept.

2.4 FACTORS PROMOTING ETHICAL LEADERSHIP

There are a number of factors that promote ethical leadership at the workplace. They work interchangeably or hand in hand to foster the promotion of ethical leadership at the workplace. For this study the researcher will focus on morality, ethics self-efficacy, leader-member exchange and values as factors that help promote ethical leadership in the organisation

2.4.1 Self-efficacy

Bandura (2006) registered four methods aimed at improving self-efficacy, that is, indirect knowledge or demonstrating, spoken encouragement, emotional or physiological stimulation and enactive mastery or individual accomplishments; each can be inclined by ethical leadership through communal learning. De Hoog and Den Hartog (2008) argue that moral managers not only stress principled values in their verdict construction, but they also explain to followers how their everyday jobs and determinations will contribute to the accomplishment of significant work element objectives. Bandura (2008) argues that, since moral leadership solicits the proper approach when coming to make decisions, subordinates come to think systematically concerning the decisions they undertake and this effort promotes the employees self-efficacy.

Through assisting workers deliberate through the choices they make, ethical leaders assist in nurturing a significant ability that employees can employ when creating choices on their own and this improves self-sufficiency and advances their self-efficacy. Similarly, Zhu, May, and Avolio (2004) argued that ethical leaderships' compassionate conduct and contemplation of employees' progressive requirements should affect such leaders to place personnel in circumstances that expedite development and self-assurance in their job associated skills, thus

improving their ranks of self-efficacy through observational or indirect knowledge and encouragement.

Bandura (2007) also submits that self-efficacy contribute an essential part in task-related performance by encouraging individual's choice, energy and perseverance. Stajkovic (2006) notes that ensuring extraordinary poise makes it more possible that people will start achievement, follow it, and endure determination because they feel certain that they can grip what they aspire to do or needs to be done. Self-efficacy in the Bandura (2006) philosophy presents the perspective of a descriptive example of human behaviour, in which self-efficacy causally impacts anticipated results of conduct, but not vice versa. Self-efficacy principles apply their varied effects through knowledgeable, motivational, expressive, and decisional methods.

Effectiveness principles affect whether personalities reflect positively or negatively, in self-enhancing or self-debilitating ways. They play a principal part in the self-regulation of inspiration through goal encounters and conclusion anticipations (Mark & Campbell, 2011). Some researchers like Betz (2007) and McCormick, and Martinko (2004) supports self-efficacy based on Bandura's impression and advocates that self-efficacy can influence on conduct and reasoning in the subsequent ways: activity choice, aim setting, determination and diligence, learning and accomplishment. The researcher's view is that, the society with great effectiveness are extra prospective to perceive challenging responsibilities as an element to be grasped, rather than an element to be evaded while the individuals with feeble effectiveness are extra prospective to evade thought-provoking errands and finally they concentrate on individual shortcomings and undesirable results.

2.4.2 Leader-member exchange

Communal interchange philosophy recommends that workers who are in a great quality leader-member exchange (LMX) relationship tend to be more effective workers (Sparrow & Liden, 2007). This development can be expounded by a fundamental belief of social exchange theory called the 'standard of mutuality,' which proposes that persons who are treated favourably by others feel a sense of responsibility to respond clearly or return constructive management in some manner. Once high-quality LMX is in place, juniors tend to respond by employing determination on behalf of the leader (Wayne & Green, 2003). Equally, extraordinary excellence LMX can enhance individual stimulus for high job performance (Chen & Kanfer, 2006). Then one can draw that under such arrangements there

is a relaxed corporate atmosphere where subordinates can rely on their superiors for support as they engage on daily operations of their organisation.

2.4.3. Morality

Good personality is demarcated as a self-schema grounded around a tradition of moral feature associations for instance, truthful, compassionate, and considerate (Aquino & Reed, 2012). Theorists such as (Aquino & Reed, 2002; Blasi, 2006; Lapsley & Lasky, 2011) have argued that society vary in the amount to which they experience ethical distinctiveness as vital to their complete self-definition. Ethical restraint is the first key dimension of personality (Hunter, 2000; Wright & Goodstein, 2007). A leader displays ethical self-control if he subdues individual, personal requirements for those of a bigger communal worth. Dependable with this communitarian opinion of a superior communal good is the second facet of personality, ethical attachment. Moral connection constitutes a strong affirmation of a leader's obligation to someone or something larger than herself (Wright & Goodstein, 2007).

Hunter (2010) expressively refers to this as the grip of a model that entices us, draws us, stimulates us, and motivates us. The third aspect is ethical independence. A leader parades ethical independence if he has the volume to easily create principled resolutions (Hunter, 2010). Independence means that an individual has both the needed preference and the abilities of judgment at their disposal to freely act ethically. Ethical independence advocates for the two-fold concepts of individual accountability and free determination (Hunter, 2010). Structuring on the three dimensions, Wright (2010), Wright and Goodstein, (2007), Wright and Huang (2008), defined personality as those interpenetrable and typical abilities within individuals, and significant to groups that in cooperation constrain and lead them to longing and chase their own and societal good.

Integrating characteristics of each of the three basic personality scopes, a personality oriented manager is greatly regarded as a representative for proper transformation. To that end, a personality oriented manager is one with the obligation for individual-management and moral discipline to selflessly perform on their private will or just sovereignty to motivate, endure and convert the approaches and philosophies of both themselves and their supporters. Paramount is providing an all-embracing proper scope; the personality-based manager has the standpoint to constantly attempt to change their group or establishment over narrow, self-interest searches toward the accomplishment of mutual respectable aims that is, ethical connection.

Character based leadership attracts a number of studies, including servant (Greenleaf, 2006), spiritual (Fry, 2007), values-based (Thompson, 2009) and authentic leadership (Avolio & Gardner, 2005). Nonetheless, personality-grounded leadership is renowned by its essentials as devotion to a primary ethical structure. This peculiarity is demonstrated when one compares this central virtuous background through how standards have characteristically existed considered in such methodologies to management as values- based (Thompson, 2009).

2.4.4 Values

Whether or not principles and beliefs are deliberately engaged as monitors to decision making by characters, they continue universally as an imperative influence on the thought progressions of personalities and clusters of individuals. Standards can be officially defined as ideas of the required conduct with the inspiring power distinctive of persons, clusters, bodies, and societies that influence selections prepared from accessible means and resources (Hodgkinson, 2008). Begley (2006) describes the influence of principles within characters as the in-house mental reflections of more concentrated stages of stimulus for instance, a concern for individual welfare, costs, or agreement, that develop solid to a spectator in the system of approaches, discourse, and activities.

Therefore, morals in their countless practices, comprising integrities, can be understood as cognisant or unconscious influences on attitudes, activities, and language. Nevertheless, it is imperative to footnote that valuation methods can encompass additional values than principles. Bannister (2009) posits that morals can take diverse systems and can be best branded according to their motivational foundation. Principles, as an actual form of morals, as contrasting to the intellectual discipline, are normative social principles or codes of behaviour typically grounded in the cultural understanding of particular societies. In that sense they are a sort of umber form of social consensus.

Unlike personality, morals are not characteristically tied to a specific ethical code or norm (Wright & Goodstein, 2007). In fact, ethics are viewed by various people to be predominantly situationally strong-minded (Wright & Huang, 2008). Conversely, and implementing Kant's (2004) definite authoritative structure, personality is greatly considered from both an influential means to an end and fatal end in and of itself viewpoint. Thus, while the overall attention of values-based investigation is on self-interest, character or ethical principles emphasise on both self and selfless importance (Wright & Huang, 2008). For instance, a

values-based management method would be likely to emphasise on the predominant requirement of a varied society to respect each and every character's attitudes, views and principles that is, their standards no matter how varied or conflicting (Thompson, 2009).

Peterson and Seligman (2004) systematically identifies six core qualities with the strengths of personality shared to each quality listed in parentheses. Wisdom and knowledge (originality, inquisitiveness, critical-thinking, love of knowledge, standpoint); bravery (fearlessness, truthfulness, diligence, enthusiasm); humanity (compassion, love, collective intellect); integrity (equality, management, citizenship); temperance (compassion, humility, caution, discipline); and transcendence (indebtedness of beauty, thankfulness, faith, humour, piety) that seem to exceed both phase and philosophy (Wright & Goodstein, 2007).

2.5 SOCIAL LEARNING THEORY

This study is underpinned by the social learning theory as its theoretical framework. Social learning theory (SLT) posits that characters acquire suitable conducts through a role modelling process, by noting the actions of others (Bandura, 2007, 2008). Bandura goes on to submit that in selecting prototypes for suitable conduct, persons are likely to pay attention to and imitate conducts from trustworthy and striking role models. Given their positions in associations, managers are frequently reckoned genuine examples for normative conduct. In addition to direct reflection, workforces are influenced by their administrator since he/she has the influence to mete out both punishments and rewards. Thus, because moral front-runners prize moral conduct and punish unprincipled conduct, they encourage their forces to engage in preferred conduct.

In addition, the straight inspiration of demonstrating leader behaviour and prizes and chastisements, the role of vicarious experience is emphasised in social learning theory; the impression that characters acquire what is expected of them and the standards for behaving suitably not only through their own knowledge, but also by observing others (Bandura, 2006). Therefore, in a work group setting, a group affiliate's social learning can transpire either straight or vicariously, over the practices of fellow group members. Bandura (2007) postulates that according to SLT, persons acquire morals of conduct vicariously that is by watching others and over straight demonstrating and oral encouragement, assisting workers to

develop additional poise in their capabilities and consolidating their behavioural and motivational configurations.

On the other hand, Muro and Jeffrey (2008) submit that social learning theory is based on the impression that we acquire from our collaborations with others in a communal setting. Distinctly, by perceiving the conduct of others, persons cultivate related conducts. After observing the conduct of others, individuals adjust and emulate that conduct, particularly if their observational understandings are affirmative ones or comprise rewards connected to the perceived conduct. According to Bandura (2007), imitation encompasses the definite duplicate of perceived motor undertakings. SLT has developed possibly the most persuasive philosophy of knowledge and expansion. It is entrenched in several of the simple ideas of traditional learning theory. This model has frequently been termed a connection between behaviourist learning models and intellectual learning theories because it incorporates courtesy, recollection, and inspiration (Muro & Jeffrey, 2008).

Nonetheless, in this regard, Bandura (2007) considers that straight strengthening could not justify for all varieties of intelligence. For that motive, in his model he supplemented a communal component, debating that individuals can acquire fresh material and conducts by observing other people. Taking from the essentials of this prototype there are three mutual standards for acquiring knowledge from the other. SLT suggests that humans learn from one another, via observation, imitation, and demonstrating. Grounded on these overall values, education can follow empty of an alteration in conduct. In other words, behaviourists submit that learning has to be characterised by a perpetual modification in performance; although in dissimilarity social learning theorists contend that because characters cannot absorb through observation alone, their learning may not essentially be revealed in their routine learning that they engage at work it might result in a behaviour transformation (Bandura, 2006).

Behaviours learned through modelling and the people who are being observed are called models and the process of learning is called modelling, this point is supported by (Newman, 2007). Bandura's stated second and third stages of social learning, imitation and behaviour modelling, will occur if a person observes positive, desired outcomes in the first stage. If, for example, an instructor attends and observes a course in the world and is entertained, informed, and approves of the way students act, they are more likely to want to teach a course in that world themselves. They can then use the behaviour they experienced to imitate and model other instructors' teaching styles in the world (Bandura, 1986). Brock (2008) comes in

to argue that, the principle of social learning theory is knowledge by emulation or indirect attainment and demonstrating. Noticing of actions and their results is a method of education purely being moulded by the background.

Brown and Trevino (2006) explain that communal education concept can also assist us comprehend the reason some managers are more probable to be principled managers. Subordinates are not the only ones who learn from models, managers absorb from prototypes too. Through perceiving a moral role model's conduct as well as the significances of their conduct, managers ought to align with the model, internalise the replica's standards and approaches, and imitate the modelled behaviour. Consequently ensuring having principled standards in one's career is prospective to add influence to the improvement of moral management.

Education ensures conduct transformation or enactment; acquired responsibilities may be demonstrated currently, in the future, or not ever. Strengthening bears an indirect consequence on knowledge. An intellectual method inspires knowledge. Communal intellectual concept explains knowledge as an inner conceptual practice that could or could not be reproduced in instant performance adjustment (Bandura, 2006). The researcher would summarise by pointing out that communal intellectual knowledge concept encourages the awareness that considerable amount of social knowledge ensues in a communal background. Through perceiving others, people attain understanding of guidelines, abilities, tactics, principles, and approaches. Characters also acquire about the effectiveness and correctness of actions by perceiving prototypes and the results of demonstrated conducts and they perform in harmony with their principles regarding the anticipated consequences of activities.

2.5.1 Social Learning Theory Concepts

Grounded on different scholarly work, there are three theories in SLT. Primarily, society can acquire through watching which is identified as observational education. Furthermore, psychological conditions are a significant feature for education it is also titled as an inherent support. Lastly, it refers to this argument that education does not automatically point to an alteration in performance and it follows by demonstrating method.

2.5.1.1 Observational Learning

In 1961 Bandura piloted his renowned research well-known as the Bobo doll experimentation, to study patterns of conduct, at least in part, by social learning theory, and that similar

performances were cultured by persons determining their personal performance after the activities of models. Bandura's outcomes after the Bobo Doll Research altered the development of recent mind-set, and remained extensively recognised for facilitating change of attention in academic mind-set from unpolluted behaviourism to mental. The research is among the best applauded and renowned of mental tests (Newman, 2007).

The research was important for it proceeded from behaviourism's persistence that all conduct is focused by corroboration or prizes. The youngsters received no reinforcement or motivations to beat up the doll; they were simply duplicating the conduct they had witnessed. Bandura labelled this phenomena observational learning and branded the essentials of effective observational learning as devotion, retention, complementation and inspiration. The author revealed that youngsters acquire and reproduce actions which they have perceived in their society. On this procedure, the author recognised three simple representations of observational learning: A living model, which encompasses a real individual establishing or performing out conduct, an oral instructional model, which comprises explanations and clarifications of conduct and representative model, which encompasses tangible or imaginary characters exhibiting conducts in records, movies, television programs, or online media.

2.5.1.2 Intrinsic Reinforcement

According to Barto and Simsek (2005) the notion of inspiration refers to the services that rejuvenate an organism to action and that direct its movement. Psychologists differentiate amongst extrinsic inspiration, which entails being stimulated to ensure something because of some specific fulfilling conclusion, and inherent inspiration, which refers to being encouraged to ensure something because it is essentially pleasant. Essential inspiration leads entities to participate in investigation, play, and further conduct motivated by inquisitiveness in the lack of clear reward. One of the other set-ups of education is defined as a method of inner incentive, such as pride, contentment, and a sense of achievement. Based on some research conducted by Muro and Jeffrey (2008) that reinforced Bandura's SLT notions that this form of knowledge also highlights on inner feelings and perceptions and it can aid attach learning philosophies to intellectual changing concepts. On this regard, Bandura (2006) disapproved this method and thought that outside environmental strengthening is not the solitary aspect to impact learning and conduct.

Psychologists Singh, Barto and Chentanez (2004) differentiate between extrinsic inspiration, which entails being stimulated to prepare something because of some specific fulfilling result,

and inherent inspiration, which refers to being encouraged to fix something because it is intrinsically pleasant. Inherent inspiration leads entities to employ investigation, play, and other conduct determined by inquisitiveness in the non-appearance of clear incentive. These undertakings support the improvement of extensive capability rather than being focused to more outwardly directed goals. The investigator concludes that when naturally inspired, an individual is stimulated to act for the excitement or test necessitated rather than because of exterior products, burdens or incentive.

2.5.1.3 Modelling Process

Bandura (2007) indicates four essential circumstances which are required in demonstrating procedure. Through bearing in mind these different phases a human being can effectively brand the conduct exemplary for somebody different. First is devotion, the individual requires to first pay courtesy to the ideal. The more outstanding or different something is, the more prospective it is to achieve our consideration. Similarly, when humans esteem something as prominent, eye-catching or like ourselves, we will take more notice. Second is retention, the spectator must be capable to recall the conduct that has been perceived. One and only way of growing this is through the method of practice.

Third is reproduction; with this condition originates the capacity to reproduce the conduct that the prototype has just validated. This entails that the spectator has to be capable to repeat the deed, which might be problematic with a novice who is not prepared developmentally to reproduce the deed. The fourth is incentive which is the last required component for displaying to occur, where beginners need to establish what they have cultured. Recollect that since these four situations differ among people, unlike people will replicate the identical conduct differently. Corroboration and retribution perform an imperative role in inspiration.

2.5.2 Strengths and Weaknesses of SLT

According to Bandura (2006), powers and flaws of SLT can be fragmented down into two groupings. The primary one is constructive support and it means the feat represented by the spectator is an optimistic one; hence the act could be compensated easily or applauded by others. Next, is reprimand and it employs the action imitated by the spectator and that it is negative and could upset or damage others, thus leading to a method of retribution. Basically, according to the research by Bandura (2006) the central power and flaw of Communal/Perception knowledge rest on the ideal. According to this argument, if the ideal is

generating a conduct that is suitable, answerable and optimistic generally, the spectator will impersonate that optimistic moral conduct. So, as upcoming instructors, we must be continuously attentive of how we present ourselves and of our movements. Lastly, it can be understood if we consider Bandura's concept as accurate, that entails that the stuff we embark on are under continuous speculation by others.

2.5.3 Vicarious Experiences

Learning from the experience of others has extensively been acknowledged as serious for distinct and structural accomplishment (Argote & Ingram, 2000; Bresman, 2013; Davis & Luthans, 2010). Using others' effective and disastrous experiences to assist escape reinventing the wheel permits groups and their workforces to haste their individual education curve, decrease ineptitudes and develop production value (Argote, Gruenfeld, & Naquin, 2001; Bresman, Birkinshaw, & Nobel, 2009; KC, Staats, & Gino, 2013; Kim & Miner, 2007). Constructing on the initial effort of Bandura (2006) academics of institutions have advanced the idea of vicarious experience as well as the connected perception of information transmission, as a means of conceptualising and grasping these perceived learning and enactment profits, defining indirect knowledge as the method by which a spectator acquires from the conduct and significances knowledgeable by a model rather than from consequences curtailing from his or her own enactment efforts.

Gioia and Manz (2007) assume that an indirect knowledge transpires when society perceives the penalties of another individual's movements, and alter their own conduct as expected. Indirect sources of knowledge quicken education above what would be probable if society had to execute behaviour for learning to occur. From the arguments postulated by various scholars above the researcher concludes that indirect education transpires once students resolve, after observing the presentations of others, what kinds of movements would be effective or less-operational for their personal representation of a task.

2.5.4 Expectations

For behaviourist, chastisement and fortification are straight grounds of conduct; but, for communal reasoning philosophers, strengthening and chastisement cause persons to formulate prospects about consequences that are prospective to end from numerous conducts (Myers, 2010). Greene (2008) submits that management prospects are an outline which pronounces the characteristics, conducts and results that are exhibited by prosperous front-

runners through the administration. They also pronounce what all our personnel and officers require to provide in order to accomplish the force's dream and undertaking.

On the other hand Čiarnienė, Kumpikaitė, and Vienažindienė (2010) suggested that, everybody can exhibit management in the manner they convey out their responsibility. Although the spectrum and scope of control roles within establishment will differ, there are universal qualities that entire leaders have to cultivate although the emphasis through these qualities could differ by character.

Marston (2010) suggests that work opportunities outline and assist respondents to appreciate and manage their labour expectations and to convert their approach toward work. He lists a quantity of outlines in the work atmosphere. For the purpose of this study, the investigator has selected three which are applicable to the study. The first one Marston (2010) submits that, requiring high opportunities about structure means that you want flawless guidelines concerning what to do, how to do it, and what means are accessible to you. Second he drives on to disclose that requiring great anticipations about acknowledgement mean that you need a work atmosphere where decent effort is recognised and remunerated. Last he posits that requiring huge prospects around self-sufficiency entails that an individual needs to possess the autonomy or liberty to create resolutions concerning strategies on how you will do your job.

2.5.5 Social cognitive learning theory

Social Cognitive Learning Theory (SCLT) is a knowledge concept which has emanated from the philosophies that society learns by observing what others do, and that human thinking methods are vital to appreciative personality. Bandura's (2006) study has engaged an extra rounded resolve, and his considerations have a habit of providing an extra complete synopsis of social understanding in the framework of social learning. The philosophy he develops from social learning theory rapidly converted into social cognitive philosophy (Bandura, 2009). This concept offers an outline for consideration, forecasting and moving mortal performance (Green & Peil, 2009). Furthermore, SCLT places a weighty attention on intellectual models. Likewise the emphasis is on how youngsters and grown-ups function mentally on their collective involvements and in what way these thoughts then affect conduct and improvement.

2.5.6 Basic assumptions of social cognitive learning theory

Bandura (2006) repeatedly disagrees to be actually connected with American behaviourists predominantly because he interprets his model as “cognitive” and not “behaviourist.” That opposition notwithstanding, his highlighting on the communal roots of intellectual practices is why his study cascades within the exogenous hypothesis of progressive models. In summary, he contends that people acquire equally from actions and perceptive approaches through perceiving the performance of others and these attainments can be achieved devoid of the presence of reinforcement (Green & Peil, 2009). Education is a central route that could or could not result in a behaviour modification. Knowledge can ensue devoid of a transformation in conduct (Observation without imitation). Concerning performance, some other academics such as Betz, (2007) back Bandura’s basic suppositions of SCLT and pointed that, performance is focussed toward specific goals. Conduct ultimately develops self-regulation. Understanding produces a part in knowledge, and lastly, strengthening and chastisement have ancillary rather than straight properties on knowledge and conduct (Green & Peil, 2009).

2.5.7 Internal principle of SCLT

Societies are only fractional reflection of their surroundings. Just as imperative is the statement that we generate helpful backgrounds and then continue to employ control over them. By choosing backgrounds prudently, we can inspire what we become. Our adoptions are inclined by our principles as well as our proficiencies (Bandura, 2007). Bandura also recommends merely a solitary central norm embraced in three interrelating components. This belief is labelled triadic reciprocity. Some researchers in the field of SCLT like Betz (2007), and Green and Peil (2009) supports Bandura opinion of triadic mutuality and describe social conduct as a triadic, vibrant, and mutual relation of individual influences, conduct, and the background. On a closer reflection, the three essentials graft in a communal environment.

In this study the researcher has engaged the social learning theory. A human being is a social being which means he interacts with other humans. Through social interaction there is an exchange of information and behaviour patterns from one individual to the other. Through socialisation human beings learn and adapt to certain characteristics and behaviours. Their behaviour is shaped either way they are influenced in. At the school environment the leadership of the school is responsible to lead the staff by example. The school leadership become prototype of ethical leadership. The school leadership leads the school environment by demonstrating good moral and virtue by living the example. The school administration

does not demonstrate through living the exemplary leadership of ethics only, the school leadership employ means to educate their staff on ethical leadership. This could be done by organising workshops that would engage the staff. This social engagement could also be organised for the student leadership which is monitors and prefects. They engage them by involving them in dialogue, seminars and workshops that are suitable for their age. Verbal advocacy of ethics around the school and personal lifestyles and demonstration of such become the norm of the school functionality. Thus the social learning theory is suitable for the study in that at the workplace, subordinates socialise with one another and through work they also socialise with their superiors. Through this interaction subordinates will learn from their superiors. They will emulate good behaviour from their leaders. In the process they are trained indirectly to practice those moral ethics displayed by their leaders. They are informally trained to be good and exemplary leaders themselves and inevitably they would pass the same tenets to their juniors as they grow in experience and in rank. Thus the social learning theory is utilised for this study.

2.6 CHAPTER SUMMARY

This chapter dealt with the review of related literature for the study on the importance that two Swaziland school attach to ethical leadership. International and local scholarships on the importance of ethical leadership and the strategies to promote it have been discussed. In the end the chapter has engaged the social learning theory as the theoretical framework underpinning this study. The next chapter shall deal with the exploration strategy and approach engaged to conduct this study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

In the preceding chapter the review of related literature and theoretical framework were presented. In this chapter, the research design and methodology aspects which are the paradigm; sampling; data generation methods and procedures and data analysis will be presented. The chapter will also discuss the issues of trustworthiness; ethical considerations and delimitations as well as the limitations of the study.

3.2 INTERPRETIVE PARADIGM

This research study is underpinned by the interpretive paradigm. Interpretive paradigm is characterised by a concern for an individual. It seeks to understand the subjective world of human experience to understand and retain the integrity of the phenomenon (Cohen, Manion & Morrison, 2011). Interpretivist tries to understand phenomena through the meanings that people assigned to them. Ernest (2004) contends that interpretive paradigm is a shared method which is informed by partakers in the research. The author goes on to posit that, the Interpretivist model can also be called the “anti-positivist” model for it was established as a response to positivism. Additionally the author suggests that it is also occasionally referred to as constructivism since it accentuates the aptitude of the distinct individuals to build meaning. Bryan (2001) submits that the Interpretivist paradigm is deeply prejudiced by hermeneutics and phenomenology. Hermeneutics is the school of importance and understanding.

According to Bryan (2011), this meaning-making recurring method is the foundation on which the Interpretivist paradigm was established. Bryan goes on to argue that the ontological

conventions of Interpretivist are that communal genuineness is perceived by various people and these several populace construe proceedings otherwise leaving several viewpoints of an incident. The Interpretivist' central principle is that enquiry that can certainly not be accurately perceived from the external rather it need be witnessed from inside through the straight involvement of the society.

Moreover, constant underlying acquaintances that can be recognised in the research of regular discipline cannot be complete in the realm of the laboratory where instructors and novices build sense. Hence, the part of the researcher in the Interpretivist pattern is to, “appreciate, expound, and translate societal authenticity over the appreciations of diverse accomplices” (Cohen, Manion & Morrison, 2007). Researchers in this paradigm strive to comprehend rather than clarify.

Goldkuhl (2011) contends that ontologically, interpretive information structures investigation undertakes that the communal realm that is, collective interactions, associations, partition of employments are not ‘given’. Relatively the world is shaped and strengthened by individuals over accomplishment and collaboration. The drive for this investigation prototype according to Guba and Lincoln (1994) is to appreciate social life and pronounce just how the public create common significance. Fossey, Harvey, McDermott, and Davidson (2005) submit that the interpretive practices emphasise mainly on appreciative and accounting for the significance of human capabilities and actions.

Lincoln and Guba (2005) have delivered the plain philosophies of substitute review patterns in social discipline exploration. Each is offered in terms of ontology that is, nature of actuality, epistemology that is, in what way we know what we know, and the approach that is, the procedure of investigation. The researcher has employed the Interpretivist paradigm in order to understand the subjective experience of the participants when they executed ethical leadership in their normal routine at school.

3.2.1 Ontology

Ontology is the science of existence (Crotty, 2008). Ontological expectations are concerned with what constructs truth, in other words what is. Academics require captivating a position concerning their observations of just how things categorically are and how things truly work. Uschold and Gruninger (2006) contends that ontology is the collective and corporate understanding of the realm that can remain transferred amongst society and application structures requires a noteworthy influence on regions dealing with enormous quantities of

material. Ontology essentially requires or represents some kind of world view with reverence to an assumed territory. The world understanding is frequently comprehended as a set of models for instance, objects, features, routine, their meanings and their interrelationships and this is referred to as a conceptualisation. In this research study ontology was instrumental in that it assisted the researcher in finding out from the participants if ethics did exist in their personal as well as their professional conduct. This would assist the researcher to solicit findings that would reveal the importance of ethical leadership from the two schools where the data was collected

3.2.2 Epistemology

Epistemology focuses on the environment and formulas that deals with understanding (Cohen et al., 2007). Epistemological suppositions are anxious within what way information can be generated, attained and interconnected, in other words what it means to know. Guba and Lincoln (1994) expound that epistemology need the question, what is the nature of the connection concerning the individual that would-be a knower and what can be acknowledged? Fumerton (2006) posits that epistemological inquiries embraces the notions of information, confirmation, and motives for considering, justification, possibility, what one should believe, and some additional perceptions that can solitary be agreed upon through one or more of the above. Through epistemology the researcher intended to enquire if the school environment did embrace ethics and the importance of ethical leadership. How the school leadership enforced ethics among the staff and the students. How the leadership valued the importance of ethics around the school and how the use of ethics was enforced in the school environment.

3.2.3 Methodology

Anderson (2008) points out that there are diverse practices that the investigators employ while steering the investigation, and they comprise qualitative, quantitative and mixed forms of inquiry. This study is underpinned by the interpretive paradigm which is successively opted for qualitative research. Methodology is the approach or strategy of exploit that supports the choice and routine of certain approaches consequently, the approach is anxious with why, what, from where, when and how information is accrued and scrutinised (Crotty, 2008). Guba and Lincoln (1994) expound that methodology asks the question: how can the investigator go about finding out whatever they consider can be acknowledged? Leedy and Ormrod (2005) position that the study procedure is the common methodology the investigator takes in carrying out the investigation assignment.

Flick (2007) declares that the qualitative enquiry underscores elaborate explanation of communal or instructional locations. Qualitative methodology is interactive and informative. Through the communication amongst the academic and the study participants, the participants' domain is revealed and construed by standards of qualitative technique (De Vos 2002:360). This research methodology reveals how the exploration was conducted and its rational arrangement. The central motivation of this research was the importance of ethical leadership at the workplace. It was the qualitative research that was more appropriate for the study that I undertook.

3.3 QUALITATIVE RESEARCH

Qualitative research denotes the inductive, rounded, emic, personal and process-oriented approaches employed to comprehend, deduce, define and cultivate a philosophy on a phenomena or location. It is a logical, biased methodology is employed to pronounce life understandings and provide them sense (Burns & Grove 2003:356; Morse & Field 1996:1999). Qualitative investigation is frequently connected with arguments, semantic and experiences rather than quantities, figures and arithmetical records. According to Creswell (2005) a qualitative methodology is one in which the researcher repeatedly creates information prerogatives founded predominantly on constructivist standpoints that is, the numerous meanings of singular familiarities, meanings communally and archaeologically fabricated with a determination of mounting a philosophy arrangement or encouragement.

Participatory viewpoints that is, political, issue-oriented, cooperative, or alteration oriented or both. It also employs approaches of investigation such as narrative accounts, phenomenology, ethnographies, grounded theory studies, or case studies. The study accumulates open-ended developing information with the principal determination of increasing themes from the information. Guba and Lincoln (2000) propose that suppositions acknowledged in these mechanisms embrace that personalities pursue appreciating the realm in which they survive and work. They cultivate individual implications of their experiences-meanings directed toward certain entities or possessions. These denotations are wide-ranging and compound, leading the researcher to investigate for the difficulty of understandings rather than constricting implications into a limited groupings or philosophies. Neumann (2000) argues

that the objective of exploration is to depend as abundant as imaginable on the participants' understandings of the position actually explored.

The interrogations develop wide-ranging and general so that the participants can create the significance of a state, a meaning characteristically forged in deliberations or communications with other individuals. The more open-ended the searching, the better, as the investigator attends prudently to what society says or does in their life background. Frequently these personal values are conveyed informally and factually. Further, they are not merely engraved on persons but are moulded through collaboration with others therefore common constructivism and through historical and traditional standards that manoeuvre in characters.

A qualitative approach studies people, observes participants in their natural environment, focuses on meaning and interpretation according to Niewenhuis (2007, p.51). He further stresses the importance of quality and depth rather than the breath of information provided. The paradigm of this dissertation falls within qualitative as an attempt has been made to collect rich descriptive data. Niewenhuis (2007, p.50 and Henning: (2005, p.3) are of the opinion that data collection processes should be understood in respect of a particular phenomenon.

Participants were observed by the researcher, with the objective of working out or understanding their intention. The researcher wanted to find out if they understood how they had responded during the interviews. Through the qualitative approach the researcher intended to find out if the participants understood what ethical leadership is about and if their school environment did embrace the importance of ethics. Through the involvement of participants and through qualitative approach the researcher endeavoured to investigate individual understanding as well as communal understanding of the importance of the study on ethical leadership.

3.3.1 Case study

According to Merriam (2008), a case study could be conversant to various people; nevertheless there is little arrangement on what precisely founds a case. Anderson and Arsenault (2008) uphold that a case study is a complete exploration technique that utilises numerous bases of evidence to consider or weigh a precise occurrence or illustration. They complement that most case study examinations are explanatory and strive to convey to life a situation.

According to Terre Blanche and Durrheim (2009) case studies are “thorough examinations of specific personalities”. They posit that, “case studies are frequently straight forward in nature, and provide rich longitudinal material about personalities or specific circumstances” (p.255). My case study research is interpretive, contemporary and it occurred in a natural setting, which is a school. It allowed me to look at the differing perspectives of five participants per school who worked in the same context. Since learning is a procedure and, at times, necessitates an exploration technique that is progression positioned, flexible and adjustable to fluctuating environments, and a vibrant background, the case study method was appropriate to answer the question about how ethical leadership was promoted in the school.

The case study approach was also convenient to me as it allowed me to concentrate my research in the schools which have demonstrated ethical leadership prowess, collect data analyse it and interpret findings within a specific context, and report the results of my research. Case studies “encompass considering at a situation or occurrence in its physical life background, typically commissioning numerous varieties of information” (Robson, 2002, p.178). I explored the real life context of the five participants per school with the intention to allow the data to speak as well as to allow the situation in the school to reveal how ethical leadership was enacted and promoted in their school. The case study approach is thus suitable for my research in order to expose the relative circumstances of the significance of ethical leadership in each of the schools

3.4 SELECTION OF PARTICIPANTS

Nieuwenhuis (2007) contends that sampling refers to the method employed to select participants. When we model, we study the features of a subdivision or sample in order to comprehend the features of a better crowd (Johnson & Christensen, 2012). Hesse-Biber and Leavy (2011) maintain that the reasoning behind the qualitative research is concerned with in-depth understanding of the significance persons feature to their assumed communal condition. This study explored the importance that principals and teachers attach to ethical leadership in their schools.

3.4.1 Random Sampling

The study utilised random sampling to select participants. According to Cohen, Manion and Marion (2011), random selection of partakers entails that a participant of the population involved in the research has an equivalent opportunity of being nominated and the likelihood of a participant of the people being selected is not affected by the selection of additional participants of the population, that is, each selection is completely sovereign of the next. Cohen et al. (2011) continues to elaborate that the choice technique encompasses picking at indiscriminately amongst the group of participants (a sampling frame) the necessary quantity of subjects for the sample. This can be processed by picking names out of a list until the necessary quantity is obtained.

Random sampling is the method of picking participants from a list of all or most participants contained by the sample using some kind of arbitrary collection technique. This procedure is utilised in opinion elections and community exploration studies. In my case random sampling was used because this type of sampling allowed the researcher to select five participants per school who volunteered to take part in the exercise. The participants included the principal, the deputy, head of department and two teachers who agreed when approached by the participant. There was no specific criterion amongst the participants. All had equal chance and opportunity to participate in the research data collection.

3.5 DATA GENERATION METHODS

Bertram in Shabalala (2009 p.79) describes data as “the confirmation that a researcher amasses in order to shed light on the precise query he or she is questioning”. Nieuwenhuis (2007) sees data gathering and information examination as an on-going, recurring and interactive non-linear method because thoughts and understandings are conveyed to the fore. My study utilises one method of data generation namely: semi-structured interviews.

Semi-structured interviews

The researcher used semi-structured interviews, because they are perfect for cross-examining participants who are not uncertain to express themselves and who can share philosophies easily (Creswell, 2012). They permitted the usage of investigations and required the participant to respond to a set of prearranged queries (Maree, 2007). An interview is a bendable instrument for information generation, empowering multi-sensory passages to be

employed: spoken, non-spoken, verbal and heard. It is not a normal, routine discussion, it has a definite drive: to acquire descriptive information that will benefit in understanding the participants' production of information and communal authenticity and it is question-based (Cohen, et al., 2007; Nieuwenhuis, 2007; Cohen, et al., 2011).

The nature of consultations employed in the research is semi-structured, meaning they have a prearranged agenda and open-ended questions (Cohen, et al., 2011). Semi-structured tape recorded interviews for data collection are imperative since the situation permits the researcher to search deeper into additional profound and multifaceted questions and subject, and they are concentrated, conversational and two-way announcement (DeVos, 2002; Nieuwenhuis, 2007). I chose semi-structured interviews as the technique of gathering information because when individuals are engaged in interviews (one-on-one basis), individuals are further expected to deliberate profound matters (De Vos, 2002). Cohen, et al. (2011) proposes that a weakness of interviews such as a face-to-face interview could be nerve-wracking. When leading consultations, it is easy to get side-tracked by unimportant characteristics that are not correlated to the study (Nieuwenhuis, 2007).

3.6 DATA ANALYSIS

Creswell (2008), positions that, qualitative data analysis obligates appreciation of in what way to make sense of the manuscript and images so that the investigator can formulate responses to his/her study questions. Moreover, Hesse-Biber and Leavy (2011) state that qualitative information investigation necessitates an excessive volume of operational understanding and intellectual proficiency. It is in this context, where I want to indicate Creswell's (2008) six steps commonly used in analysing qualitative data because they are going to be helpful to me when analysing the study. These are primarily the transcription or captured records from the interviews. Second is the instantaneous method of questioning while you are also accumulating the information. Third is the sequence back and forth between data gathering and exploration. Fourth is increasing a deeper appreciation about the evidence brought by your participants? Fifth is an extensive method, that is, there is no solitary acknowledged methodology to examine data. Last qualitative examination is an

“explanatory” study in which an individual makes peculiar valuation to an account that fits the condition (Creswell, 2008).

All the above mentioned steps are so crucial because they guided me to realise that it was so important to transcribe the data in order not to misrepresent the views of the interviewee. As the researcher I used my research competence to analyse and compare data whilst still generating it. I also asked the participants to give me some clarity, fill the gaps on their data whilst the interviews proceeded. During the interviews I constantly reflected on the database in order to have the thorough understanding of their viewpoints. Ten participants were involved in the study which enquired on the importance of ethics in their school. Lastly, I made my own analysis and interpretation about the entire study based on the data that I had acquired.

3.7 TRUSTWORTHINESS ISSUES

Maree (2007) states that once qualitative academics communicate of exploration “validity and reliability” they are generally mentioning that the study is reliable and dependable. Most significantly, La Blanca (2010) explains trustworthiness as a demonstration that indication for consequences stated is comprehensive when the argument made was grounded on the result that is strong. Furthermore, Lincoln and Guba (2000) indicate that credibility, transferability, dependability and confirmability as essential benchmarks of trustworthiness in this qualitative research study.

3.7.1 Credibility

Credibility refers to the capability of the investigator to harvest outcomes that are substantial and credible (Lincoln & Guba, 2000). Different data source, which was semi-structured interviews, was the defining reason whether the information was trustworthy or not. Therefore, it was domineering that my perspectives, investigation and deducing data facilitated to develop their practice as ethical leaders as well. According to Shenton (2005) the qualitative investigator’s equal impression, that is, credibility answers the question, “How corresponding are the findings with reality?” Lincoln and Guba (2000) argue that safeguarding credibility is one of utmost significant elements in founding trustworthiness. The recorded information which was composed throughout the interview was sent back to the

participants in order to guarantee that the answers the participants contributed are a genuine indication of what emerged throughout the interviews.

3.7.2 Transferability

Lankshear and Knobel (2006) specified that transferability is accomplished through generating comprehensive and rich portrayals of the contexts. Transferability denotes the amount to which the outcomes of qualitative investigation can be transmitted to further backgrounds with additional participants it is the informational equal of generalizability (Bitsch, 2005; Tobin & Begley, 2004). According to Bitsch (2005), the “investigator expedites the transferability conclusion by a prospective user through ‘thick description’ and purposeful sampling” (p. 85). Putting that into the context of my study, it was essential that the research process enabled the researcher to acquire the detailed data and thorough report about the practice the importance and the value that the school leadership put on ethical leadership at their school.

3.7.3 Dependability

Yin (2004) states that dependability refers to the amount to which the reader can be persuaded that the findings did certainly transpire as the academic says it did. Dependability encompasses participants assessing the outcomes and the understanding and recommendations of the research to make sure that they are all reinforced by the information established from the informers of the study (Cohen et al., 2011; Tobin & Begley, 2004). Considering, that I was interacting with different participants who held different positions in the school, it was expected that they behave differently and express different opinions concerning the importance of ethical leadership in their school.

3.7.4 Confirmability

Lincoln and Guba (2000), state that confirmability denotes the drill by researchers to go back to the participants with an understanding to authenticate whether or not original explanations by the academics are precise. In relation to the study, as the researcher I went back to the participants after the research exercise and initial analysis had been done to check whether my research findings were accurate provided there was a need to do that. According to Cohen, et al, (2011) another trustworthiness method quantity is crystallisation.

Crystallisation is used to guarantee the dependable and fidelity of the progression of the research and its findings. Further than that, Maree (2007) points out that the crystallisation in qualitative study set out to infiltrate the human considerations and constructions about it. Confirmability refers to the amount to which the outcomes of an investigation may possibly be established or substantiated by other investigators (Baxter & Eyles, 2007). Confirmability is “apprehensive with instituting that information and understandings of the findings are not fabrications of the researcher’s imagination, but are evidently resulting from the data” (Tobin & Begley, 2004, p. 392). As a researcher my interview questions probed the participants to elaborate further on the topic, build knowledge and state their own perspectives on how they support the practice of ethical leadership in their school.

3.8 ETHICAL CONSIDERATIONS

Morals are commonly considered to refer to principles around what is right or wrong, appropriate or inappropriate, decent or bad (McMillan & Schumacher, 2007). Firstly, I obtained ethical clearance from the University of KwaZulu Natal to conduct research. I also obtained permission to conduct research from the Ministry Education and Training in Swaziland from school authorities. In line with the ethical principles of informed consent and voluntary participation, I informed the participants that they could withdraw from the study at any stage of the research without suffering any disadvantage. I assured the participants that their privacy and sensitivity were protected. I also assured them that the information was going to be used solely for research purposes and would be stored with the university through the assistance of the supervisor and would be destroyed after a period of five years after the research had been completed. I also assured the participants that information would be treated with privacy. Privacy of the participant was paramount in the research. The use of pseudonyms was guaranteed to the participants. This was done with the intention of protecting the participants.

3.9 LIMITATIONS

Since my study was actually based on the promotion of ethical leadership in the school, junior teachers or level one teachers were sceptical at first to take part in the exercise because they thought discussing about their leaders would get them into trouble, they were sceptical in getting involved in the data generation exercise. This caused them to keep postponing the interview schedule with the researcher. I had to seek audience with each one of them and addressed each one of the unsure participants to assure them, why their school was chosen to be the research school and they were given assurance that the information they gave would be treated with confidentiality between me and them. Their real names would not be used instead pseudonyms would be used to protect their identity

3.10 CHAPTER SUMMARY

This chapter has discussed research design and the process undertaken to accomplish the study. I firstly discussed the qualitative approach and the interpretive paradigm that I used in the study. I provided the content in which I did the study, and also motivated for the choice of the content, participants and the data collection methods that I employed. The next chapter (chapter four) of this study is aimed at providing an in-depth exhibition and conversation of the conclusions of this research.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.1 INTRODUCTION

The preceding chapter focused on the research design and methodology employed in conducting this study. The current chapter presents the data and the discussion of findings. In presenting and analysing the data I utilise the key research questions. The data generated through semi-structured interviews is further compared and contrasted with the literature review and the theoretical framework. The presentation and analysis is guided by the following questions: What importance do principals in two Swaziland schools attach to ethical leadership? How do principals in two Swaziland schools promote ethical leadership in their schools? What are the factors that promote/hinder the practice of ethical leadership in schools within the school context? In order to contextualise the results of this study, the chapter begins with the profile of the participants and the two schools which were selected to participate in the study.

4.2 PROFILING THE SCHOOL AND THE PARTICIPANTS

With the aim to make the context of this study clear, below I present the brief profiles of the schools and the participants who participated in this study.

4.2.1 Green Valley High School and Participants Profile

Green valley high school is a missionary school situated in the Manzini region of Swaziland. Green valley is located about two to three kilometres west of Manzini city centre. It is situated in the heart of the missionary compound where there is the hospital, nursing campus, teacher training campus and three primary schools. The mission hospital which is one of the major hospitals in the country, the mission headquarters, the biggest church of the mission in the country and many different establishments which are situated in the mission compound.

This school has access to every supply the school might need to access. This is a school that has a boarding facility for both boys and girls. Boarding is optional for students at the secondary schools which is form one to form three. At the high school boarding for students is compulsory, which means that all form fours and form fives are supposed to be boarders. This school has optional preferences to accommodate their staff. They provide accommodation to unmarried females only but with the male staff members both married and unmarried reside at the mission. A married lady is supposed to leave the school house and vacate to live with their spouse unless the spouse is a member of the mission church then she is provided with accommodation. One unique procedure different from the South African story is that in Swaziland school principals and deputies are purely administrators they do not have teaching slots in classes. Teaching is for heads of department and the general teaching staff. The school has an academic staff profile of forty six teachers and a population of eight hundred students. Following is the academic profile table for those who participated in the study. The names used in the study and the table are not real names.

PARTICIPANT	QUALIFICATION	TEACHING EXPERIENCE	POSITION
Mr Ncwala	BA Degree	27	Principal
Mr Zinc	BA Degree	20	Deputy Principal
Mr Simpson	BA Degree	14	Head Of Department
Mr Plant	BA Degree	5	Teacher
Miss Ngabisa	BA Degree	14	Teacher

4.2.2 Brown Arch High School and Participants Profile

Brown Arch high school is a school also located in the Manzini region in Swaziland. This school is also situated on the western part of Manzini city which is about ten kilometres west

of the city centre. This school is situated at the outskirts of Swaziland's biggest industrial town and it shares the fence with the University of Swaziland main campus. It is a school whose surroundings are occupied by a community whose majority of residents are the people who are employed at the industrial site. Green valley high school, has access to the school supplies since it is situated at a peri urban area. This is one school that boasts of facilities and support that a number of other schools do not have and may dream of having. The school has seven streams at the secondary and it has six streams at the high school level. Like Green valley the school also has a boarding school facility.

The difference with this school is that boarding is not compulsory to all the students. Only students who come from far off places use the boarding facility, and those who are at close proximity, can use the boarding facility out of option if they need their children to go to the boarding hostels. The school has the country's largest enrolment with the largest staff profile both academic and non-academic. This school has the biggest school compound in the country with more than ten hectares of land. The school houses the staff at the teacher's quarters with more than sixty teacher's houses, who occupy the houses at very minimal cost. For example a three bedroom house would cost R87.00 per month and two bedroom houses would be R26.00 and bedsitters would be R13.00 a month. This school has produced very good academic results for many decades. It has a staff profile of ninety four academic staff and a total number of one thousand nine hundred and ninety six students. Following is the academic profile table for those who participated in the study.

PARTICIPANT	QUALIFICATION	TEACHING EXPERIENCE	POSITION
Mr Wagen	BA Degree	17	Head Of Department
Miss Temhlanga	BA Degree	18	Teacher
Mrs Mzenge	BA Degree	28	Teacher
Mr Left	BA Degree	13	Teacher
Mr Mbutfo	BA Degree	10	Principal

4.3 CONCEPTUALISING ETHICAL LEADERSHIP

Although, the primary aim of this study did not include an intention to unearth the participants understanding or meanings they attach to ethical leadership, the conversations with them lead to a need to begin this presentation with the way they conceptualised ethical leadership. Participants conceptualised ethical leadership in different perceptions which suggested that ethical leadership has multiple, and different meanings to different individuals. There were participants who argued that ethical leadership has to deal with the entire school environment. This according to findings meant that ethical leadership was supposed to be practiced by everyone at the school. For the school to achieve its intended goals ethical leadership is supposed to be used. An example was recorded in an interview with Mr Left from Brown Arch high school when he submitted that:

The school as a whole must be seen to practice ethical leadership because a school without ethics is a school that would never achieve its intended goals. So starting from the leadership of the school, to the teachers and down to the students ethical leadership should be practiced at the school.

As ethical leadership is some form of leadership, the leadership of the school is supposed to take the lead in inspiring the teachers as well as the students. Findings revealed that for the school to achieve its intended goals ethical leadership should start from the leadership of the school. The principal should be ethical in his professional conduct, his actions should command respect from the subordinates and the school at large. The leader must differentiate what is right from what is wrong. He must strive to do what is expected from the subordinates. This was captured in an interview with Mr Newala when he posited that:

So when you talk of ethical leadership, you are saying, you can differentiate when one is doing right or when he is doing wrong. As a leader, one should be very, very clear when it comes to ethics because you are leading people. So you have to take care of moral principles because as a principal, you are a leader of that school, you are leading teachers, you are leading students, you are leading the support staff and the community per se. So the leader has to be exemplary, he has to try to do his level best to conform to what people perceive as right and wrong.

It was also revealed that to be ethical is to be the best that a human can be. Ethics define human principles. Ethics makes people excellent in their human behaviour. So the findings revealed that for a leader to be successful in their leadership at school, the leader must strive to practice good ethical behaviour that would render him an excellent human being that he can be. Findings revealed that a leader must be aware that he leads human beings and these human beings are teachers and he or she must be humane in all his/her leadership dealings

with them and within the school compound. This was captured in an interview with Miss Temhlanga when she submitted that:

So to explain ethical leadership one would talk about it in the light that as a leader you become the best human being that you can be. You would lead the organisation bearing in mind that it is an organisation that is made of human beings, that you are supposed to lead, keeping in mind that these are people that need to be taken care of. Beginning first and foremost with the thought in mind that these are human beings and then they are in a school environment and they are teachers.

The findings further revealed that ethical leadership is the kind of leadership that has its influence based on morals. Good and principled morals are revealed by the leader's upright lifestyle. Ethical leadership is based on values as a way of life, taking into consideration that when you are a leader you are not an isolated individual, you are leading a community of people who have to view the moral values from the leader. These moral values as you display them you must be conscious that they will be passed to the people following you; this was postulated by Mr Zinc when he submitted that:

Ethical leadership is that leadership that is based on values as a way of life. A social culture that is, you should be someone who has good moral behaviour, and you should be someone who should be able to pass your belief system to other people.

Ethical leadership was also viewed as leadership that is responsible. According to the participants, responsible leadership is the type of leadership that should influence people's behaviour. A leadership that would inspire people's behaviour by displaying a lifestyle that is exemplary. This involves a leadership that takes into account that, the very institution observes what makes them a unique organisation. This was submitted by Mr Plant when he submitted that:

Ethical leadership means responsible leadership that takes into account what they observe as very important and truly what makes them a unique institution or organisation that pronounces the way the people work in that organisation.

In the conversation with participants it also emerged that ethical leadership is about believing that schools are constituted by humans and the ethical leader should be humane in all his or her dealings. This line of perception was captured in an interview with Miss Temhlanga who posited that:

To explain ethical leadership one would talk about it in the light that as a leader you become the best human being that you can be. You would lead the organisation bearing in mind that it is an organisation that is made of human beings, that you are supposed to lead, keeping in mind that these are people that need to be taken care of.

It further emerged that ethical leadership is about respecting and abiding by the laws of the land. An ethical leader would abide by the laws of the land. A school is a government catalyst responsible for education in a country. Government would formulate policies that govern schools through the Ministry of Education and Training. An ethical leader would make sure that his moral values adhere to the laws and policies that govern the land. That was captured from Mr Ncwala's utterances when he postulated that:

If you talk of the laws of the land, you talk of a value that governs institutions of any form and the expectation is that you have to be aware of the right and wrong. So when you talk of ethical leadership, you are saying, there you are, you are a leader, you can differentiate when one is doing right or when he is doing wrong. You also work towards conforming to the laws and policies that govern you within the institution and the land.

The above utterances conceptualise principled management that is the type of management that forms the base of any type of leadership. Ethical leadership dwells on the personal moral fibre that takes into consideration the morals of the leader. The leader should lead the organisation setting the example to his followers, by abiding by the laws, respect for self and respect for the school work and also respect for the people that the leader is leading. These utterances are in agreement with literature drawn from Section 2.2.2 which reveals that management generally can be demarcated as the method of prompting others in order to accomplish precise objectives shared by a front-runner and his/her subordinates.

Accordingly, ethical leadership is presumed to comprise locating and trailing behind moral objectives and prompting others in a principled manner. Modern methodologies to moral management have concentrated on the interactive constituency of management by scrutinising exactly how moral organisational leadership apply their authority and inspiration (Gardner, 2007; Locke, 2003; Yukl, 2006). Additionally, drawing from the social learning framework, in Section 2.5 the social learning theory speculates that persons acquire suitable conducts through a character demonstrating method, through perceiving the actions of others (Bandura, 2007, 2008). Bandura goes on to submit that in selecting prototypes for suitable conduct, persons remain prospective to pay courtesy to and imitate actions from trustworthy and striking role representations.

4.4 THE IMPORTANCE OF ETHICAL LEADERSHIP

Ethical leadership is understood by participants to be an important component of the work environment. Ethics form the moral fibre of society and then a school without ethics is an environment that is bound to fail. The school authorities embrace ethical leadership if they aim at taking the school towards the set goals. School leadership is built on principled leadership because it is very important that ethics are embraced by the entire population of the school. In the findings it transpired that the importance of ethical leadership is revealed by different elements, elements such as the respect of values, showing love to the teachers, the ethical leader being humane, teacher's discipline, trustworthiness and honesty and producing the expected results. Following are the findings on the importance of ethical leadership at the school environment.

4.4.1 Respect of values

Findings revealed that a good and ethical leader shows respect of values. The leader advocates for the importance of ethics at the school. The leader further advocates for the significance of moral values by demonstrating a lifestyle that is exemplary to the teachers and that lifestyle then melt down to the students. Teachers get their inspiration from the leaders conduct and then in the course they aspire to emulate the school leader's conduct. When the teachers emulate the school leadership through the veneration of principles they automatically plant the same respect to the students who in the like manner emulate their teachers conduct and then the whole school become a setting that respect ethical values. This was captured in the voice of Miss Temhlanga who posited that:

We have our administration emphasising the need of us respecting ourselves, first and foremost as adults and secondly respecting our roles as teachers and that will then impact on the students that we are supposed to be standing in front of and teaching, because what we are we cannot escape from the fact that the children will also become.

From the above utterances, it is revealed that respect is transferable from the word of mouth and conduct displayed by the ethical leaders and putting the emphasis on the staff that they respect ethical values. This in turn produces the expected results as the students try to emulate what their teachers are, consequently making ethical leadership an imperative typology of leadership.

4.4.2 Showing love to teachers

Findings also exposed that displaying love to the members of staff by the school leader makes teachers feel that they belong to the school. A leader who makes them embrace that their wellness is taken care of. The principal of the school shows love to his staff. He or she is concerned about the wellbeing of the staff that is, the staff academic development, the social welfare and the economic prosperity of his subordinates. If the principal of the school displays love and concern for his staff, the staff will improve and in the same disposition the students will achieve from the staff development. This was captured in the voice of Mr Ncwala when he submitted that:

If you show love to the teachers, that action is going to pass to your students. If you are a leader, be honest and be frank to your teachers. For example one has to continue with studying. Why does a teacher have to continue with their studies? If a teacher continues with their studies, you are sure that whatever knowledge he gains, he is going to pass it on to his or her students, which is very important. As a leader you show your subordinates that you care about them. Show them that you are concerned about their development, that is mental development and material development.

From the outcomes above I gather that the love and concern for the staff by the ethical leader is showing the significance of ethical leadership at the school level. Through demonstration of concern, the principal shows that he is dedicated to the school and also dedicated to the welfare of his subordinates. The love shown by the school principal motivates the teachers to do better in their school work knowing that their leader is concerned about their life in a number of ways.

4.4.3 Ethical leaders should be humane

Outcomes revealed that the ethical leaders are important in that they are aware that the organisations they are in charge of are formed by teachers and they are human beings. These managers lead their teams with a clear mandate that he is leading a community of human beings with various needs. Leading them uprightly would be helping in teaching them about good morals because one cannot separate their professional ethics from their personal ethics. Such behaviour mirrors the leader as compassionate to the staff. The staff would appreciate being led by the manager who treats them with complete dignity and that they are human beings who are capable to falter would in turn be nurtured positively around the school. This was posited by Miss Temhlanga from Brown Arch when she submitted that:

As a leader you become the best human being that you can be. You would lead the organisation bearing in mind that it is an organisation that is made of human beings, keeping in mind that these are people that need to be taken care of.

Furthermore findings revealed that an ethical leader should be someone who is concerned about his staff. He should know what is good for his staff and what is not good for them. Willing to see the staffs being ethical shows great concern by the head of the institution. Ethical staff is one that has decent moral principles, and this does not only exist at the workplace it also exists in their private life. This was submitted by Mr Zinc from Green valley high school when he posited that:

You know what is good for the people you are leading, or this is not good for the people I'm leading, then you are able to make that difference then you can carry on.

Findings above disclose that the head of the school would gain positive recognition from the staff when he leads them with the clear knowledge, that these people are human beings who need to be treated with respect, taking into consideration that these teachers are people with needs and one of those needs is being humane towards them. His concern about being ethical at school and in their personal life shows love to the work and also to the people he is leading. The fact that he concerns himself with seeing them being ethical shows signs of a leader that cares about his staff.

4.4.4 Trustworthiness and Honesty

Trustworthiness and honesty were revealed by the findings as critical elements that ethical leadership should employ at the school. Leaders are supposed to be trustworthy, meaning that the leader should be upright towards his work, the staff and towards the students. He or she should be able to handle school issues with honesty. Schools have resources that are available and are at the control of the principal. The school principals exhibited some honesty when using the school facility. Through being trustworthy by the principal the school facilities were not seen working for the benefit and self-gain of the leader. This performance revealed that the school leadership was honest and should be trusted with the facility that was available to them. When asked how the school leadership handled the school resources Mr Left from Brown Arch high school postulated that:

To a large extent the school leadership does make proper use of the school facilities. For example our school has a number of properties that could be of benefit to him. There is the school van, the school minibus, the school tractor and even the school academic facility for example the computer laboratories, classes and chairs. We see some principals renting out school facility like the school hall, school chairs to some

churches that would use these for their church services and the money paid for using the facility remains unaccounted for. This is not the case with our school; the facility is never rented out to the public for the principal's personal gain.

Findings from Green valley high school specified evidently that their leader is upright and transparent to the school staff. This was revealed by one participant who postulated that as one climbs the hierarchy of responsibility, there are so many personal responsibilities that the leader has to forget and put aside in favour of the school responsibilities. Their personal responsibilities are absorbed by the school responsibilities which become his primary concern over and above his own. This was submitted by Mr Ncwala from Green valley high school when he posited that:

So as you climb up the ladder, the responsibilities expand, and what is known as your personal rights shrink, because now they are not the only concern that you have? The biggest concern becomes the people that you are leading and the institution of which you are responsible to.

From the findings above one can articulate the importance of ethical leadership in the school. If the school leadership was not trustworthy, the school resources would have been used in a manner that was not going to benefit the school and that would render the school leadership not trustworthy. That could have compromised the leader's credibility among his subordinates. The members of staff would intentionally use the school facilities for their benefit because they would be emulating the leadership. This would work against the core of ethics at the school. On another note findings captured the reality that the school leader has to forfeit his personal interest and regard work related issues as the primary concern over his life reveals how honest and trustworthy the principal of the school is.

4.4.5 Producing the expected results

Outcomes from the study have also exposed that the significance of principled leadership is that it helps in producing the anticipated results at the school. When the school leadership, the teachers of the school as well as the students practice ethics, the school would reap the results they aim at achieving at the end of the year and at the end of the student's academic life. The acquisition of the expected results starts with the head of the institution by playing his part at being ethical. In the process the teachers under his supervision emulates him and by becoming ethical. This becomes a chain that melts to the students who would have role models in their teachers whom they would imitate through their behavioural change. Once the school is grounded on proper ethics the focus is never diverted from the main business. This would be seen by the school producing good results at the end of the year, as well as

producing members of society who are productive in developing the country. This was postulated Mr Nwala from Green valley high school when he submitted that:

Ethical leadership does produce the expected results because when you look at the government of the country, the governor of the central bank of Swaziland; is a product of the school. I think as a governor of the central bank of Swaziland you only can acquire that position because you have a percentage of morals. Then of course again you look at the deputy prime minister of the country, he is the product of the school. Again that displays the fact that the school is producing leaders who lead the country.

On the same note of ethical leadership producing the expected results, the same was revealed by participants who exposed that ethical leadership did produce the expected in their school. This was submitted by Mr Mbutfo from Brown Arch high school who claimed that:

In my school it is producing the expected results because even if you look at our school leavers when they are at tertiary, they are different, they adapt differently unlike the other schools where you find that when they are exposed to tertiary conditions, they somehow falter, and they somehow fail to adjust. So what we have there at school is the situation in which they live in, I think it makes it easier to adapt and it produces the much desired results.

Adding on the findings was Mr Wagen from Brown Arch high school when he submitted that

Ethical leadership does produce the expected results because it helps the community. The kind of product we produce fits in their community without problems. They become a shining example in the community.

From the three findings it is revealed that ethical leadership is very important at the school. Without the proper and accepted ethical conduct the school may not be in good position to achieve their set aims and objectives. The school would not produce the upright members of the public that is expected of the school.

To confirm the importance of ethical leadership I drew from literature from Section 2.2 in chapter two where according to Brown, Trevino and Harrison (2005), ethical leadership is considered as significant since it validates the suitable behaviour through individual engagements and interactive associations, and the elevation of such behaviour to subordinates is through a two way communication, fortification and decision making. This is in agreement with the findings that school leadership demonstrated to the staff proper conduct that the staff could emulate around the school. Furthermore, literature drawn from Section 2.3.5, where scholars debate that trustworthiness and uprightness remain imperative mechanisms of a principled front-runner's venerated inspiration (Avolio, 2009; Bass & Steidlmeier, 2009).

On another level scholars like (Den Hartog, Kouzes, Posner, and Schmidt (2012) professed management efficacy with the manager's uprightness that is, truth-telling, honesty significance honourable conduct or dependability that is, one can be trustworthy.

Findings from Brown Arch high school concur with these scholars that ethical leaders are worthy to be trusted. This was earned through proper handling of the school facilities. They were ethical in managing and using the facilities instead of abusing their power and using the school resources for their benefit. The social learning theory drawn from Section 2.5.1.2 by Bandura (2007) references four essential settings which are required in exhibiting process. Through considering these paces, an individual can effectively create the performance example of somebody else. First is consideration, the individual must primarily pay attention to the ideal. The more outstanding or dissimilar something remains the more prospective it is to expand our consideration. Equally, if we conceive something as important, striking or comparable to ourselves, we resolve to take further interest. Second is preservation, the spectator must be competent to recall the conduct that has been witnessed. A unique technique of amassing this is employing the practise of rehearsal. On third is duplication; through this situation originates the capacity to reproduce the actions that the ideal has just confirmed.

This capitals that participant necessitates to be competent to reproduce the deed, that may possibly be a difficulty with a beginner who is not equipped developmentally to imitate the action. The fourth is inspiration which is the ultimate indispensable component for demonstrating to ensue, where novices must hunger to exhibit what they have perceived. Reminisce that as these four conditions differ between persons, diverse individuals will duplicate the identical conduct contrarily. The findings, the literature and the theoretical frame come into agreement that an effective leader would live to model ethical leadership at the school. On the same note subordinates would copy and emulate the good behavioural standards that are modelled by the principal of the school.

4.5 PROMOTION OF ETHICAL LEADERSHIP WITHIN THE SCHOOL

Findings from both schools revealed that both schools' leadership had means in place that they used in the promotion of ethical leadership. They had means that they put in place that they used to promote ethical leadership. The means they put in place was to encourage the staff and the students, to get the staff educated, enforcing the school rules and regulations, rewarding both the teachers and the students on good deeds, displaying an exemplary life and behaviour, and promoting healthy relations with staff.

4.5.1 Encouragement to staff and students

Findings revealed that the school leadership used motivation to stimulate moral leadership. They believe that for the staff and the students to practice principled integrity in the school they should be encouraged to study further and to equip themselves by reading from different scholarly work which would help by enlightening them. They would know more on ethical leadership. This was encapsulated in the voice of Mr Plant from Green valley high school when he submitted that:

There is one thing the principal does that promotes ethical leadership. The principal encourages the staff as well as the students to be academically informed. He himself shows some signs of being informed, he likes to quote moral principles from different authors when talking or correcting deviant behaviour. This he does to both students and the teachers. This encourages students and teachers and in so doing, he is promoting ethical leadership.

On the same note findings from Brown Arch high school revealed that one way to encourage ethical leadership is by displaying good morals by the leadership. If the leader is a good example ethics are promoted first with the teachers and the same trickles down to the students who would copy the good that is displayed in their midst. This was revealed by Mr Wagen when he submitted that:

If we display good ethics we are actually likely to have disciplined students and a disciplined staff at the same time as a result we will achieve good results in the school.

From these findings I appreciate that the principal from Green valley high school believes that an ethical staff and an ethical school is one of the foundations of respectable education. Education forms the primary element of literacy and through education both students and teachers would access scholarly work from different scholars. By so doing they would be grounded on ethics through the acquisition of knowledge from different researchers on the

subject of ethical leadership. On another note finding from Brown Arch revealed that being exemplary helps in encouraging subordinates and students to become ethical both at work at school and in their personal lives.

4.5.2 Enforcing schools rules and regulations

Enforcing school rules and regulations have been revealed by findings as part of the strategies that the two schools use to promote ethical leadership. Schools are guided by rules and regulations that are defined in school's prospectus. When students are admitted at the school they are given rules and regulations that are drawn from the school policies and principles of the school. Teachers are guided by work ethics that are provided by the ministry that is responsible for the running of the schools. When the teacher is posted to a certain school he is then guided by the principal of the school through the expectations that the school would require him or her to follow. This was posited by Mr Left from Brown Arch high school when he submitted that:

Teachers are posted by the employer to our school and it our responsibility as the administrators of the school to take the teacher through our expectations from him as a teacher. Later on in the teacher's career when we see something wrong and against the ethical standards of the school, we would attend to the situation. In attending to the situation we would quote from the school rules and regulations that need to be followed. The same would apply to students. If they are seen to be going astray the head would quote from the school rules and regulations that guides the students' ethical conduct.

Findings from Green valley high school exposed that they are a Christian school that is grounded on Christian principles and foundations. When students are admitted to the school they are expected to conform to the principles of the school. On the side of teachers the same applies as teachers are made to conform to the principles of the school. For example an unmarried female teacher is not expected to fall pregnant. If she so happens to fall pregnant, the school leadership would call that teacher to the office and ask her to find another school because she is setting a bad example to the students and other teachers. This was submitted by Miss Ngabisa when she posited that:

In the school female teachers are not supposed to fall pregnant before they get married. If it so happens, the deputy will call you to his office and he will tell you to pack and go, because you are not a good example to the students. This is the system used by the school for teachers to be exemplary to the students.

From the above findings I gather that in promoting ethical leadership school leaders would implement the rules and regulations that safeguard the principles and practices of the school.

This is instigated by the reason that a school is composed of teachers and students who for some reason may falter and in trying to bring them to order the leader sought for the assistance of the schools governing rules and regulations. Setting and keeping the set standards that are postulated in the school guiding rules and principles helps the schools in promoting ethical leadership. From both school findings it was revealed that it was of paramount significance that school rules and regulations are enforced and that would help in promoting ethical leadership.

4.5.3 Rewarding teachers and students

Rewarding the teachers and students when they conducted themselves in a way that was regarded as ethically upright was one way. Findings revealed a strategy that was used by the school leadership in promoting ethical leadership. For the students, if a student was perceived to have upright moral fibre, the school would reward that particular student by putting him in charge of others through making the student a prefect. Giving the student responsibility over the others, would encourage them to be more ethical in their conduct. On the part of teachers, the principal would encourage his staff that is ethically upright by sending them on a school sponsored trip to thank the teacher for a job well done. One better way to reward the teacher would be to recommend them to the employer for possible promotion for showing excellent ethical conduct at the school. Rewarding teachers and students as a way of promoting ethical leadership was postulated by Mr Left from Brown Arch high school when he posited that:

The leadership would promote ethical leadership by observing and rewarding both teachers and students when they conducted themselves ethically at the school. Students were put in charge over others by giving them prefect responsibility. This would make them more ethical because they would hunger to impress those who put them in charge. Teachers would be encouraged by being sponsored to a trip that was fully paid for by the school to encourage good morals among teachers. On another note the principal would write a letter of recommendation, recommending the teacher to the employer for possible promotion.

Findings Green valley high school also revealed that they used incentives to promote ethical leadership. They used monthly incentives that recognised those students who behaved in a satisfactory and ethical manner in the school. They would also have awards that were presented to those students who did well in class. The awards were meant for excelling in their class, their school work and behaviour. This was postulated by Mr Simpson when he submitted that:

To recognise excellent behaviour we designed an event that is held monthly that recognises students that behaved in a moral manner in our school. It helps boost the

morale for the winning students and encourages the others to behave in a way that would make them achieve the golden status behaviour achieved by the others earlier on.

Rewarding the teachers and students who conducted themselves ethically at school is a tool that is used by principals in promoting ethical leadership. This encouraged even those who were not recognised at that time to strive to do better so that they could get the recognition that was given to others before them. Ethics and hard work was boosted among the students and the staff, and this promotes ethical leadership from both schools.

4.5.4 Displaying an exemplary lifestyle

Findings also reveal that living a lifestyle that is exemplary is another means that promotes ethical leadership at school. The principal should display a lifestyle that is worthy to copy by the teachers. This he displays by living and practicing upright moral standards. Subordinates would copy what they see as ethical from their leader. They would then want to emulate the lifestyle that was displayed by the leader at the school. In so doing he principal would be promoting ethical leadership around the school. This was submitted by Mr Wagen when he submitted that:

The school encourages us as staff to be exemplary towards each other; we also have to exemplary to the students. The exemplary lifestyle would start with the head of the institution. We should conduct ourselves as teachers in an exemplary manner so that the students would copy the example that we are. When we conduct ourselves ethically as a school we are also setting an example to the community where the school is located.

On another note Miss Ngabisa from Green valley high school revealed that students are encouraged to be exemplary in their community and also to students from other schools. Their students should not be found wearing school uniform at odd hours. Students from their school should not be found fighting in the streets. Most of all they should not be found in community drinking spots imbibing in intoxicating beverages. This reflected badly on the image of the school. This was revealed when she submitted that:

Our students are encouraged to be exemplary at school and in the community where they live. The school uniform should not be worn way after hours, street fighting should not involve our students and taking alcoholic drinks should not happen among our students

Further findings also revealed that at Brown Arch high school they have a student monitoring committee that sees to it that all students behave in an acceptable manner. They make sure

that bad behaviour from their peers is reported to the leadership of the school. This was submitted by Mrs Mzenge when she postulated that:

A team of students was formed by the students that safeguards living an exemplary lifestyle at school. They make sure that they start by advising a student who behaves in a way that is unethical in the school. For example if students get involved in intimate relationships they are confronted by their peers to warn them to stop. If they do not stop they are then reported to the authorities and they are dealt with through the right channels.

An exemplary lifestyle was envisaged by the school as a catalyst responsible for promoting good ethical leadership at the school. If it did not bear fruit at the school level; it would spread to the community where the school is situated. So the schools would make sure that they safeguard against all immoral conduct from the students as well as teachers and this would promote ethics both at school and the community. These schools achieved positive reinforcement through producing ethically upright students who ended by being productive to their community and that promoted the image of the school for producing members of society that are upright.

4.5.5 Promoting healthy relations among the staff

Staff with good and healthy relations was revealed by findings as another element that promoted ethical leadership. Principals strove to create healthy working relations among staff members. They observed that a staff that had unhealthy relations was toxic to the production of the school. They then solicited for help to create an atmosphere that was healthy among the members of staff. This was acquired by creating tea break which was fully paid for by the school administration. According to the school principal, during the tea break teachers would interact and chat in the process they would get to know each other more and their relations would be healthy. This was submitted by Miss Ngabisa from Green valley high school when she stated that:

I think ethical leadership was promoted through the administration creating and maintaining healthy relationships with the staff and having consultative meetings with the staff to solicit some suggestions on how healthy relations could be kept to promote healthy working relations in the school environment. The administration also created tea break and sponsored it to get the teachers together to drink tea. In the process the staff members would chat amongst each other and among the members of the administration and in that vein ethical leadership would be promoted at the school.

Brown Arch high school observed some challenges among other students at the school and then created an organisation and named it Lend a hand. Students and teachers were expected

to be on the lookout for students who came from backgrounds that are challenged. The student who would show signs of being needy would not be confident among his peers so the Lend a hand organisation would try to find the challenges the student is facing. Donations would be made to cater for the students' needs. This was submitted by Mr Wagen from Brown Arch high school when she submitted that:

In our school Lend a hand organisation is instrumental in that students enjoy healthy relations amongst each other through donations that they contribute to students from challenged background. By so doing the students from challenged background feel at home and are free to voice other issues that could challenge them in the future because they are confident that their peers would care.

A healthy working environment produces good results which are good for the child and the working environment is healthy for the school community as well because it benefits everyone from the school. The school services are acceptable to the community because the school produces morally accepted members of society through the system of healthy working relationships that promotes ethical leadership.

Literature drawn from Section 2.3.1 where Freeman and Stewart (2006) propose that one of the techniques to support principled control is espousing a precarious and multi-disciplinary method to skilled understanding. Through the scope of expert information escalating, it is essential for specialists to read and appreciate the exploration base linking to their range of drill. Freeman and Stewart are in agreement with the promotion of ethical leadership through learning further to sanction yourself intellectually which would brand the leaders worth and embrace ethical leadership. To endorse principled headship, the research exposed that school leaders encouraged teachers to empower themselves professionally.

The study also revealed that schools use a number of techniques to promote ethical leadership in the school. This is in agreement with the literature postulated by Freeman and Stewart (2006) when they posited that a multi-disciplinary approach to the teacher's knowledge ought to be engaged to encourage ethical leadership. On another note Lattal (2005) submits that we acquire how to lead, amongst other deeds, by perceiving and imitating other leaders. Detecting moral leaders is disputably a significant part of skill improvement. Management talents comprise communication and consideration abilities, and skills in persuading and negotiation. This literature totally adheres with the findings that being an exemplary leader at the workplace influences subordinates to emulate the leaders' actions. Literature by Lattal (2005) alludes to the elevation of healthy operational atmosphere for it stimulates moral

guidance through spotting members of management exhibiting principles that are praiseworthy and encouraging enough to follow.

The social learning theory states that in the work atmosphere, inspiration plays a significant role. This is drawn from Section 2.5.1.2 where according to Barto and Simsek (2005) the model of inspiration denotes the powers that strengthen an entity to perform and that direct its activity. Psychologists separate between extrinsic stimulation, which entails being motivated to ensure something for some particular worthwhile ending, and inherent inspiration, which denotes being encouraged to work on something for it is essentially entertaining. Inherent inspiration leads entities to participate in investigation, performance, and other conduct determined by inquisitiveness in the lack of obvious incentive. One of the other setups of learning is labelled as a method of interior remuneration, such as control, gratification, and a sense of completion. At the school, the leadership engaged a number of strategies that helped accomplish the basic goal which is to be ethical. From the theoretical framework it is clear that it is in contour with the findings from both schools. This is so because the framework uses action that is from the leaders acts to promote ethical leadership.

4.6 FACTORS THAT PROMOTE ETHICAL LEADERSHIP

Looking at findings from both schools, the participants gave a few factors that promote the practice of ethical leadership in the school environment. Religion is stated and ethical leadership from the head and his or her upright lifestyle to subordinates and disciplinary committees as factors that are crucial in promoting ethical leadership in the school.

4.6.1 Religion

Findings revealed that religion is one factor that promotes ethical leadership at the school level. Swaziland has embraced the concept of a multi-religious society. The actual landscape still dictates that Christianity remains the dominant religion. Religion at the school level still plays a pivotal role. From the participants they came in one voice stating that religion is involved almost on a daily basis during morning assembly and one day of the week the schools dedicate one long devotion session for the whole school to attend. Preachers are now and again invited by the school to share with the school community from the portions of

scriptures that happen to help in the promotion of ethical leadership. Such submission was voiced out by Mr Simpson from Green valley high school when he revealed that:

There are instances where we have regular devotion services in the school because we are a Christian school. All the students that are in the boarding facility also have devotions in the evenings, and they have regular church services within the school hostel. We do invite pastors who come around to share the word of God around the students and the teachers, so that everyone displays good ethics and morals. Once a week we have a day dedicated to the devotion services and more time has been allocated for the session.

Findings also revealed that students formed Students Christian Union which is encouraged to play a significant role in their school. The students have regular devotions that they hold at their own time during lunch hours. They invite preachers from outside the school and also from among teachers who share the same vision with the students to come share some portions of scriptures with the pupils. This helps promote ethics in the school. This was postulated by Mrs Mzenge from Brown Arch high school when she submitted that:

The Student Christian Union plays an important role in trying to groom the students to be ethical, as they invite preachers at times and they also invite Christian teachers who share from the scriptures. This helps groom students to behave ethically.

Religion is accepted as one strategy that the school utilises in order to promote ethical leadership at the school. Religion is believed to create the inner soul of human beings and then man tends to view the world in a different perspective. He gets to embrace what is right through adopting religion as his lifestyle and morals would then become the package of the teacher and students lifestyle.

4.6.2 Ethical leadership from the head

Findings also revealed that ethical leadership should start at the top with the head of the school practicing proper and upright ethical leadership at the school. The participants perceived the accomplishment of the school was because the leader exhibited upright conduct and then influenced and inspired the staff to do well and that kind of assertiveness improved the school atmosphere and good results emerged. This was voiced out by Mr Zinc from Green valley high school when he revealed that:

You see as an ethical leader, you lead by example. It is a direction you should be taking at all times. It should not be through the word of mouth only but by working towards that direction so that all the people you are leading would see the value of what you are talking about. You cannot be saying for instance, teachers should not practice immoral things with students while you appear on isolated incidents to be doing things against what you are advocating against to the teachers.

Teachers were revealed by findings that they are also leaders beside the head of the institution. Class teachers are responsible for their class welfare and ethics. One day of the week the school holds morning devotions where the class teacher is responsible for his class. He shares ethical behaviour that is expected from the students. He sees to it that those students who behave in an unacceptable manner are corrected in class. This was revealed by Miss Temhlanga from Brown Arch high school when she postulated that:

On Wednesdays morning assembly is conducted in class and that is the teacher's time to help groom his or her students. This is done through correcting the wrong that could sprout from students. This is done by the class teacher because the leadership of the school decentralised power to the class teachers to mentor students from their classes.

The above findings reveal that when the head of an institution leads the institution ethically, the subordinates copy the leader and ethical leadership is promoted in the school. This promotion of ethical leadership would automatically transfer down to the students. The leadership gives the opportunity to their subordinates to teach their students on life skills both socially and academically.

An extract from literature from Section 2.2.2 by Brown (2009), argues that operational character displaying necessitates attention to be dedicated to the prototype and the conduct being exhibited. The head of the institution played an important role by becoming an inspiration that he encourages the subordinates to emulate him. From the literature it is clear that modelling behaviour of subordinates proves to be effective in promoting ethical leadership at the workplace. This was also revealed by the findings from the schools that participated in the study that leaders encouraged the promotion of ethical leadership by becoming examples to the teachers and the students. Bandura (2006) in the theoretical framework Section 2.5.2 describes that constructive corroboration is effective since it capitalises the action simulated by the spectator is an optimistic one; therefore the deed could be compensated ably or acclaimed by others. The theoretical framework is in alignment with both the literature and the findings in alluding to that modelling of ethical traits by the leader to promote good behaviour and that promotes ethical leadership.

4.6.3 Internal Disciplinary Committees

The findings from the interviews further brought another dimension that assisted the schools to promote the practice of ethical leadership. Participants revealed that schools formulated committees such as disciplinary committee that assisted them in trying to eradicate the

unexpected and unwelcome behaviour around the school. External organisations such as non-governmental organisations that deal with criminal activities such as substance abuse were revealed as catalysts that help students and even teachers who were tempted into deviating towards moral degeneration. This was posited by Mr Ncwala from Green valley high school when he postulated that:

The school has a number of working committees one of them is the Disciplinary Committee. This committee is responsible for taking care of behaviour that is working against the norms and standards of the school. If there is a student who behaves in a manner that requires disciplinary measures he is brought in front of the disciplinary committee which then attends to the case with the appropriate merits that it deserves. The services of the Swaziland Royal Police Services are solicited where necessary. The police have a department that addresses the young people about how to stay away from activities that will lead to crime. So all these, are efforts as a school, which we try to put forward so that we can groom our students the right way.

The same seems to be the case with the operations of Brown Arch high school as findings reveal that they have a disciplinary committee that attends to cases of students who are found to behave in an unethical manner. They are brought in front of the committee to have the misbehaviour of students dealt with. This was postulated by Mr Mbutfo from Brown Arch high school when he posited that:

In our school we believe in taking corrective measures to attend to some behaviour we deem unethical. We have a disciplinary committee formed by teachers that help attend to unbecoming and unethical behaviour and practices emanating from our students.

From these finding it is revealed that the schools engage numerous means that helps students and the teachers not to engage in behaviour that is unethical. These activities promote the practice of ethical leadership. The school expands its influence of proper ethical conduct through the promotion of ethical leadership.

4.6.4 Swazi Culture

Swazi culture was revealed by Brown Arch high school participants as one of the resources that they engage in the promotion of ethical leadership in their school. They advocate that students must be involved in cultural activities. Cultural activities are presumed to form the core of moral fibre. Through different structures in the Swazi society and culture, young people as well as adults are mentored into proper ethical conduct. This school believes that if you engage in some influential trends you are likely to stay away from morally unacceptable practices. This was submitted by Mr Mbutfo from Brown Arch high school who posited that:

In my school we have a board which governs the school. These people are traditionalists, and they are only concerned with what is ethical, what is correct. In my school there is no wearing of trousers for females, no hair plaiting, no hairstyles, so somehow we have that influence. With what is correct as Swazis we assume that each one of us should have traditional regalia. So during our functions it is either the uniform or traditional regalia, so for everything we just have the two and only the two nothing else.

Although findings from Brown Arch high school engage the services of culture to help promote ethical leadership, this is not the case with Green valley high school. They believe in not associating themselves with cultural activities. They claim that their moral fibre is based on Christian values so they believe dwelling on Christian values is their founding norms. This was submitted by Mr Zinc from Green valley high school when he posited that:

As a Christian school we cannot allow culture to interfere with our Christian principles and our way of operation. Culture is ruled out and is never considered an option that we can use to correct unethical behaviour that we experience in our school.

Captivating from the findings revealed above it transpires that the schools have different belief systems. As much as Brown Arch believes in the importance of Christianity in promoting ethical leadership in their school, they also recognise cultural beliefs as another form that they use to promote ethical leadership. As much as Green valley high school share the same ideology on the use of Christianity as a catalyst that helps in the promotion of ethics, they differ when it comes to the use of cultural beliefs in promoting ethics in their school. They believe culture goes against their belief system, so engaging culture is fighting against their Christian principles. This shows how much concern the schools have in running the schools ethically and the effort they put in trying to promote ethical leadership in the school.

Vasquez-Heilig (2012) from Section 2.3.1 contend that particular understanding is also necessary for moral management for example, an appreciative of expert codes, moral methodologies, values and resolution pronouncement. The second method is perceiving, involved and appealing response on management talents. These scholars advocate for observing and practicing ethical leadership. This alludes to the findings that for ethical leaders to promote ethics in their schools, it is essential to adopt some values from other sources to expand ethical conduct in their school, for example, both schools had to turn to religion and for Brown Arch they sought assistance of cultural norms to promote ethical conduct at their school.

On the theoretical framework drawn from Section 2.5.2 Bandura (2008) posits that in selecting reproductions for suitable conduct, personalities are prospective to pay consideration to and imitate conducts from dependable and striking prototypes. With regard to their locations in organisations, managers are often considered appropriate prototypes for normative behaviour. Adding to direct observation, workers are inspired by their manager because he/she has the authority to mete out both chastisements and prizes. Therefore, since principled front-runners prize principled conduct and castigate immoral conduct, they encourage their personnel to engage in favourable behaviour. The theoretical frame work is also in alignment with the findings from the schools that state clearly that leadership conduct should be exemplary to subordinates. This also concurs with the literature that promotes modelling as an influence that promotes ethical leadership at work.

4.7 FACTORS HINDERING THE PRACTICE OF ETHICAL LEADERSHIP

Although it is revealed from the findings that ethics are promoted in the two schools, findings also revealed that there were factors which were identified by participants that led to the hindrance of the practice of ethical leadership in the school environment. These factors are distractors, student's intimate relationships, group deviance, wayward individual behaviour and neglect of school culture.

4.7.1 Distractors

Findings have revealed that as much as there are factors that promote ethical leadership at school, there are also those factors that hinder the practice of ethical leadership at the school environment. One participant labelled some factors as distractors. These are activities that students as well as teachers could get themselves involved in. Substance abuse is one of the distractors that hinder the practice of ethical leadership at the school. Joining bands of gangsters is another factor that hinders the practice of ethical leadership at the workplace. Through peer pressure students may find themselves joining such groups. Instead of the school concentrating on the promotion of ethical leadership and putting more effort on school activities, they would find themselves having to deal with these negative factors. By engaging in corrective measures they would find themselves having much of their time wasted and the quality of the school results could be compromised because the school's attention is diverted towards correcting the negative activities that students got themselves

involved into. According to Mr Newala, these hindrances were not left to spoil the moral fibre of the school. This was captured when he posited that:

In fact there are a lot of ethical hindrances, in most cases when I address my students, I talk about them as distractors. You set goals as a young person or as a student, maybe as a leader or maybe as a teacher. Obviously there would be distractors. So as an individual or as a leader it is of paramount importance that you look around, and you become sensitive of things or issues that would distract you. So the distractors are there, like of course when you talk of the issues of drugs; drugs are sold all over the place. As a leader call your students and warn them to be on the lookout for these distractors and tell them that it is not good for them, and advise them to do what is good.

Theft was also revealed in findings as a distracting factor. Students would steal from their peer's items like books and sell these to students from other schools. This distracted the students focus from concentrating in their school work into wanting to steal more in order to get more money. This was revealed by Mr Wagen from Brown Arch high school when he postulated that:

One way that students get derailed from their focus was stealing items like books from their peers and they would sell these books to students from other schools. They would then concentrate in stealing than focusing on their school work. This is one other way that is hindering ethics in the school.

From the findings above I observe that the school faces a number of challenges on a daily basis. The school leadership works very hard to keep the school focused towards achieving their intended goals. Safe-guarding that there is less stealing at the school, the leadership would get their focus away from practicing ethical leadership. This would mean that the school work is suffering because of the focus on the wrong doings that are taking place at the school.

4.7.2 Student's Intimate relationships

Findings also revealed that due to the leadership being very strict towards the teachers in upholding moral values in the work environment, this led to another element that has hindered the practice of principled morals among the students. The administration became strict on teachers and they became lax on students. The focus was directed at the teachers and the students noted this focus with interest. The administration became very strict with the teachers who took disciplinary measures against the teachers. This discouraged the teachers from putting effort to enforce discipline to the students. Having noted that the students were protected by the leadership of the school, this led to students getting involved in intimate

relationships something that was not practiced at the school in the past. Intimate relationships drew the attention of the students away from their work. In some instances students would be involved in intimate relationships with their teachers and in other instances they would be involved with older people from the society who are not their teachers. This type of behaviour hindered the school performance and ethical behaviour. This was submitted by Miss Temhlanga in such a manner as this:

I would say there is an element of laxity, when it comes to them. Why do I say that? Maybe over the years we have seen quite an increase in the number of student delinquency, when it comes to the abuse of alcohol, when it comes to intimate relationships amongst students, so maybe I would say in a way there is some laxity with regard to students and in more instances the focus is directed at teachers.

On the other hand findings from Green valley high school concurred with those from Brown Arch that intimate relationships were a cause for concern in their school. They mentioned incidents when students get the opportunity to go away from their boarding facility so that they engage in intimate relationships. This was revealed by Mr Plant when he mentioned that:

Students take advantage when they are away from their hostels and engage in intimate relations with their peers sometimes with teachers and in some isolated instances with older members of society. They show such behaviour when they are attending various activities like school competitions. They are spotted walking in partners who suggests that they are involved in intimate relationships. This then forces the school to spend valuable time correcting such behaviour.

When one looked at these findings, one could tell that these particular participants were very concerned with the behaviour of the leadership of the school. The leadership is very strict towards teachers and practiced an element of laxity towards the students, and that was observed as an element that hindered the holistic practice of ethical leadership. This in turn diverted the school attention into trying to correct the wrongs that students got them into. This in turn hindered the exercise of promoting ethical leadership at school. Students' revealing their intimate behaviour when away from the guidance of their leaders was cause for concern because it contributes to the negatives that hinder the practice of ethical leadership in their school. The school would not achieve the intended results because there were factors that hindered them.

4.7.3 Group Deviance

Research findings also revealed that some students and teachers could be vulnerable to peer-pressure. The peer pressure could lead students and distract them from their basic goals and principles that the organisation endeavour to achieve. Human beings are social beings; they

cling to other people whom they easily associate with. They form their social culture which may be drawn from what those individuals appreciate. In most instances students become naughty by the nature of their age because at their age they are adventurous. Some group members put pressure on others to engage in activities that could work against the school and the student's basic ethical principles. Such pressure could lead to the group not adhering to the school's norms and standards and performance would be affected. That was articulated by Mr Ncwala from Green valley high school when he stated that:

Be careful of the people you mingle with, because if you surround yourself with people of bad nature and influence you will end up bad. In fact as a leader you must try to expose the right and wrong to the young ones, so that at the end of the day they will know what to choose as they grow older. So is the case with the leader's subordinates, in fact they are not immune from such distractors, every day you try to correct the wrongs and preach the right to everyone you are leading.

It was also revealed that students can form numerous groups at school. This could be through social and academic classes because they share the common goals. They get involved in various activities. Some groups engage in alcohol abuse, drug abuse, terrorising others, theft and fighting. These groups waste the school time in trying to put the students under control. This was revealed by Mr Mbutfo from Brown Arch high school when he submitted that:

The area at which the school is situated is one place that is populated with nasty people, a community infested with bad people. Students from around this area are polluted with the areas activities. We then find ourselves having to calm down some activities that are influenced by the surrounding community. Various groups make our job hard at other times because we have to attend to those groups involved in drug and alcohol abuse, students terrorising others, fights and more.

From these findings it is revealed that students form social groups can be very dangerous at the work place. Groups formed by individuals who are not upholding the schools performance standards could cause hindrance at the school, because ethical leadership would be hindered and the school focus would be compromised. The community contribution through negative influence also causes hindrances to the school ethical leadership initiative.

The study findings also revealed that leaders are human and they are bound to be in favour of their close friends and they could turn a blind eye if a friend tends to falter and conducts themselves in an unethical conduct at the workplace. The friend to the administrator could be involved in an unbecoming behaviour, behaviour such as drinking alcohol, and getting involved in intimate relationships with the students. The reaction of the school leadership towards their friend would be observed by the other teachers with curiosity. They would

develop an interest as to how the school leadership would address the situation. If the school leadership turns a blind eye, ethical leadership would be watered down and the moral fibre of the school community would decay. This would then hinder the practice of ethical leadership. This was vocalised by Miss Ngabisa from Green valley high school when she posited that:

Yes there may be times that you find that this thing is done by a teacher who is maybe friends with the administration and has a good relationship with the principal. So you may find that instead of telling the teacher to stop what they are doing and also tell them that what they are doing is not right and maybe enforce what they would do to other people, so because they are friends with this particular teacher, you may find that he goes free.

Findings have revealed that it is very important that the school administration does not become friends with the members of staff. This makes it difficult for the school administration to enforce discipline to teachers if they become friends with their subordinates. This diverts the business of the school into dealing with issues that could have been avoided. On another angle the school should also be wary of the community's influence on the school.

4.7.4 Wayward individual behaviour

Further findings also revealed that no matter how professional an organisation may be, there would always be those individuals who would come out to do the opposite of the organisations aims and objectives. Such people would always try to deviate from the organisational focus. They would be found derailing from the set pathway that the school utilises when they continue with the business of the school. Such people divert the focus of the school to themselves and by so acting they hinder the promotion of ethical leadership at school. This was posited by Mrs Mzenge when she submitted that:

As people we are different. So you find that when you are doing something just right, some other people will take you to the other direction. So those factors can hinder ethical leadership. Otherwise the head teacher tries by all means to lead the school in a better environment.

On another note people would intentionally destabilise the school by involving matters of trade unions because they feel that they are not treated fairly yet they know that they want to disturb the school progress. This was revealed by Mr Mbutfo from Brown Arch when he posited that:

One other issue that we have to deal with that hinders ethics in the school is the availability of union members in the school. They behave in a manner that has no work ethics. When the school tries to engage them concerning their unethical conduct,

they run to the union and the union would come to the school and disturb the operations of the school. As a leader I need to be careful of such members of staff.

Findings revealed that as much as the school observed the positive products of ethical leadership, they also tried to address the challenges that hindered the practice of ethical leadership. They did not sit back and do nothing about those members of staff who are out of line; instead they try to counter these negative influences. They address these by working hard to stop these factors from disturbing the school from achieving their goals.

4.7.5 Neglect of School Culture

The neglect of the school culture was revealed by the findings as one of the factors that is hindering the practice of ethical leadership. One participant clearly stated her dissatisfaction at the way the culture of the school had been run down over the years. She felt that there were mechanisms that the school used in the past. In recent years these norms were melting away from the school due to the introduction of new administrators who did not care to find out what made the school produce good results in the past. They overlooked the positive culture which was rich with work ethics that benefitted the school in past years. The new administration wanted to introduce new systems that were not tested in the school, and these compromised the standards of the school. Miss Temhlanga from Brown Arch high school submitted that:

In our administration we have maybe individuals who are not too conversant with the culture of the school. So I think in a way that works against them, because it takes a lot for anyone to be a good and effective administrator for the size of the school. In the past we had created a culture that would sustain the school in producing good results. With the passage of time we have seen that particular culture melting away at the expense of the school results.

Findings from Green valley revealed that they kept to the culture of their school. They held on to their Christian culture which made them succeed. This was revealed by Mr Simpson who submitted that:

This school is grounded on Christian values. All we do is ground our work ethics on Christian faith. We based our operations on Christianity which help us achieve our goals because ethics and Christianity have the same common ground, that is, good moral fibre

These findings revealed the importance of the school culture because it benefits the school. The findings state that if the school administration turns a blind eye at the importance that culture of the school played for many years, the school performance would be compromised.

The data in this study demonstrate that ethical leadership is fundamental at the workplace. For the leadership, the staff and the students to produce the results that they all expect at the end of the academic year ethics are very imperative because it is the energy that will stimulate everybody at the school to realise positive results. Equally leadership is defined as the power to influence, so is the power of ethical leadership at the school. Leaders have to ensure that they live an exemplary life, a life worth inspiring to their subordinates. If the leadership is capable to succeed in stimulating the teachers, the inspiration would go down to the students.

The students enrolled at the school would be disciplined and be exemplary to other students from other schools. They would mature to be influential members of society, worthy of all the effort that was put by their teachers back in their school days. As a result if ethical leadership is well executed it would have long and lasting effects not only to the individuals involved but it would also become a long term benefit for the whole country.

Bandura (2007) on the theoretical framework in Section 2.5 posits that society is a partial product of their environment. Just as significant is the detail that we fashion favourable surroundings and then continue to employ control over them. By picking backgrounds prudently, we can effect what we become. Our choices are prejudiced by our principles as well as our competencies. The theoretical framework is on track with what the findings revealed that people are products of their environment. This is in line with the findings in that; the school is composed of people coming from different backgrounds. They learn and absorb some influence that they live with in their community and they bring it to the school. This influence clashes with school policies and then hinders ethical leadership.

4.8 CHAPTER SUMMARY

This chapter addressed the research findings on the significance of ethical leadership in the school environment. The findings also dealt with how school leadership valued ethical leadership. It also dealt with the question of the practice of ethical leadership at the school environment. The research continued to deal with aspects at the workplace that promote ethical leadership, that is, how if principals did promote ethical leadership, as well as the aspects that they used in the promotion of ethical leadership. Last, the chapter looked at

aspects that could hinder the practice of ethical leadership. This was guided by the critical questions which were dealt with in chapter one as well as the framework that underpinned this study which is in Chapter two.

CHAPTER FIVE

SUMMARY OF FINDINGS CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The preceding chapter focused on the presentation of data generated through semi-structured interviews. This data was compared and contrasted to the literature reviewed and the theoretical frameworks presented in Chapter two. While analysing the data, certain findings were reached from responses to key research questions. This chapter then presents the summary of these findings guided by the key research questions. Based on the summary of findings the conclusions and recommendations of the entire study are presented. However, to present an entire picture of this dissertation, I begin the chapter with a brief outline summarising the contents of each chapter. Following that is the restatement of the research questions which is done to provide the summary of findings and thereafter the conclusions and recommendations.

5.2 SUMMARY OF THE STUDY

The study begins with the introduction of the study by presenting the background and the rationale, research design and methods used. It also offers the motivation for undertaking the study which explores the importance of ethical leadership practiced in two Swaziland schools. Further, the chapter presents the objectives, the purpose and the significance of the study. It also highlights the type of literature and the theoretical framework that is used. The rest of the chapter briefly outlines the research questions, defines the key research concepts for the study and the summary of the chapter.

The next chapter starts off by discussing the synopsis of the study. It then presents and discusses the literature reviewed which focused on both international and South African literature on the importance of ethical leadership, placing more emphasis on two of Swaziland schools. The theoretical framework underpinning this study is also discussed. The following phase of the study discusses the research design and methodology that was used in generating the data that is used in answering the research questions. This chapter focused on six main areas related to the research design for this study. These areas are paradigmatic positioning; description of the research design and methodology; data production and research tools; description of population targeted or sampling procedure, ethical issues and lastly, the limitations of this study. Next in the study are the presentation, interpretation and discussion of the data generated. The study explored the importance of ethical leadership in two of Swaziland schools. The following sub-questions were the basis upon which this study hinged. Therefore these questions are used as the basis for the presentation of the findings of the study.

5.3 RESEACRH QUESTIONS RESTATED

As indicated in the previous section, the research questions are used as headings under which the discussion of the findings is done. These research questions are as follows: What importance do principals in two Swaziland schools attach to ethical leadership? How did principals in two Swaziland schools promote ethical leadership in their schools? And what were the factors that promoted/hindered the practice of ethical leadership in schools?

5.3.1 What importance do principals in two Swaziland schools attach to ethical leadership?

Findings revealed that ethical leadership is viewed by the participants as very essential in the running of the school. They submitted that ethical leadership should start with the head of the institution. The simple definition of leadership is the power to influence. In the case of ethical leaders it transpired that the head of the institution should lead the organisation by example. The followers would have to learn from the head of the organisation and in their learning they should try to emulate their leader.

Brown (2009) on Section 4.6.2 posited that operational role demonstrating necessitates courtesy to be focused on the model and the conduct being exhibited. Individual features that are, neuroticism, conscientiousness and ethical thinking and situational variables such as role playing and moral background were identified as predecessor of moral management while

conclusions comprise the devotee principled decision creating, pro-social conduct, counterproductive behaviour, employee satisfaction, inspiration and obligation. These scholars allude to the importance of ethical leadership and the effects that it has on the individual and the entire group at the workplace.

On the other end findings clearly pointed out that ethical leadership is not an issue for the staff only at the school, but it is a concept that should be embraced by everyone including the students. Students are viewed as the future for any nation, so having grasped the concept of ethical leadership from their junior age is crucial in helping them in their future careers. Ethical leadership was also viewed in terms of respect. The leader should take into consideration that he leads the teachers, the students and together with non-academic staff. So the most important component of ethical leadership is respect, respect of self, respect of staff both academic and non-academic, respect of students and most importantly respect for the job. This tended to bring a communal commitment that at the end of the day constitutes job satisfaction.

Literature drawn from Section 4.3 posits that accordingly, moral managers are assumed to include setting and trailing moral objectives and manipulating others in an ethical style. Present-day methodologies to principled leadership ensure focuses on the interactive element of management by scrutinising in what way moral managers employ their control and inspiration (Gardner, 2007; Locke, 2003; Yukl, 2006). Further, drawing from the social learning framework, in Section 4.3 the social learning theory postulates that persons acquire suitable conducts through a role demonstrating process, by perceiving the actions of others (Bandura, 2007, 2008). Bandura goes on to submit that in selecting prototypes for suitable conduct, personalities are likely to pay attention to and imitate actions from trustworthy and striking role models

Involvement of religion at the school environment is another factor that constituted the importance of ethical leadership. Religion was embraced as a very integral part of ethical leadership. The schools would invite men of the cloth to come visit their schools in order to share with the school population the importance of religion and how it could benefit one both for the self and for the society. Brown (2009) contends that the nominal part in demonstrating ethical leadership necessitates devotion to be fixated on the ideal and the conduct being demonstrated. The head of the institution played an important role by becoming a role model in such a way that he inspired the subordinates to emulate him.

From the literature drawn from Section 4.6.2 by Brown (2009), when he submits that, it is unblemished that displaying conduct towards assistants substantiates effective rewards in encouraging principled management at the workstation. This was also revealed by the findings from the schools that participated that the leaders encouraged the promotion of ethical leadership through becoming examples to the teachers and the students. Bezy and Makolandra (2009) submitted that to distinguish what inspires us or what cultivates us will provide us with awareness onto how to improve this energy of inspiration. Divine applications employed by spiritual front-runners could be employed by nonspiritual managers who are examining some possibilities to develop their governance. It is therefore imperative as well as valuable to improve an individual's interior being to be competent to appeal upon the strong point that can be originated in there (Sparks, 2007).

Sergiovanni (2005), states that management is moulded by a character's internal domain. One's central world encompasses a representation of what operational and extraordinary excellence leadership is. We employ this representation to compare and contrast what we comprehend in the peripheral world. The undertaking is to develop the central world to perfect that picture and to determine conducts to pull power from it. Bandura (2006) in the theoretical framework Section 2.5.2 defines that optimistic corroboration is real for it entails the action simulated by the spectator is an affirmative one; so the action may be compensated capable or acclaimed by others. The theoretical framework is in association with both the literature and the finding in alluding to that modelling of ethical traits demonstrated by the leader to promote good behaviour and that promotes ethical leadership.

Discipline was also viewed as a major role player in the field of ethical leadership. A workforce without discipline was seen as a force that was about to defeat the means for their main goal of upholding their ethical status. Leadership, staff and students without discipline cannot achieve an organisational goal of producing the best results. That is why the leaders tend to enforce discipline on their subordinates in an effort to bring about good productivity at the workplace. Discipline emanates from character that is drawn from Section 4.3.6 where Vasquez-Heilig (2012) submits that the modest and most understandable justification for the moral gaps of our commercial frontrunners is unfortunate personality. Undoubtedly, leaders' charm inspires their moral presentation at work.

Numerous organisational researchers have accentuated the part that posits that resilient personality and values play on effective management for a person and others. Front-runners

must bank on their innermost compasses to direct their subordinates to the right direction. Deprived of one, a leader is similar to a captain of a vessel navigating meaninglessly along the enormous ocean. Nonetheless, directing a ship entails more than a respectable sense of direction. Respectable commanders have a respectable compass and discern how to utilise it, but they likewise must distinguish how to navigate a ship, encourage a team, and manage a voyage. An upright leader with the sense of direction leads his employees with a decent sense of direction. Respectable management cannot emerge deprived of self-control, so self-control is regarded as a major role player in the workplace and a fundamental feature of a moral leader.

The theoretical framework drawn from Section 4.6.3 where Bandura (2008) submits that in selecting prototypes for suitable conduct, characters are prospective to pay courtesy to and imitate actions after reliable and attractive role models. Given their positions in institutions, administrators remain habitually considered genuine models for normative conduct. In addition to straight observation, the personnel is inclined by their manager for he/she obligates the authority to mete out both penalties and prizes. Therefore, since principled leaders' prize principled performance and restrain immoral conduct, they inspire their workers to participate in wanted conduct. The theoretical framework is also in association with the findings from the school that state clearly that leadership conduct should exhibit an exemplary conduct to their subordinates. This also concurs with the literature that promotes modelling as an influence that promotes ethical leadership at work.

5.3.2 How do principals in two Swaziland schools promote ethical leadership in their daily leadership activities?

Findings revealed that principals do promote ethical leadership at their workplace. There are a number of factors that promote the practice of ethical leadership. These involve the principal being exemplary at work, empowering the staff, warning students, as well as teachers to move away from things that may distract them, involvement of non-governmental organisations and the involvement of police

The leader of an organisation should lead by example; he/she should walk the talk and emulate what he preaches to the staff. A leader should not preach this and on an isolated incidences be seen to be practicing what is against what he had been instructing the staff to do. Literature drawn from 4.5.5 where, Lattal (2005) submits that, we learn how to lead among a number of activities by perceiving and imitating other frontrunners. Identifying

moral leaders is disputably an essential part of expert improvement. Management talents comprise communication and the reflection of abilities, and some skills in influencing and negotiation.

Further De Hoog and Den Hartog (2008) submit that ethical leadership is understood to direct and monitor administrative affiliates in the direction of goals and objectives, which benefit the organisation, its members, other stakeholders and the public. In other words, principled management is anticipated to be effective. Through role demonstrating, moral leaders encourage unselfish conduct between structural memberships. As a result, subordinates are anticipated to become more communally dependant, extra fixated on collaboration than competition, and more dedicated to the establishment. Furthermore, through principled conduct front-runners receive additional assurance and allegiance of their subordinates (Aronson, 2010). Moreover Kanungo (2011) postulated that once the head's ethical uprightness is in qualm, the leader will more likely fail to encourage his supporters to accomplish his managerial goals.

Equipping and empowering the staff helps to a greater level in the promotion of ethical leadership. There are ways that a leader can utilise in empowering the staff. One way would be the leader providing opportunities for the staff to further their education. An educated mind is an informed one. When the subordinates are educated they would act and behave differently from members of staff that are not empowered. This is called the leaders social responsibility towards his staff. The leader of the organisation needs to have leadership responsibility categories which would help him in promoting ethical leadership in his organisation. These are posited by Winter (2012), when he submitted that moral-legal ideals of behaviour, the innermost requirement, and the anxiety for others worry for destructive consequences and self-judgement. Taken together, these five classifications produce the universal classification of a leader's communal obligation. Of the five anxieties that developed from the research, I would like to speak of one which is appropriate to my area of debate that is the concern for others.

Worry for others are designated by images such as somebody serving or displaying compassionate concern about another. Empowering the personnel academically indicates a worry for them to be intellectually invested on, perceptive very well that when they are educationally empowered, they would come and deliver in class from an informed point of view. Another aspect is warning the students together with the staff to be aware of distractors.

These distractors could be detrimental to the development of the staff as well as students in their future endeavours. These could be substance abuse which could totally drive them off their intentions. These types of behaviours could be caused by bad influence from negative friendship. Findings reveal that in order to fight against such negative influences the school leadership would utilise non-governmental organisations that specialise on such group behaviour patterns.

Another way that principals used to promote ethical leadership is advising their juniors on the management of their economic status. Staff that is drowning in debt has limited focus on their work and thus this could be negative to the productivity of the school. Limited funds because of mismanagement by an individual may lead to financial frustration of the subordinate. So in order for the principal to make sure that his staff handles their finances with wisdom, they advise them on how to manage their funds. If possible get finance specialists to help provide the teachers with skills on how to manage their finances.

The theoretical framework drawn from Section 4.5.5 where Bandura (2008), submit that in selecting prototypes for suitable conduct, persons are expected to attend to and imitate conducts from trustworthy and eye-catching exemplary managers. Through their positions in organisations, managers are often considered appropriate prototypes for acceptable conduct. Furthermore to direct observation, subordinates are inspired by their managers for the reason that he/she has the influence to instil both sentences and incentives. Thus, for the reason that moral managers' offer incentives to principled conduct and punish immoral conduct, they inspire their juniors to participate in preferred conduct. The theoretical framework is also in alignment with the findings from the school that states clearly that leadership conduct should be exemplary to their subordinates. This also concurs with the literature that promotes modelling as an influence that promotes ethical leadership at work.

5.3.3 What are the factors that promote/hinder the practice of ethical leadership in schools?

Findings revealed a number of factors that promote and those that hinder ethical leadership at the workplace and these factors were revealed as follows, being ethical is one factor, leading by example, discipline among students and teachers and religion. There were findings that were labelled to be hindering the practice of ethical leadership and those were called as distractors, student's intimate relationships and group deviance. Starting with the factors that promote ethical leadership at work is leading by example. Findings revealed that,

subordinates appreciated a leader who was ethically upright. A leader would be seen to be upright and was seen to be standing and abiding by the principles of good morals. A social exchange perspective drawn from Section 4.6.2 proposes that when employees observe that managers are principled and impartial, they respond through subsidising to cluster or structural presentation, while a communal learning perspective suggests that principled managers encourage employee actions through a role-modelling method (Brown. 2005). A leader is a manager who would by all means be seen to be doing what is right by living the correct and expected lifestyle. A leader who would tell his subordinates not to engage in wrong doing and when the subordinates got into trouble the manager would call his subordinate to his office to give them advice and support as they were experiencing the bad at that time.

That is the reason why Stefkovich and Begley (2007) posit that it is obligatory upon institute managers to create principled choices that accurately reflect the requirements of pupils and educators not their particular grownup self-interest. This is not constantly stress-free. It involves an abundant deal of self-reflection, open-mindedness, and an understanding that creating virtuously upright undertakings intensely influences others' lives. Self-discipline was also unearthed as one of the factors that helped in promoting ethics at the workplace. A leader who is ethical and sticks by living the upright morals has got to possess some self-restraint to keep principled. This he has to pass to his subordinates and that automatically would melt down to the students.

A well-disciplined leader would be in command of his staff, and the staff would emulate him because he is exemplary. Moral management has been contemplated to be significant for associations because of its properties on the performance and conduct of separate personnel (Brown et al., 2005; De Hoogh & Den Hartog, 2008; Piccolo et al., 2010) and on organisational level outcomes such as the reduction of business costs (Thomas, Schermerhorn, & Dienhart, 2008). In addition to influencing individual-level conduct, we contend that principled management could enable shared presentation by providing an underpinning for the expansion of industrious group standards and actions that, completed, develop self-reinforcing (Cropanzano & Walumbwa, 2010).

According to Brown and Trevino (2005.2005), above owning particular characters such as uprightness, truthfulness, and dependability, moral managers are considered by a set of

conducts. Such as comprising settings and collaborating high enactment anticipations, role-modelling actions that are normatively suitable for instance self-discipline, accountability and decency for the communal speaking about issues of concern, using prizes to hold people accountable for applicable behaviour, and handling people justly and with reverence (Brown & Mitchell, 2010; Trevino, Brown, & Hartman, 2003; Weaver, Trevino, & Agle, 2005). It is through their actions that moral leaders pursue through actions to inspire the conduct of their supporters. Indeed, Brown and Trevino (2006) argued that this “hands-on inspiration on the moral/immoral behaviour of employees” (p. 597) is what separates moral management theoretically from other approaches of management.

Another factor that was viewed as an element that promoted ethical leadership at the workplace was religion. The participants revealed that inviting preachers to their schools helped in modifying crude morals among the students and the staff. Preachers would share testimonies to the school population, and that was observed as playing a pivotal role in shaping the lives of the school community. Religion is in direct association with spiritual leadership. Fry and Matherly (2005) submit that divine managers assert that, everybody will undertake phases of tussle and struggle. An example of the paramount apparatuses that spiritual management possess is to assist colleagues pass those moments and to foster backgrounds of excessive divine development is reassurance. Further we sanction the inner self to work through us and motivate us to inspire and shape up one another; we construct authoritative environments for the soul to linger on and to convey us into maturity and development.

Frisdiantara and Sahertian (2012) posit that spiritual leaders are practical managers who can modify the technique others “see” and “act”. They take over circumstances and inspire other people's assertiveness and achievement with the intention of attaining a mutual objective which would in the end bring profit for the group as a whole (Modaff. 2008). Hoppe's (2005) submits that reflection demonstrates that spiritual leaders have the ability to “build trust and compassion” (p.448). This indicates that devoid of the involvement from spiritual leaders, belief and empathy would decline and expire, even inside a deep sea of kindness, so to speak. With all the spiritual support from the cleric men, findings were to the effect that religion played a pivotal role in the promotion of ethical leadership at the work environment.

However, findings also encapsulate that there were elements that hindered ethical leadership at work. One of those elements that hinder ethical leadership is called distractors. Distractors were labelled as substance abuse, this was not only directed to the population of students, but it was referring to all the school population. Students were the ones who were more vulnerable to falling into temptation through peer pressure. Through substance abuse, pupils can easily lose focus and concentrate on drugs and drop their studies to go and feed the habit by indulging in theft to sustain their habit of substance abuse. One other factor that was found to hinder the promotion of ethical leadership was intimate relationships among peers. Pupils were at the verge of various hormone secretions which develop and in the process the hormones destabilise pupils because of the changes in their body. They would be attracted to the opposite gender and that would tempt them into engaging into intimate relationships with their peers, and at times they would go overboard and get involved with adults that could include teachers and the general members of society for different reasons. That would distract their attention from the main focus which is their academic life and they would get involved in adult lifestyle which at the end this act became detrimental on the promotion of ethics at school.

Group deviance was also observed as one element that hindered the practice of good morals in the school. A mob has its own thinking capacity which when assessed objectively does not have balance in reasoning. Group deviance can divert attention from the main focus of the school to a group oriented focus. Once this takes over there is moral decay that emanates from the thinking of the individuals involved in the group activities. According to Mayer, Kuenzi, Greenbaum, Bardes and Salvador (2009) team transgression is demarcated as deliberate conduct by the intentions of a work team in the organisation that interrupts the standards of the work team and intimidates the survival of the team. They continued to submit that moral front-runners are prospective to rebuke and restraint employees who disrupt principled values such as captivating property devoid of authorisation, fabricating expenditure information, or not following a manager's recommended order for private manner. In addition, ethical leaders are not expected to prize workers who use unprincipled actions to attain achievement. The utilising of discipline and rewards are a precarious resource employed by moral managers to suppress unbecoming behaviour by the founding standards for the work unit.

Bandura (2007) on the theoretical framework in Section 4.7.5 posits that society is only incomplete without the product of their surroundings. Equally significant is the detail human

beings craft favourable backgrounds and then continue to apply governance over them. By choosing surroundings prudently, we can inspire what we come to be. Personal interests are inclined by our philosophies as well as our competences. The theoretical framework is in line with what the findings reveal that people are products of their environment. This is in line with the findings in that; the school is composed of people coming from different backgrounds. They learn and absorb some influences from the people that they live with in their community and they bring such influence to the school. This then clashes with school policies and then hinders the practice of ethical leadership at the school.

The above discussion presents a summarised account of the findings as presented in Chapter Four. Based on these findings below, I present the conclusions for this study.

5.4 CONCLUSIONS

The purpose of this study was to explore the importance of ethical leadership in two Swaziland schools. Based on the findings as presented in Chapter Four and summarised in Section 5.3, the following conclusions are made regarding the value of ethical leadership, the ways through which principals promote ethical leadership and the factors that promote or hinder the practice of ethical leadership.

It emerges from the findings that ethical leadership has do with discipline of the entire school, respect for self and others and it has a great influence in enhancing productivity. Based on this finding I conclude here that it should be the responsibility of every school leader to ensure that ethical leadership behaviour is promoted at every level of the school. From the findings, this is important because schools exist to serve the community of learners and parents and therefore the school needs to be productive. Through promotion of ethical leadership this productivity as shown earlier will be embraced. I also conclude that the promotion of ethical leadership would assist in counteracting the factors that hinder ethical leadership in schools.

The school would then be in the position to achieve its mandate which is to produce good results. The school would also produce ethical students who would be in a better position to be good members of society who are productive in the economy of the country. I have also concluded that with the help that schools could get through from the Ministry of Education

and Training, that is, making sure that ethical leadership becomes part of teacher training syllabus, teachers stand a better chance in becoming more ethically oriented and that would benefit the school, the community the school is living in and to a large extent the country would benefit.

Leaders of the school believed that a school was a catalyst that helped in grooming the future of the nation. They were pivotal in the commissioning of teachers to lead the students by upholding proper moral values and teaching those values to the students. The teachers were supposed to monitor their students and try to curb misbehaviour that was emanating among the students. There were a number of factors that they were supposed to use to monitor the students behaviour pattern. The students were supposed to be guided against peer pressure which could lead to students being deviant and in the process losing focus in their school work which could lead to detrimental results.

Another conclusion that I came to is that, ethical leadership is highly regarded as a tool that is essential in the school environment. The school as a community is an environment that can only successfully survive with the members of the administration who practice good morals. School success is measured by the way it is led by the leaders. These leaders inspire their subordinates if the management is upright and is displaying good moral values. In turn the teachers would be an example to the pupils they are teaching. Ethics are presumed to produce valuable members of society. These are believed to be ethically groomed at the school level and later on in life these products contribute positively to society. Ethical leadership is presumed very important as it is presumed to form the basis for any other type of leadership.

5.3 RECOMMENDATIONS

I make three recommendations in this last section of the study. The first one is directed at the Ministry of Education and Training in Swaziland. The next one is directed to the schools, including school principals. The third one is for further research.

5.4.1 Recommendations directed to the Ministry of Education and Training

Based on the findings presented with regard to the importance that principals from two Swaziland schools attach on ethical leadership at their schools, I picked that for a while the

participants tried to evade an interview with me. When I tried to find the reason behind their sneaky behaviour I realised that teachers were not convincingly sure on the topic of ethics. Some of them asked for a chance to go and do research on what really ethical leadership was about.

It was after they did some bit of research that they got comfortable to participate in the exercise. For this behaviour I recommend that teachers together with their principals need to be trained on the importance of ethics at school and in their lives in general. They need to understand that a school without proper morals is as good as an institution that is herding for disaster. Ethics form a core of human values, ethics are the oxygen for any organisation and ethics are the value systems for an organisation. Without ethics an institution can hardly survive because it has no guiding principles upon which it could lay its foundation. The Ministry of Education and Training needs to affiliate in terms of providing skilled personnel that would organise workshops to empower teachers on ethical leadership and its importance at the workplace or schools. Or rather ethics and ethical leadership should form part of the training program for teachers at their tertiary training.

5.4.2 Recommendation directed at the schools

There is an urgent need for the school environment to be educated on the importance of ethics. The school population should be informed in terms of the value that ethics play within an individual. The evasive behaviour shown by teachers when approached revealed that these people have a slight or no idea at all about what ethics are about and their importance to an individual and to the organisation at large. I therefore recommend that school principals should have a mitigation plan to counter the unethical behaviour that could emanate from the staff. They should have checkpoints in place so that they could identify if their staff is skilled or not on ethical leadership. If government officials are not proactive in providing the necessary specialists, they should try to solicit some funding to hire specialists to help equip their staff on the importance of ethical leadership.

5.4.3 Recommendation directed at the researchers

The study that I undertook was a small scale study as it was focussed on two schools in the country. To get a clear picture, a large scale study would be recommended so that findings from a large scale research would give a much bigger picture which would be a reflection of what is happening in schools with regard to ethical practice in Swaziland schools.

5.5 CHAPTER SUMMARY

This study explored the importance of ethical leadership in two of Swaziland schools, how the principals value ethical leadership, how they promote it and further the elements that could hinder the practice of ethical leadership and those that could promote the practice of ethical leadership.

It emerged in the data that ethical leadership is embraced by the school leadership as well as the staff. They valued and appreciated the importance of ethical leadership and the effects that it has on the school leadership, the staff and down to the students. Noting that some of the participants were not well conversant with the topic on ethics, it would be of valid importance therefore that the staff is holistically educated on the importance of ethical leadership at school. The study used qualitative approach to answer the questions on the importance of ethical leadership from two Swaziland schools. National and international literature was also reviewed with a view to fully comprehend the problem for this particular study. It also provided the need for ethical leadership at the school level in order to counter social decay that could emanate from being unequipped on the subject. This would help strengthen the school which would provide society with ethically equipped future students.

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APPENDECES

APPENDIX A

LETTER TO THE MINISTRY OF EDUCATION REQUESTING PERMISSION TO CONDUCT RESEARCH

P. O.Box 2727

Manzini

Swaziland

M200

2nd March 2015

The Director of Education

The Ministry of Education and Training

P. O. Box 39

Manzini

Dear Madam

REQUEST TO CONDUCT RESEARCH IN THE SCHOOLS IN THE MANZINI REGION

I am David Thandokuhle Masina registered as a Master student number 213550268 in the school of Education at the University of KwaZulu Natal, Edgewood Campus in the current academic year 2015. I humbly request that you grant me permission to undertake research in two high schools in the Manzini region

The dissertation would entail undertaking research in the area of school management with emphasis on Ethical Leadership. My topic is:

Exploring Ethical Leadership practices in Swaziland schools: A case study

The objective of the study is develop a better understanding as to how school leaders value ethical leadership in their school and how much of ethical leadership is practiced on the daily running of their institutions. To also examine the influence ethical leadership has in the running of the school. I hope the findings from this study will benefit the education system in terms of identifying the importance of ethical leadership in the running of the school in Swaziland. Issues of ethics shall be arranged for the school by getting permission from The Ministry of Education in Swaziland to conduct research from them.

If you have any concerns about the study, you may contact me or my supervisor whose details are provided hereunder.

Thank you for your valuable attention. You may contact the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximbap@ukzn.ac.za

Yours faithfully

D.T. Masina

(Student no.213550268)

Tel. No. +268 7699 7638

SUPERVISORS DETAILS

Dr P. Myende

Educational Leadership Management and Policy

University of KwaZulu-Natal, Edgewood

+277 8296 8479

E-mail: deetee339@gmail.com

Tel. No: +277 3991 2392

E-mail: myendep@ukzn.ac.za

APPENDIX B

P. O.Box 2727

Manzini

Swaziland

M200

2nd March 2015

Dear Sir

REQUEST FOR YOUR SCHOOL TO PARTICIPATE IN MY RESEARCH PROJECT

I am David Thandokuhle Masina, student number 213550268 currently enrolled for a Master's degree in Educational Leadership Management and Policy at the University of KwaZulu Natal Edgewood Campus. I am required to do a partial dissertation as part of my studies. My research will focus on: **Exploring ethical leadership practices in Swaziland schools**. With the primary focus on the value that administrators put on ethical leadership in the daily running of their schools. The choice of your school was influenced by the good performance of the school in a number of aspects. I would very much like to work with five members of your teaching staff. These will be two heads of department and two teachers and one member of administration. The intention of the study is not to judge but contribute in the acquisition of knowledge. I undertake to protect the autonomy of all participants and they will be free to withdraw from the research at any time without any negative or detrimental consequences to themselves. In this regard participants will be asked to sign consent form. The exercise will not be conducted when teachers are due to attend to their work but at their convenient time. If you have any queries concerning this study, you can contact me at +277 8296 8479 and +268 7699 7638 or at deetee339@gmail.com. You may also contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendep@ukzn.ac.za.

HSSREC RO (Ms Phumelele Ximba 031 260 3587 Email: ximbap@ukzn.ac.za)

Yours Faithfully

David Thandokuhle Masina

Signature.....

APPENDIX C

P. O.Box 2727

Manzini

Swaziland

M200

2nd March 2015

Dear Sir/Madam

REQUEST FOR YOUR PARTICIPATION IN MY RESEARCH PROJECT

I am David Thandokuhle Masina, a student currently enrolled for a Master's degree in Educational Leadership Management and Policy at the University of KwaZulu Natal Edgewood Campus. I am required to do a partial dissertation as part of my studies. My research will focus on: **Exploring ethical leadership practices in Swaziland schools**. With the primary focus on the value that administrators put on ethical leadership in the daily running of their schools. I will be conducting some interviews

This research will provide participants with an opportunity to air their experiences with regard to ethical leadership practices that are practiced at their school. You are kindly requested to participate in this research study and share your experiences. I also seek your permission to conduct interviews with you. On this regard I will tape and record our discussions. The information gathered here will be treated with confidentiality for the study only and your anonymity will be ensured. Participation is voluntary and you may withdraw at any point you wish to do so. There are neither foreseeable direct benefits nor direct risks associated with participation in this study

If you have any queries concerning this study, you can contact me at +277 8296 8479 and +268 7699 7638 or at deetee339@gmail.com. You may also contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendep@ukzn.ac.za. You may also contact the HSSREC RO Miss Phumelele Ximba at 031 260 3587 or at ximbap@ukzn.ac.za

Yours Faithfully

David Thandokuhle Masina

Signature.....

APPENDIX D

INTERVIEW SCHEDULE FOR ADMINISTRATORS

1. What is your understanding of ethical leadership?
2. Does the school leadership value ethical leadership?
3. Is ethical leadership practiced in the running of the school?
4. How does ethical leadership influence the running of the school?
5. Is ethical leadership producing the expected results?
6. What measures are taken to ensure that ethical leadership produces the expected results?
7. What key elements of the school show that ethical leadership produces the expected results?

APPENDIX E

INTERVIEW SCHEDULE FOR TEACHERS

1. What is your understanding of ethical leadership?
2. Do you think the school leadership value ethical leadership?
3. Is ethical leadership practiced in the running of the school?
4. If yes to what extent is ethical leadership practiced in the school?
5. If no why do you think ethical leadership is not practiced in the school?
6. What measures could be taken to foster the use of ethical leadership
7. How does ethical leadership influence the running of the school?
8. Is ethical leadership producing the expected results?
9. What key elements of the school show that ethical leadership produces the expected results?

The Government of the Kingdom of Swaziland



Ministry of Education & Training

Tel: (+268) 2 4042491/5
Fax: (+268) 2 404 3880

P. O. Box 39
Mbabane, SWAZILAND

27th April, 2015

Attention:

Head Teachers:

Manzini Nazarene High School

Swazi National High School

THROUGH


Manzini Regional Education Officer

Dear Colleague,

RE: REQUEST FOR PERMISSION TO COLLECT DATA FOR THE UNIVERSITY OF KWAZULU-NATAL STUDENT – MR. DAVID THANDOKUHE MASINA

1. Reference is made to the above mentioned subjects.
2. The Ministry of Education and Training has received a request from Mr. David T. Masina, a student at the University of KwaZulu-Natal, that in order for him to fulfill his academic requirements at the University of KwaZulu-Natal, he has to collect data (conduct research) and his study or research topic is: *Exploring Ethical Leadership in Swaziland Schools: A Teachers' Perspectives*. The population for his study comprises of Principals and teachers from the above mentioned schools. All details concerning the study are stated in the participants' consent form which will have to be signed by all participants before Mr. Masina begins his data collection. Please note that parents will have to consent for all the participants below the age of 18 years participating in this study.
3. The Ministry of Education and Training requests your office to assist Mr. Masina by allowing him to use above mentioned schools in the Manzini region as his research sites as well as facilitate him by giving him all the support he needs in his data collection process. Data collection period is one month.

Regards,


DR. SIBONGILE M. MTSHALI-DLAMINI
DIRECTOR OF EDUCATION AND TRAINING

cc: Regional Education Officer – Manzini
Chief Inspector – Secondary
2 Head Teachers of the above mentioned schools
Dr. P. Yende



9th March 2015

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE: PERMISSION TO CONDUCT RESEARCH - MASINA D.T.

The above subject refers.

The above named person has been granted permission to conduct his academic research with our school.

With our enrollment of 800 students and 45 teachers, we hope will help Masina conduct his study effectively.

Yours faithfully

04 /03 / 2015

University of Kwazulu-Natal

Dear Sir / Madam

Permission to Masina D.T. to conduct in school

The above institution; Swazi National High School has granted your student Masina D. T. permission to conduct his academic research with the school. We do hope that our massive enrolment of 1665 learners and total of 94 academic staff members will help him find the right population for his study.

APPENDIX C: Consent form for SMT and teachers

Dear Participant ONE

Thank you very for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.E. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following.

1. You understand that participating in this project offers no financial benefits, but that participation in itself may provoke your critical thinking about issues affecting your school and how they can be addressed
2. Activities of this study may take place after school and there is no guarantee that a meal or light refreshments will be provided
3. Your choice to participate is only voluntary and you can withdraw at any time and there will be negative consequences for withdrawal.
4. The information you will provide will be treated with confidentiality and your identity will be protected
5. Transcripts of all sessions will be made available to you and you are allowed to withdraw some of or all the information you will provide in the case of second thoughts
6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetee319@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 296 8479 or +268 7699 7638. You may also the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: stuhap@ukzn.ac.za

Name of the Participant.....

Contact details.....

Signature.....



APPENDIX C: Consent form for SMT and teachers

Dear Participant

Two

Thank you very much for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.E. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following:

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7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetes339@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 296 8479 or +268 7699 7638. You may also the HSSREC RO Ms Phumelele Kimba 031 260 3587 Email: kimba@ukzn.ac.za

Name of the Participant...

Contact details...

Signature..

APPENDIX C: Consent form for SMT and teachers

Dear Participant **THREE**

Thank you very much for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.E. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following:

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4. The information you will provide will be treated with confidentiality and your identity will be protected.
5. Transcripts of all sessions will be made available to you and you are allowed to withdraw some of or all the information you will provide in the case of second thoughts.
6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetes339@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 246 8479 or +268 7699 7638. You may also the HSSREC RO Ms Plumetele Ximha 031 260 3587 Email: ximhap@ukzn.ac.za

Name of the Participant:

Contact details:

Signature:



APPENDIX C: Consent form for SMT and teachers

Dear Participant **FOUR**

Thank you very for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.E. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following:

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6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetee339@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 296 8479 or +268 7699 7638. You may also the HSSREC RO Ms Phumcelele Ximba 031 260 3587 Email: ximbapi@ukzn.ac.za

Name of the Participant: ..

Contact details: ..

Signature: ..



APPENDIX C: Consent form for SMT and teachers

Dear Participant FIVE

Thank you very for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.F. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following:

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5. Transcripts of all sessions will be made available to you and you are allowed to withdraw some of or all the information you will provide in the case of second thoughts.
6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetee339@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 296 8479 or +268 7699 7638. You may also the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximbap@ukzn.ac.za

Name of the Participant:

Contact details:

Signature:



APPENDIX C: Consent form for SMT and teachers

Dear Participant FIVE

Thank you very for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.F. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following:

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5. Transcripts of all sessions will be made available to you and you are allowed to withdraw some of or all the information you will provide in the case of second thoughts.
6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetee339@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 296 8479 or +268 7699 7638. You may also the HSSREC RO Ma Phumelele Ximba 031 260 3587 Email: ximbap@ukzn.ac.za

Name of the Participant:

Contact details:

Signature:



APPENDIX C: Consent form for SMT and teachers

Dear Participant Six

Thank you very for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.E. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following:

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2. Activities of this study may take place after school and there is no guarantee that a meal or light refreshments will be provided
3. Your choice to participate is only voluntary and you can withdraw at any time and there will be negative consequences for withdrawal.
4. The information you will provide will be treated with confidentiality and your identity will be protected
5. Transcripts of all sessions will be made available to you and you are allowed to withdraw some of or all the information you will provide in the case of second thoughts
6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetee139@gmail.com or my supervisor by email: myendepe@ukzn.ac.za. You can call me on +2778 296 8474 or +268 7699 7638. You may also the HSSREC RO Ms Phumelele Ximba 031 260 3587
Email: ximbap@ukzn.ac.za

Name of the Participant, ...

Contact details...

Signature...

APPENDIX C: Consent form for SMT and teachers

Dear Participant SEVEN

Thank you very for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.E. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following.

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2. Activities of this study may take place after school and there is no guarantee that a meal or light refreshments will be provided
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6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetec239@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 296 8479 or +268 7699 7638. You may also the HSSREC RO Ms Plumelele Ximba 031 260 3587 Email: ximbap@ukzn.ac.za

Name of the Participant: ...

Contact details: ...

Signature: ...

APPENDIX C: Consent form for SMT and teachers

Dear Participant EIGHT

Thank you very for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.E. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following:

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4. The information you will provide will be treated with confidentiality and your identity will be protected.
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6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetee339@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 296 8479 or +268 7699 7638. You may also the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximbap@ukzn.ac.za

Name of the Participant.....

Contact details.....

Signature.....

APPENDIX C: Consent form for SMT and teachers

Dear Participant NINE

Thank you very for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.E. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following:

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4. The information you will provide will be treated with confidentiality and your identity will be protected
5. Transcripts of all sessions will be made available to you and you are allowed to withdraw some of or all the information you will provide in the case of second thoughts
6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: degee319@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 296 8479 or +268 7699 7638. You may also the HSSREC R/O Ms Phumelele Ximba 031 260 3587 Email: ximbap@ukzn.ac.za

Name of the Participant:

Contact details:

Signature:

APPENDIX C: Consent form for SMT and teachers

Dear Participant TEW

Thank you very for your agreement to participate in this project exploring ethical leadership in Swaziland schools. This project is part of my Master's degree under the supervision of Doctor P.E. Myende, University of KwaZulu Natal (South Africa). It is important that you read and understand the explanation for the study before signing this consent form. By signing this consent form you agree to the following:

1. You understand that participating in this project offers no financial benefits, but that participation in itself may provoke your critical thinking about issues affecting your school and how they can be addressed
2. Activities of this study may take place after school and there is no guarantee that a meal or light refreshments will be provided
3. Your choice to participate is only voluntary and you can withdraw at any time and there will be negative consequences for withdrawal.
4. The information you will provide will be treated with confidentiality and your identity will be protected
5. Transcripts of all sessions will be made available to you and you are allowed to withdraw some of or all the information you will provide in the case of second thoughts
6. The information gathered in this study will be kept for five years in a secured and safe place at the University of KwaZulu-Natal.
7. I also understand and accept that the interview will be audio recorded.

Should you have questions and problems related to the study, please feel free to contact me by email: deetee139@gmail.com or my supervisor by email: myendep@ukzn.ac.za. You can call me on +2778 296 8479 or +268 7699 7638. You may also the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximbap@ukzn.ac.za

Name of the Participant: ...

Contact details: ...

Signature: ...

APPENDIX G

DECLARATION OF PARTICIPANT CONSENT

I, _____ (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview/ focus group discussion	Yes	No
Video-record my interview/ focus group discussion	Yes	No
Use of my photographs for research purposes	Yes	No

You may contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendep@ukzn.ac.za. You may also contact me at +277 8296 8479 or +268 7699 7638 or at deetee339@gmail.com you may also contact the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximba@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE

16/09/2015

APPENDIX G

DECLARATION OF PARTICIPANT CONSENT

I _____ (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

Additional consent, where applicable

I hereby provide consent to:

- | | | |
|---|-----|----|
| Audio-record my interview/ focus group discussion | Yes | No |
| Video-record my interview/ focus group discussion | Yes | No |
| Use of my photographs for research purposes | Yes | No |

You may contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendep@ukzn.ac.za. You may also contact me at +277 8296 8479 or +268 7699 7638 or at deetee339@gmail.com you may also contact the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximba@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE



8/09/15

APPENDIX G

DECLARATION OF PARTICIPANT CONSENT

I, _____ (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview/ focus group discussion Yes No

Video-record my interview/ focus group discussion Yes No

Use of my photographs for research purposes Yes No

You may contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendep@ukzn.ac.za. You may also contact me at +277 8296 8479 or +268 7699 7638 or at deetee339@gmail.com you may also contact the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximba@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE

.....24/08/15.....

APPENDIX G

DECLARATION OF PARTICIPANT CONSENT

I, _____ (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview/ focus group discussion Yes No

Video-record my interview/ focus group discussion Yes No

Use of my photographs for research purposes Yes No

You may contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendep@ukzn.ac.za. You may also contact me at +277 8296 8479 or +268 7699 7638 or at deetee339@gmail.com you may also contact the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximba@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE

APPENDIX G

DECLARATION OF PARTICIPANT CONSENT

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Additional consent, where applicable

I hereby provide consent to:

- | | | |
|---|-----|----|
| Audio-record my interview/ focus group discussion | Yes | No |
| Video-record my interview/ focus group discussion | Yes | No |
| Use of my photographs for research purposes | Yes | No |

You may contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendep@ukzn.ac.za. You may also contact me at +277 8296 8479 or +268 7699 7638 or at deetee339@gmail.com you may also contact the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximba@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE

5/08/2015

APPENDIX G

DECLARATION OF PARTICIPANT CONSENT

I, _____ (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project

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|---|-----|----|
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| Video-record my interview/ focus group discussion | Yes | No |
| Use of my photographs for research purposes | Yes | No |

You may contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendep@ukzn.ac.za. You may also contact me at +277 8296 8479 or +268 7699 7638 or at deetee339@gmail.com you may also contact the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximba@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE 16/07/20

APPENDIX G

DECLARATION OF PARTICIPANT CONSENT

..... (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

Additional consent, where applicable

I hereby provide consent to:

- | | |
|---|--------|
| Audio-record my interview/ focus group discussion | Yes No |
| Video-record my interview/ focus group discussion | Yes No |
| Use of my photographs for research purposes | Yes No |

You may contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendep@ukzn.ac.za. You may also contact me at +277 8296 8479 or +268 7699 7638 or at deetee339@gmail.com you may also contact the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximba@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE

16/9/15

APPENDIX G

DECLARATION OF PARTICIPANT CONSENT

I _____ (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

Additional consent, where applicable

I hereby provide consent to:

- | | |
|---|--|
| Audio-record my interview/ focus group discussion | Yes <input checked="" type="checkbox"/> No |
| Video-record my interview/ focus group discussion | Yes No |
| Use of my photographs for research purposes | Yes No |

You may contact my supervisor Dr P. Myende at: +277 3991 2392 or at myendepi@ukzn.ac.za. You may also contact me at +277 8296 8479 or +268 7699 7638 or at deetee339@gmail.com you may also contact the HSSREC RO Ms Phumelele Ximba 031 260 3587 Email: ximba@ukzn.ac.za

SIGNATURE OF PARTICIPANT

DATE

16/09/2015

APPENDIX G

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|---|--------|
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| Video-record my interview/ focus group discussion | Yes No |
| Use of my photographs for research purposes | Yes No |

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SIGNATURE OF PARTICIPANT

DATE

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