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UNIVERSITY OF KWAZULU-NATAL

**EXPLORING ETHICAL LEADERSHIP IN HIGH SCHOOL
FOOTBALL: A CASE STUDY AT CIRCUIT LEVEL IN
DURBAN**

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**A dissertation submitted in fulfillment of the requirements for the degree of
Master of Commerce in Leadership Studies**

**Graduate School of Business and Leadership
College of Law and Management Studies**

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2016

DECLARATION

6

I, Ayanda Linda Ndlovu, declare that:

- (i) The research reported in this dissertation/thesis, except where otherwise indicated, is my original research.
- (ii) This dissertation/thesis has not been submitted for any degree or examination at any other university.
- (iii) This dissertation/thesis does not contain other persons' data, pictures, figures or other information, unless specifically acknowledged as being sourced from other persons.
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Signature:

Ayanda Linda Ndlovu

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DEDICATION

This Master’s thesis is dedicated to the memory of my late mother, Nokuthula Lilac Mabhida-Ndlovu. Mom, you may be gone but you are not forgotten. Thank you for being a great parent and being a pillar of strength in my, Dad’s and all your sons’ lives. How I wish you could have lived long enough to see the final product of this study, but I guess it was not meant to be. We miss you dearly and pray that your soul is resting in eternal peace.

ABSTRACT

With the demise of apartheid, sport and recreation have become potential role players in the restructuring process in South Africa. Recent literature suggests that the South African government has placed a focus on school sport and has created opportunities for participation in competitive school sport for all learners, and not just a select elite. The South African school sport programme advocates for intra and inter school sport, with winning schools progressing up to national tournaments. This model is primarily focused on competition with a predisposition towards elite teams and aligns itself with a performance discourse instead of a participation discourse. This in itself is problematic. The result of this is a deep rooted desire to compete and excel at the highest level, not only by athletes but by coaches and sport administrators as well. The purpose of the study was therefore to explore ethical leadership exhibited by coaches and administrators in high school football using the case study of Phumelela Circuit, Umlazi District in KwaZulu-Natal, with the aim of the study being to determine the perceptions of coaches and administrators relating to ethical leadership in high school football in the Phumelela Circuit. The objectives of the study were to determine the perceived importance of ethical leadership in high school football; to identify how the competitive nature of school football influences ethical leadership exhibited by coaches and administrators; to identify factors promulgating unethical behaviour exhibited by coaches and administrators in high school football; and to provide recommendations to address unethical behaviour in Phumelela Circuit's high school football. A qualitative research approach was employed. A purposive sample of 16 high school football coaches and administrators from the Phumelela Circuit were selected to participate in this study. Semi-structured interviews with open-ended questions were conducted. Respondents were encouraged to share their views in order to paint a rich picture of the phenomena being researched. All interviews were recorded and transcribed for analysis. An inductive approach was used with the aim of identifying patterns in the collected data by means of thematic analysis. This study found that there was a varied perception by the respondents of what ethical leadership is and the role it has to play in high school football. The study further found that there is a culture of cheating in Phumelela Circuit high school football, with the fielding of ineligible players in tournaments and leagues being rampant. Some of the drivers of this behaviour stem from a deep rooted desire to win at all costs and egocentric attitudes by high school football coaches and administrators. The study also found that football coaches and administrators not only have a responsibility of playing a parental role, but more importantly as being ethical leaders, as their leadership has a direct impact on the holistic development and socialisation of learners. Recommendations by the researcher include a change in culture, employing a systems approach to high school football, quality training and development, and advocating transformational leadership as the preferred leadership style in Phumelela Circuit's high school football.

TABLE OF CONTENTS

6

CHAPTER ONE: INTRODUCTION	1
1.1 Background	1
1.2 Problem statement	4
1.3 Research aims and objectives	4
1.4 Research questions	5
1.5 Purpose of the study	5
1.6 Significance of the study	5
1.7 Assumptions	6
1.8 Limitations	7
1.9 Structure of the dissertation	8
1.10 Conclusion	9
CHAPTER 2: LITERATURE REVIEW	11
2.1 Introduction	11
2.2 Ethics	11
2.3 Leadership	12
2.4 Ethical leadership	16
2.5 Unethical practices in sport	21
2.6 Factors influencing unethical behaviour	23
2.7 The history of school sport and physical education	24
2.8 The importance of an ethical school sport leader	25
2.9 Leadership styles	26
2.9.1 Transformational leadership	26
2.9.2 Servant leadership	28
2.9.3 Authentic leadership	32
2.9.4 Charismatic leadership	33
2.9.5 Situational leadership	37
2.9.6 Exemplary leadership	38
2.9.7 Shared, collective or distributed leadership	39
2.10 Followership	40
2.11 Organisational culture	44
2.12 Socialisation and social learning	46
2.12.1. The role of the community in socialisation	47
2.12.2. Socialisation and social learning in the school setting	49
2.13 Sport-for-development	50
2.14 Conclusion	51
CHAPTER 3: RESEARCH METHODOLOGY	53

3.1	Introduction	53
3.2	Research design	53
3.2.1	Data collection methods	55
3.2.2	Semi-structured interviews	55
3.2.3	Story-sharing	57
3.3	Population and sample	58
3.4	Data	60
3.5	Procedures and protocol	60
3.6	Ethical considerations	60
3.7	Analysis	61
3.8	Validity, reliability and trustworthiness	62
3.9	Conclusion	66
	CHAPTER FOUR: ANALYSIS OF THE FINDINGS	67
4.1	Introduction	67
4.2	Response rate	67
4.3	Demographic information of respondents	67
4.4	Themes and sub-themes	68
4.5	Ethical leadership	69
4.5.1	Traits, qualities and characteristics of the ethical leader	69
4.5.2	The impact of ethical leadership on learners	70
4.5.3	The multi-dimensional role of the sport leader	72
4.6	Ethical/Unethical practices in Phumelela circuit	74
4.6.1	Fielding ineligible players	75
4.6.2	Falsification of identity documents and age cheating	76
4.6.3	Fixing and manipulation of processes	76
4.6.4	Deliberate withholding of information	76
4.6.5	Absence of policy documents	77
4.6.6	Poor technical officiating and bribery	77
4.6.7	Deliberate attempts at bending the rules	77
4.6.8	Misbehaviour by sport leaders	78
4.6.9	Misappropriation of school and SASFA resources	78
4.6.10	Clinging onto power	78
4.6.11	Risking of players' well-being	78
4.7	Factors perpetuating and promoting unethical practices	79
4.7.1	Win-at-all-costs mentality	79
4.7.2	Monetary winnings	79
4.7.3	Incompetent administrators, coaches and technical officials	79
4.7.4	Lack of a structured football development programme	80
4.7.5	Chasing personal glory	80

4.7.6	Lack of understanding of the role of school sport	81
4.7.7	Involvement of volunteers.....	81
4.7.8	Unhealthy school rivalries	81
4.7.9	Football as a career prospect.....	81
4.8	The school football model and its influence on ethical leadership	81
4.8.1	Model is not player-development friendly	82
4.8.2	Model is costly to schools	82
4.8.3	Model is only option under the current education system.....	83
4.8.4	Lack of resources contributing to failure of model	83
4.8.5	Reconfigure model to promote leagues	84
4.8.6	Model has too few competitions	85
4.8.7	Model places undue pressure on sport leaders	85
4.8.8	Model lacks of support from Principals	85
4.8.9	Principals withholding information.....	85
4.8.10	Lack of PE contributing to failure of model	86
4.8.11	Poor implementation of model by government.....	86
4.8.12	Employ full-time school sport administrators to support model	87
4.8.13	All is well with the model.....	88
4.9	Facilitating ethical leadership.....	88
4.9.1	Increase quantity and quality of workshops.....	88
4.9.2	Introduce code of conduct	88
4.9.3	DoE must take the lead	89
4.9.4	Make ethics a part of every meeting agenda.....	89
4.10	The types of leadership styles required to encourage ethical behaviour in Phumelela Circuit high school football	89
4.10.1	Democratic leadership	89
4.10.2	Autocratic leadership.....	89
4.10.3	Exemplary leadership	90
4.10.4	Mixture of leadership styles.....	90
4.11	Conclusion	90
	CHAPTER FIVE: DISCUSSION OF FINDINGS	91
5.1	Introduction.....	91
5.2	Ethical leadership by the school sport leader.....	91
5.2.1	The positive development and socialisation of learners	92
5.2.2	The coach as a parent figure	94
5.3	A culture of cheating.....	95
5.4	Most persistent unethical practices	97
5.4.1	Fielding ineligible players	97
5.5	Main drivers of unethical practices.....	98

5.5.1	Win-at-all costs mentality	98
5.5.2	Ego-centric behaviour	99
5.6	Promoting ethical behaviour	100
5.6.1	Need for further training and development	100
5.6.2	Need for code of ethics	101
5.6.3	Required leadership styles	101
5.6.3.1	Situational leadership	101
5.6.3.2	Servant leadership	102
5.6.3.3	Exemplary leadership	102
5.6.3.4	Autocratic leadership	103
5.6.3.5	Democratic leadership	104
5.7	Conclusion	105
CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS		106
6.1	Introduction	106
6.2	Conclusions	107
6.3	Summary of key findings	107
6.4	Recommendations	109
6.4.1	Culture change in Phumelela school football	109
6.4.1.1.	Unlearning	111
6.4.1.2.	Change in mental models	113
6.4.2	Systems thinking approach to the South African football development agenda	114
6.4.3	Training and development of coaches and administrators	115
6.4.3.1	Leadership development programme	116
6.4.3.2	Ethics and moral knowing	117
6.4.3.3	Socialisation	118
6.4.3.4	Systems thinking	119
6.4.3.5	Football-specific training and development	120
6.4.4	Learner-centred football programme	120
6.4.5	Improve ethical leadership	121
6.4.6	Required leadership style	121
6.5	Implications of this research	123
6.6	Limitations of the study	123
6.7	Suggestions for future studies	123
6.8	Conclusion	125
REFERENCES		127
Appendix 1: Interview questions and interview schedule		162
Appendix 2: Informed consent letter template		163
Appendix 3: Editing letter		166
Appendix 4: Turn-It-In report		167

Appendix 5: Gatekeepers letter	169
Appendix 6: Ethical clearance	171
Appendix 7: Supervisors permission to submit	172

LIST OF FIGURES

Figure 2.1	A conceptual model of servant leadership	29
Figure 4.1	Gender composition of respondents	67
Figure 4.2	Race composition of sample	67
Figure 4.3	Age category of respondents	67
Figure 4.4	Number of years involved in high football	67
Figure 4.5	Occupation composition of the sample	67
Figure 4.6	Number of active football teams per sampled school	67

LIST OF TABLES

Table 2.1	Personal characteristics of leaders	14
Table 2.2	Comparing unethical versus ethical leadership	16
Table 2.3	How to act like a moral leader	17
Table 2.4	Enablers of ethical leadership	18
Table 2.5	Ethical leadership stumbling blocks	19
Table 2.6	Kinds of unethical practices in sport	20
Table 2.7	The charismatic leader	33
Table 2.8	Individual qualities of ethical and unethical charismatic leaders	34
Table 2.9	Kellerman's criteria-based evaluation of followership	41
Table 2.10	Typologies: Criteria and groups	42
Table 3.1	Details of interviewees	55
Table 3.2	Types of Validity	62
Table 3.3	Concepts of trustworthiness	63

LIST OF ABBREVIATIONS

The following terms are applicable in this study:

DBE	National Department of Basic Education
DoE	Department of Education.
FIFA	Federation of Football Association
ISSF	Integrated School Sport Framework
MML	Multidimensional Model of Leadership
NACPE	National Advisory Council for Physical Education
NF	National Federation
PE	Physical Education
PF	Provincial Federation
RDP	Reconstruction and Development Plan
SAFA	South African Football Association
SAOC	South African Olympic Committee
SASFA	South African Schools Football Association
SASC	South African Sports Commission
SASCOC	South African Sport Confederation and Olympic Committee
SRSA	Sport and Recreation South Africa
SS	School Sport
SSCC	School Sport Coordinating Committee

CHAPTER ONE: INTRODUCTION

1.1 Background

Internationally it is acknowledged that sport offers a school-going child with life skills in a way that is incomparable to any other. School sport in particular has a valuable contribution to make to the development and transformation of sport; it has the ability to maximise the sport potential of pupils and to become the foundation for development of sport in a country. De Coning (2014) found that international experience has repeatedly shown that schools with physical education (PE) and a sport focus tend to have improved grades. However, for this to be fully realised, the appropriate leadership by school sport coaches and administrators needs to be demonstrated consistently.

As far back as three decades ago, school sport coaching and administration had been advanced by Case (1984) as an activity that necessitates the demonstration of leadership, as the influential nature and importance of the coaching and administering position are well recognised. This capability to influence is taken to be a demonstration of leadership.

The manner and the context of the interactions between educators and learners led Chelladurai and Selah (1980) to define the school sport coach and administrator as a leader, as they viewed leadership as “the behavioural process of influencing individuals and groups towards set goals” (Chelladurai and Selah, 1980:35). Kellett (1999) indicated that sport researchers have found that since school sport coaches and administrators wield influence, sport coaching and sport administration are roles that require leadership, which is the primary reason why effective leadership is a necessary trait amongst these sport leaders. Sport leaders must not only be mere leaders, but they have to be ethical leaders if they want to be good coaches and administrators, especially in the face of school sport where the gifts and talents of the learners as followers are the focus of school sport leadership.

The ethical school sport leader personifies intrinsic qualities that direct them to making ethical decisions for the benefit of the wider school sport programme, especially since, as Kalinowski (1985) noted, a sport leader’s influence should extend beyond athletic performance to the holistic development of learners.

This is particularly relevant in the South African context where the apartheid era in SA, which ended in 1994, was characterised by laws and practices that were racially discriminatory. The sport sector, including school sport, were highly affected by the intense legalised, institutionalised and non-institutionalised racial practices. Therefore, as Goslin (1996) highlighted, that as early as the days of the Reconstruction and Development Plan (RDP) of

1993, sport and recreation as basic human experiences were identified and included as potential role players in the restructuring process in SA where a special focus/hype was created around school sport, and that participation opportunities in competitive school sport not be a privilege of a select elite, but be available to all learners in the country.

A Sport and Recreation South Africa (SRSA) report (2009) noted that the promotion of PE and school sport at school level plays a significant role in building commitment to life-long participation and motivation, as citizens who exercise habitually in their youth will probably continue to be active throughout their lives. De Coning (2014) commented that there is a school of thought that suggests that sport programmes have the potential to be a catalyst for the enhancement of ethical decision making, a total curriculum for moral character development, and the development of sportsmanlike behaviour (fair play), i.e. all people who participate in sport are exposed to a culture respect for others' accomplishments, self-discipline and pride in their contribution to achievement.

Sport, and in particular school sport, thus provides an environment in which to learn positive social and personal values and conduct, contributing to good citizenship, good character and ethical leadership.

In South Africa, the foundation of the latest school sport programme nationally, is the participation in school sport leagues. According to the Integrated School Sport Framework (2011), school sport leagues are to be played within a school, involving inter-house and/or interclass games, as well as inter-school. This programme is primarily for the benefit of public ordinary schools with the winning schools progressing to compete at circuit, district, provincial and national tournaments. There is also a focus on the identification of talented athletes who could be picked by more affluent schools, federations and possibly talent scouts during the school leagues and tournaments.

The school sport programme offers in excess of 15 sporting codes, however football is by far the most popular sporting code, with it being one of a few codes that not only is part of the school sport programme, but also participates in other sponsored competitions at various age groups. This is not surprising, as according to the Federation of Football Association (FIFA), football is currently the world's most popular sport as per the findings of the 2006 Big Count FIFA Survey; an estimated 265 million people play football across the globe.

In SA, the sport of football has become a socio-cultural phenomenon. This popularity manifests itself in part in school football, where development is seen to take place. Davids (2015) stated

that development plays a vital role in identifying talent and monitoring the progression of this 'talent' through the ranks all the way up to professional level.

Organised school football in SA is largely administered and managed by the South African Schools Football Association (SASFA). According to their website (www.safsa.co.za), SASFA is the custodian and controlling body for school football, and, according to their mission statement, aims to promote, administer, advance, co-ordinate and generally ensure the development of the game of school football in SA in line with the principles as drawn out in the Statutes of SAFA and FIFA. Their website further states that SASFA also contemplates and establishes rules to control the development of school football in SA. SASFA also has elected coordination constitutional structures at the circuit, district, provincial and national levels. They are an associate member of the South African Football Association (SAFA), of which their president is the Deputy President.

According to SASFA, as an organisation they plan, organise, lead and control five age group sponsored tournaments, namely the Danone u12 Nations Cup, McDonalds u14 Schools League, Copa Coca-Cola u15, Sanlam Kay Motsepe Schools u19 Cup, and the Top Schools championship. All these competitions start at the circuit level where inter school championships take place, and winning teams' progress to the district, provincial and national championships. SASFA not only seeks to enforce the laws of the game as disseminated by FIFA and to guard the game against any form of abuse, but also they aim to ensure good corporate governance in school football and promote ethical leadership by school football coaches, administrators, managers and technical officials, so as to ensure sustained development at the school level.

This study focuses on Phumelela Circuit which is a circuit within Umlazi District in the province of KwaZulu-Natal. The district comprises of areas that are the predominantly black areas and townships of Umlazi, Lamontville and Wentworth which are semi-urban townships where poverty is rife. Phumelela Circuit has 120 schools of which 161 are primary schools, 79 are secondary schools and eight are combined schools.

The majority of the schools in this circuit are categorised as quintile 3 and quintile 4 schools. All South African public ordinary schools are categorised into five groups, called quintiles, largely for purposes of the allocation of financial resources with schools in quintile 1, 2 and 3 being declared no-fee schools, while schools in quintiles 4 and 5 are fee-paying schools.

This then indicates that schools in Phumelela Circuit are not necessarily the poorest in South Africa but are also not well resourced as the private schools and urban schools which in terms has a knock on effect on their sport programme.

1.2 Problem statement

Ethical lapses by sport leaders is not a new phenomenon and has been an area of research for some time. Three decades ago, Bungaard (1985) found that the British ‘play up and play the game’ mind-set that was the original idea behind playing school sport was modified during the 19th and early 20th centuries, and a winning mentality started to creep into the system. More recent literature from the 20th century on sport became concerned with the spread of the heightened importance of achievement and victory in school sport. Scholars such as Maguire (1994), Donnelly (1996) and Harvey, Rail and Thibault (1996) suggested that a homogenised model stressing victory is characteristic of this global spread. This view was also supported by journalists like Jacques (1997), who suggested that sport has become a symbol of our changing society. Global sport, he argued, legitimates a “winner-take-all” philosophy that has permeated all sectors of our societies. Rees (1999) attested that few sport sociologists would disagree with the view that “win oriented” or “achievement” sport is becoming a worldwide phenomenon.

The fact that the SA model for school football is primarily focused on competition with a predisposition towards elite teams and aligns itself with a performance discourse instead of a participation discourse is problematic in itself. Although an emphasis on winning might not entirely be problematic, Rechner and Smart (2012) highlighted that a win-at-all-costs mentality in a circuit like Phumelela could lead to inappropriate, unethical and/or illegal behaviour. The result of the SA school football model is a deep rooted desire by schools to compete and excel at the highest level, which seems to be spreading a culture of cheating, and further exacerbating unethical behaviour in school football at a circuit level. The research problem addressed in this study is that, due to the competitive nature of the SA school football model, school football coaches and administrators (hereafter referred to as sport leaders) at a circuit level like Phumelela Circuit tend to look for any edge possible to compete at the highest level made possible by the school football programme.

1.3 Research aims and objectives

The aim of this research study was to determine the perceptions of sport leaders relating to ethical leadership in school football in the Phumelela Circuit.

The research objectives were:

- to determine the types of unethical practices that are practiced in school football;
- to identify factors promulgating unethical behaviour in school football in the Phumelela Circuit;
- to determine the perceived importance of ethical leadership in school football in the Phumelela Circuit;
- to identify how the competitive nature of school football influences ethical leadership in the Phumelela Circuit; and
- to provide recommendations to promote ethical behaviour in school football in the Phumelela Circuit.

1.4 Research questions

- What unethical practices are being practiced in school football?
- What are the factors promulgating unethical behaviour in school football in the Phumelela Circuit?
- What is the perceived importance of ethical leadership in school football in the Phumelela Circuit?
- How does the competitive nature of school football influence ethical leadership in the Phumelela Circuit?
- What recommendations can be made to promote ethical behaviour in school football in the Phumelela Circuit?

1.5 Purpose of the study

The purpose of this study was to explore ethical leadership exhibited by sport leaders in school football, using a case study of the Phumelela Circuit in Umlazi District, KwaZulu-Natal. The findings of this study may help to explain what factors encourage or curb ethical behaviour, and why the pattern of ethical/unethical leadership exists in school football in the Phumelela Circuit. Lastly, recommendations to strengthen ethical leadership will be proposed.

1.6 Significance of the study

Englund (1996) depicted the profession of teaching as interconnected dimensions applying professionalism and professionalisation, and suggested that professionalisation is a sociological subject concerned with issues of authority. Educators as sport leaders in schools have authority and power over their learners, and as a study on ethics in youth sport published in the Victoria Advocate (Anon. 2007:8) revealed, learners generally respect and have a high regard for their educators.

Learners should be acquiring constructive life lessons and accumulating progressive values, ethics and principles from their school sport experiences. However, some educators who are school sport leaders are prone to exhibiting immoral and unethical behaviour by teaching learners to cut corners, cheat and engage in dishonest and potentially risky practices on and off the field of play. This misuse of power and influence manifests from the social and historical ambitions of educators to attain status, not only for their community and school, but also for themselves.

Educators who are sport leaders play a big role in giving ethical and moral direction to learners, not only as scholars but as community members as well who should be taught early to make a meaningful contribution in their respective societies. The ultimate goal for these sport leaders should be the holistic development of learners physically, intellectually, morally and otherwise. They do this by being exemplary in their conduct in the classroom and on the sport field as these educators possess the means and influence to create favourable environments that promote and advocate ethics and ethical leadership.

If learners are taught to be respectful and ethical on the sport field, this will manifest itself in the classroom and in the personal lives of the learners. Their early socialisation into being ethical can only benefit the learners themselves, their school and the community that they live in. more importantly the very same learners could one day become sport leaders in their own rights and the lessons they learn now are critical to the leaders they will become in future.

1.7 Assumptions

There are five major assumptions that the researcher takes to be true, without necessarily stating them as fact. Based on the researcher's experience with school sport and school football in particular, the following are the assumptions underlying this study.

- School sport should automatically teach positive values. However, in school football, there is little impetus to discover what, if anything is actually being learned, or what conditions within school football can foster values such as fair play and ethical leadership. There is no criterion for 'character development' for educators as sport leaders in high school football, so football is measured by its win/loss record, which is usually seen as the most important characteristic of a successful coach, administrator and school.
- Football programmes that holistically teach fairness, respect for rules and ethical behaviour in school football tend to be an exception rather than a rule. Widespread participation in school football and general support for the programme is diluted by the

myth that inter-school football competitions in the current model already produce the desired positive results.

- In township schools, athletes are used by sport leaders to further goals of victory in football at the expense of the learners' moral stances, by encouraging or forcing them to engage in unethical acts.
- Kjeldsen indicated that some sport leaders are less educated and/or less sensitive to ethical issues in school sport, i.e. rather than them being intentionally unethical, they may either be amoral ("unthinking relative to either ethical processes or harmful outcomes") or morally myopic ("focused so much on outcomes/results that they fail to see or they accept as inevitable the costly consequences of the programme") (Kjeldsen, 1992:100).
- Kjeldsen (1992) cited Robin and Reidenbach (1989), who found that morally immature football sport leaders may consciously accept wrongdoing and excuse themselves or others on the basis that everybody engages in unethical behaviour.

1.8 Limitations

The first limitation is that ethics in school sport is a sensitive issue, so some of the respondents were not comfortable being interviewed and discussing the leadership issues of some of their colleagues.

The second is that due to the nature of the study, the information that was being sought and the fact that the participants of the study were also the coaches and administrators in question, there is a possibility of modification of information and/or facts by some respondents, so as to create a favourable impression of the ethical leadership issue that might plague Phumelela Circuit as opposed to the reality.

The final challenge was that most of the sport leaders who were respondents were educators and the researcher is a full time employee of the University of KwaZulu-Natal. Setting up interviews and getting times that were suitable for both the researcher and the respondents proved a challenge for all parties involved.

To address the first limitation, the researcher assured the respondents that the interviews and discussions would be confidential and whatever was discussed in the interview would not be discussed with anyone else. The researcher informed the respondents that if they felt that this had not happened, they were encouraged to report this to the UKZN so the institution would take action against the researcher. The researcher also explained the informed consent form in detail which confirmed that confidentiality and anonymity of records identifying any respondent

as a participant will be maintained by the Graduate School of Business and Leadership, UKZN.

Finally, the respondents were encouraged not to discuss individuals but rather respond from a holistic perspective of the situation in the circuit. If the respondent wanted to give an example to substantiate his/her response, they were welcome to but it without necessarily exposing or mentioning any individual.

To address the second limitation, the researcher informed respondents that the research was not an investigation nor a smear campaign, but rather an exercise that was intended to assist the circuit with any challenges that they might be facing when it comes to ethical leadership. This will allow the researcher to make recommendations on how to address the issues, this would take into consideration of the respondents themselves.

To address the final limitation, the researcher called all the respondents individually and made appointments to meet with them in their free time, if they had any. If a respondent could not meet during school hours, the researcher requested for meetings after hours and even weekends at a suitable venue where the respondents were most comfortable.

1.9 Structure of the dissertation

The study was undertaken using an approach that enabled a clear understanding of the problem being investigated, backed by a review of the literature, a narrative of the methodology used, a presentation of the findings, an analysis of the data/findings, and the concluding recommendations.

The structure of the study is presented in six chapters as follows:

Chapter One

This chapter gives an explicit explanation of the background of the study with a focus on school sport and the ethical leadership therein. The chapter also presents the research problem and the framework of the research methodology that will be utilised for the study, and outlines the research aims, objectives and questions to be answered. Finally, the chapter outlines the purpose of the study, the significance of the study, the assumptions guiding the study and the limitations of the study.

Chapter Two

This chapter focuses on the literature review, which is a brief overview of previously conducted research related to the research question, in which the researcher puts forth a case for why this research is necessary. The theoretical framework for this study focuses on ethics, leadership,

organisational culture, socialisation, sport-for-development and the leadership styles that the researcher views as being most appropriate for sport leaders of high school football.

Chapter Three

Chapter three focuses on the research paradigm and research methodology that were utilised for this study, with a particular focus on the research design and research method, inclusive of data collection techniques as well as data analysis.

Chapter Four

In this chapter, the researcher presents the findings in the form of descriptive narratives of the data. Aspects relating to ethical leadership are explored with a focus on the role of ethical leadership and the role of the ethical sport leader in Phumelela Circuit school football.

Chapter Five

This chapter provides a discussion on the research findings of the study. The researcher interprets and explains the findings in conjunction with literature. The researcher also addresses the aims and objectives of the study and shows how the data collected supports the problem statement.

Chapter Six

This chapter links the objectives of the study with the findings and outlines whether the research questions have been answered. The chapter also give recommendations to sport leaders, the KwaZulu-Natal Department of Education (DoE) and SASFA regarding what actions can be taken to promote ethical leadership in Phumelela Circuit's high school football.

1.10 Conclusion

This chapter presented a background of the study in the context of the wider school sport environment, with an emphasis on the South African context. A history of school sport and PE internationally as well as in SA was delved into, which allowed the researcher to highlight the role and importance of an ethical school sport leader. The problem statement highlighted how unethical and immoral behaviour in school sport is by no means a new phenomenon, especially in football, as through the years educators as sport leaders have in instances shown a lack of a moral compass and have portrayed unethical leadership by finding ways to bend the rules and even cheat on their learner's behalf, with lying about a learner's age (age fraud) being rampant. The research objectives and questions aimed to explore and determine the perceptions of football sport leaders relating to ethical leadership in high school football in the Phumelela

Circuit, Umlazi District, KwaZulu-Natal. The researcher's assumptions and anticipated limitations underlying this study were also highlighted.

The next chapter reviews the literature relevant to the objectives of this study and the questions that need to be answered by the study. The researcher starts off by introducing ethics and leadership, then goes on to discuss in detail the four leadership styles that are most appropriate for school sport, namely Ethical Leadership, Transformational Leadership, Servant Leadership and Charismatic Leadership. Chapter two also discusses followership and the role that followers play in an organisation. Chapter two further goes into detail about organisational culture and its importance in the school sport context. There is a further discussion on what socialisation and sport-for-development are, and how school sport can be used as tool to socialise and develop learners who engage in school sport.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The literature review for this study includes a brief overview of previously conducted research related to the research question, in which the researcher will put forth a case for why this research is necessary. The theoretical framework for this study will focus on school sport, ethics, organisational culture, socialisation, sport-for-development and the leadership styles that the researcher views as being most appropriate for sport leaders of high school football. Collectively, the literature will offer a theoretical lens for the study concerning ethical leadership in high school football.

Green (2004) alluded to the fact that unethical leadership in sport is a topic we hear about and discuss often. This has been a point of dialogue for many years, as highlighted by Eber (2011:142), who suggested that, “from the age of the first rock-throwing contest, each generation of competitors tend to do whatever is necessary to win”, and opponents attempt just about every conceivable trick in the book, sometimes at the expense of the objectives of a sport programme.

This chapter highlights what ethical, transformational, servant and charismatic leadership styles are, and how they can influence and be influenced by the culture of an organisation. The leadership style and the culture in any setting also directly and indirectly influences the socialisation and social learning of the followers, and in the context of this study, socialisation determines the success of the sport-for-development agenda of school sport.

2.2 Ethics

The term ‘ethics’ originates from two Greek words, “*éthos* meaning character or custom (Solomon, 1984), and *êthos*, which translates into well-established or institutionalized practice” (Loland, 2002:17). Even though “there may be 301 definitions of ethics” (Rost, 1995:130), fundamentally ethics concerns judgements about whether human behaviour is right or wrong (Pritchard and Burton, 2014). For the purposes of this study, the researcher used Graf’s (2005:15) definition of ethics, i.e. “that which determines proper and improper conduct”. This definition can be tied to Mahoney’s (1998), who defined ethics as shaping not only what we do but also who we are. He had the view that ethics is essentially an active concept in that it is not only the acceptance of morals, but also the moral courage to do the right thing.

Melzer, Elbe and Brand (2010) and Hackman and Johnson (2012) similarly suggested that ethics relate to standards of moral conduct and societal values of right and wrong. It is perhaps

easiest to think of ethics as a form of moral philosophy, or at least the systematic study of moral rules, principals, obligations, agreements, values and norms (McNamee and Flemming, 2007). Ethics and moral philosophy are branches of study that, in part, seek to determine a rational approach to a proper course of action in a given situation, and at the heart of ethics are 'should' and 'ought' statements that provide guidelines for how to lead a life bounded by limitations of time and information (Reed, 2014).

Ethical behaviour is directly related to leadership in high school football (Sagnak, 2010). The way in which moral commitments with regards to high school football activities are organised can have significant social effects (Kvalnes and Hemmestad, 2010), especially in today's society where winning is valued over the teaching and use of ethical standards (Graf, 2005). The reason for this is largely because sport is rule-based, and as Melzer et al. (2010) citing McFee (1998) suggested, sport is often seen as the embodiment of ethical behaviour. Graf (2005:17) did, however, highlight that unethical behaviour is not restricted to sport, as examples of alleged financial impropriety by COEs in big corporates in the business world and other facets of the school setting prove "in fact it is becoming a norm rather than the exception".

Melzer et al. (2010) cited McFee (1998), who found that the realm of sport is closely tied to ethical questions, which is due to the fact that human behaviour is characterised by interactions with other individuals.

2.3 Leadership

Leadership has been and continues to be considered essential by practitioners and scholars alike. Over two decades ago, Nanus (1989:45) said that, "countless philosophers, scholars and poets have consumed oceans of ink and forests of paper on the subject". Despite this, the challenge lies in that "leadership is one of the most observed, yet least understood phenomena on earth" (Burns 1978:3). A generation later, those who study leadership still cannot agree on a common definition (Rosch and Kusel, 2010).

For the purposes of this study, the researcher used the definition by Daft (2011), who defined leadership as an influence relationship among leaders and followers who intend real changes and outcomes that reflect their shared purpose. This was augmented by Humphrey (2012), who cited the definition by Gibson, Ivancevich and Donneley (1991), that leadership is the ability to influence the motivation or competence of other individuals in a group. Leaders, as these definitions imply, have their most direct and greatest effect on their followers. Contemporary leadership scholars such as Rost (1993) and Burns (1978) suggested that the phenomenon of leadership is more than a matter of authoritative leaders giving direction to receptive followers.

They perceived leadership as being a two-way influence relationship between leaders and followers united by a common purpose. This suggests that a focus on ethics should extend beyond the leader to include the follower (Reed, 2014). This is also confirmation that leadership does not occur in an isolated episode, but rather in a series of episodes through which leaders interact with others; through these episodes, they foster relationships, develop a shared history, and establish their reputations (Shamir, 2011). Leadership resonates when leaders treat people with commitment to their growth, welfare and wholeness (Boyatzis and McKee, 2005). Ultimately leaders realise results by creating extra value for society in general and organisations in particular.

Ofoegbu, Clark and Osagie (2013) highlighted that many leadership theories view leadership as grounded in one or more of the following three perspectives: (1) leadership as a process or relationship; (2) leadership as a combination of traits or personality characteristics; and (3) leadership expressed as certain behaviours or, as they are more commonly referred to, leadership skills. In virtually all the more dominant theories there exists the notion that, at least to some degree, leadership is a process that involves influencing a group of people (followers) towards the realisation of goal. Therefore, leadership is the ability to get things done with the assistance and cooperation of other people within the system. Good leadership may be articulated as a collection of concepts, principles or practices that indicate leadership as very much related to the act of decision making, i.e. giving directions to followers which will inspire them to work cooperatively and enthusiastically in order to change conditions and achieve the organisation's set goals. This is consistent with Phipps and Burbach (2010), who found that leadership represents a higher order of capability that involves both developing strategy and influencing others to follow.

Maxwell (1995:6) pointed out the importance of leadership by indicating that "the strength of any organisation is a direct result of the strength of its leaders". Weak leaders equal weak organisations. Strong leaders equal strong organisations. Therefore "everything rises and falls with leadership" (Maxwell, 1995:6). An effective leader is thus someone who not only understands the dynamics and functional demands of the current situation, but, before acting, also foresees how each of the potential actions they are considering will promote or deter their leadership effectiveness and group performance in future leadership episodes (Shamir, 2011).

Silva (2014) reminds us that in everyday language we speak of leaders to refer to people who occupy the highest positions in different organisations, e.g. political, business, religious etc. There is also talk of leadership as a characteristic or quality that some people possess and which distinguishes them from those that do not have it. Leadership, however, is not comprised of a

single characteristic or trait, but rather, as Boone and Makhani (2013) suggested, it consists of a large set of well-recognised skills, behaviours and attitudes. These skills and behaviours can be learned then honed through practice (Boone and Peborde, 2008). This view was supported by Silva (2014), who suggested that in the academic world, it is thought that all leadership skills can be learned, perhaps with the exception of intelligence. Yet Avolio (1999) disagreed with this view, as he found that most psychologists believe that leadership qualities are innate or genetic and this is impossible to learn. Teng Kok (2013) was of the same view; he once quoted Singapore's founding father and former Prime Minister who once expressed: "I think you are born a leader or you are not a leader. You can teach a person to be a manager but not a leader. They must have the extra drive, intellectual verve, an extra tenacity and the will to overcome" (Teng Kok, 2013:1) Arvey, Zhang, Avolio and Krueger (2007), studying identical and fraternal twins and using a behavioural genetic approach, found that most of the variation in their leadership features was explained more by differences in environmental factors, such as different role models and early opportunities for leadership development, and less by heritability.

According to Boone and Peborde (2008), some of the more commonly recognised skills and behaviours of leadership include credibility, trustworthiness, managing time, being proactive, empowering others to act and networking. Rosch and Kusel (2010) further suggested that leadership can be demonstrated through a variety of skills including, but not limited to, understanding one's values, strengths and weaknesses; possessing broad interpersonal competence and communication skills; and/or having the capacity for effectiveness in organisational, task or project management. Great leaders demonstrate excellence by honouring duties and treating people as valued partners; by demonstrating competence in helping customers to do their jobs, leaders earn the commitment, support and trust of those of whom they serve (Caldwell, Dixon, Floyd, Chaudoin, Post and Cheokas, 2012). The attitudes of leaders are also important as they are determinants of behaviour. Boone and Peborde (2008) defined an attitude as a mental state of readiness learned and recognised through experience. Attitudes of leaders are commonly linked to personality, perception, feelings and motivation (Boone and Peborde, 2008).

1

Table 2.1 presents some of the traits and respective categories that have been identified through trait research over years.

Table 2.1: Personal characteristics of leaders

<p>Personal characteristics</p> <ul style="list-style-type: none"> • Energy • Passion • Physical stamina <p>Intelligence and ability</p> <ul style="list-style-type: none"> • Intelligence, cognitive ability • Knowledge • Judgement, decisiveness <p>Personality</p> <ul style="list-style-type: none"> • Optimism • Self-confidence • Honesty and integrity • Enthusiasm • Charisma • Desire to lead • Independence 	<p>Social characteristics</p> <ul style="list-style-type: none"> • Sociability, interpersonal skills • Cooperativeness • Ability to enlist cooperation • Tact, diplomacy <p>Work-related characteristics</p> <ul style="list-style-type: none"> • Drive, desire to excel • Responsibility in pursuit of goals • Persistence against obstacles, tenacity <p>Social background</p> <ul style="list-style-type: none"> • Education • Mobility
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Source: Kirkpatrick and Locke (1991, cited in Daft, 2011:36)

According to Daft (2011), some traits are essential to effective leadership, but only in combination with other factors. Factors such as optimism, self-confidence, honesty, integrity and drive are considered highly important for leadership.

Leadership is not about being perfect, but rather it is about consistently getting better. Followers are not looking for the perfect leader but they want leaders who are honest, forward-looking, inspiring, credible and competent. Leadership credibility is earned by leaders who combine competence and character, as both characteristics are essential and neither is sufficient alone (Covey, 2004); great leadership is more about what one does more than about who one is. A leader's commitment to integrity has globally been identified by a large body of leadership research as the central element possessed by leaders in the establishment of personal credibility (Kouzes and Posner, 2010).

However, Hannah, Sumanth, Lester and Cavarretta (2014) suggested that there is a basic, definitional component of leadership as influence can be wielded in other ways. There is evidence that a leader need not be moral or ethical to have followers, or to excite and motivate followers to act in a certain direction. Examples such as Adolf Hitler, Pik Botha and Mao Zedong may be presented to support this position (Silva, 2014). As Quinn (1996) observed, organisations need moral and ethical leaders with vision, who are risk takers when taking risks is the correct thing to do, and who passionately care about their organisations. Countries, companies, schools, teams, sport and organisations of all types are desperately looking for leaders who can guide them to a better position. Somehow they know that if they do not have good leaders it is going to be very difficult to accomplish their objectives and goals (Silva, 2014).

Within the leadership sphere, the leadership role takes on a certain level of responsibility as a means to achieve success. Kilburn (2010) highlighted that leaders may have creative freedom in relation to how they choose to lead, however the fact remains that the leader is ultimately responsible for showing initiative, engaging followers, problem solving, inspiring, establishing goals, assessing situations, pursuing tasks and processing information, amongst other things. When effective, leadership is expected to shape followers' actions and attitudes (Behn, 2006).

2.4 Ethical leadership

Brown, Treviño, and Harrison (2005:120) defined ethical leadership as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making”.

An ethical leader stresses the importance of ethics by communicating strong ethical messages and by rewarding and punishing subordinate's behaviour in accordance with ethical standards (Brown et al., 2005). This confirms that ethics and leadership are intertwined and is in line with the view of Kouzes and Posner (2010), who viewed leadership as being about ethics and excellence, and as indicated by the words of a participant in a study conducted by Horner and Fredericks (2005:239), “leadership comes with ethics, otherwise you're not really a leader”.

Researchers have argued that the essence of effective leadership is ethical behaviour (Brown and Trevino, 2006). It is thus vital that one puts leadership and ethics in the context of organisations. Adelman (1991) highlighted that organisational ethics are not unique rules, applicable just to a specific group of people, but rather presumed as intensifications of existing wide-ranging moral values, which take into account the degree of behaviour and are intended to

react to the certain challenges brought forth by that context. Daft (2011) claimed that ethical leadership not only requires an articulation and upholding of high moral principles, but said that there must be a specific focus on what is right for the organisation as well as the people involved. Daft (2011) also alluded to the fact that an important factor in ethical leadership is for a leader to show commitment to ethics in their talk and especially in their behaviour.

Zauderer (1992) used the following table to illustrate and make a comparison between the ideal ethical leader vs. the unethical leader:

Table 2.2: Comparing unethical versus ethical leadership

The Ethical Leader	The Unethical Leader
<ul style="list-style-type: none"> • Possess humility • Maintains concern for the greater good • Is honest and straightforward • Fulfils commitments • Strives for fairness • Takes responsibility • Shows respect for each individual • Encourages and develops others • Serves others • Shows courage to stand up for what is right 	<ul style="list-style-type: none"> • Is arrogant and self-serving • Excessively promotes self-interest • Practices deception • Breaches agreements • Deals unfairly • Shifts blame to others • Diminishes others' dignity • Neglects followers' development • Withholds help and support • Lacks courage to confront unjust acts

Source: Zauderer (1992: 12)

In the table 2.2, Zauderer (1992) compared ethical versus unethical leadership by examining ten characteristics leaders of organisations possess that could be detrimental for their organisations. Column 2 lists the behaviours that contribute to an organisation ripe for ethical abuses, whereas column 1 lists the opposite behaviours which contribute to a climate of trust, fairness and doing the right thing. Zauderer thus suggested that leaders at all levels carry a tremendous responsibility for setting the ethical climate and can act as role models for others. This requires leaders to overcome personal weaknesses, self-interest and having an ability to summon the fortitude to do the right thing despite undue internal and external pressures.

Thompson, Thach and Morelli (2010) claimed that a common challenge all organisations share is instilling ethical behaviour in its leaders, although effective leadership differentiates the good organisations from the great ones, and ethics is the main reason for that. This concern was also brought into the spotlight by Odom and Green (2003:62), who mentioned that “a quick glance at any professional business publication, local newspaper, or television broadcast readily confirms

that a concern for ethical behaviour permeates every aspect of our society". Thompson et al. (2010) thus viewed the putting into practice of ethical practices as a means of protecting not only workers, internal and external stakeholders, but also its reputation as being most important for organisations. They further suggested that leaders with astute ethical principles make an effort towards maintaining this favourable reputation. The need for the improvement and advancement of ethics in organisations is thus for the most part pertinent nowadays not only in corporate organisations, but also in organisations that deal with sport, especially youth and school sport.

Since sport is viewed as a form of social science with a particular moral ethos (Jones and McNamee, 2000), it is key that sport leaders, especially in youth and school sport, promote ethical behaviour by not only 'talking the talk' but also 'walking the walk', by leading by example and action and openly discussing ethical issues in their teams and sport organisations.

Kvalnes and Hemmestad (2010) found that ethical challenges in sport occur when leaders are caught between the will to win and the overall task of staying within the realm of acceptable values and virtues. It is for this reason that educators, as leaders, have to put ethical values into action and be exemplary in the eyes of their learners. Ethical sport leaders will fight temptation to bend the rules while others will try find loopholes (Graf, 2005), so Daft (2011) strongly advocated that as a leader, one should resist the pressure to act unethically just to avoid criticism or achieve short term goals.

In Table 2.3, Wallington (2003) illustrates how a leader should act in order to be moral and ethical:

Table 2.3: How to act like a moral leader

How to act like a moral leader
1. Articulate and uphold moral principles.
2. Focus on what is right for the organisation as well as the people involved.
3. Set an example you want others to live by.
4. Be honest with yourself and others.
5. Drive out fear and eliminate the undiscussable.
6. Establish and communicate ethics policies.
7. Develop a backbone – show zero tolerance for ethical violations.
8. Reward ethical conduct.
9. Trust everyone with fairness, dignity, and respect, from the lowest to the highest level of the organisation.
10. Do the right thing in both your private and professional life – even if no one is looking.

Source: Wallington (2003:41)

Table 2.3 lists some specific ways in which leaders act to build an environment that allows and encourages people to behave ethically. In essence, Wallington (2003) is highlighting that moral leadership is about differentiating right from wrong and choosing the right thing to do, pursuing the good, being just and honest, and using the appropriate behaviour to attain goals and achieve purpose. Ethical leaders promote honesty and engage in actions that mirror his/her belief and values (Kalshoven, Den Hartog and De Hoogh, 2011).

In every context and environment, there are factors that both promote and hinder ethical leadership. Table 2.4 shows what April, Peters, Locke, and Mlambo (2010) found to be the leading enablers of ethical leadership in individuals.

Table 2.4: Enablers of ethical leadership

Enablers of ethical leadership
1. Upbringing/Socialisation
2. Spirituality
3. Mentors and role models
4. Honesty, courage and integrity
5. Self-control
6. Conscience
7. Codes of conduct
8. Self-knowledge

Source: April et al. (2010:152)

These enablers are expounded on as follows:

- **Upbringing** – Odom and Green (2003) were of the view that early education experiences and family influences are going to have the most critical impacts on the integrity of future ability leaders and their willingness and ability to be value driven.
- **Spirituality** – Shipka (1997) advised that through spirit we infuse deeper meaning and purpose to our lives. Through our spirituality we also unleash untapped, unlimited creative potential, and we comprehend our connection to reach others and all life.
- **Mentors and role models** - Odom and Green (2003) argued that when leaders are truly transformational and serve as role models of ethical behaviour, a positive culture will perpetuate the whole organisation.
- **Honesty/Courage and integrity** – Honesty is a non-negotiable when faced with sensitive issues. Ethics requires the courage to make an unpopular decision without concern for personal gain.

- **Self-control** – This involves choosing the moral high ground by practicing self-control and avoiding unethical temptations. It is the awareness of recognising what is wrong or right and having the courage to act against it or not.
- **Conscience** – People who listen to their conscience experience deep fulfilment, even in the midst of difficulties and challenges (Covey and Merrill, 1994).
- **Codes of conduct**- April and Wilson (2007) argued that rules not backed up by punishment will normally not be adhered to.
- **Self-knowledge** – Knowing your values and beliefs and being true and honest with oneself and being able to distinguish right from the wrong.

Table 2.5 highlights the most common stumbling blocks of ethical leadership for individuals (April et al., 2010).

Table 2.5: Ethical leadership stumbling blocks

Ethical leadership stumbling blocks
1. Win-at-all costs mentality
2. Organisational influences/culture
3. Fear
4. Peer pressure
5. Compliance

Source: April et al. (2010:152)

These stumbling blocks are further described below:

- **Win-at-all costs mentality** – sometimes leaders become too focused on winning, so that ethical dilemmas that may have previously have caused him/her to rethink their relationship with followers are given less prominence
- **Organisational influences/culture** – April et al. (2010) suggested that organisational culture is a driver for behaviour. They found that even if one considers themselves to be ethical in their conduct, organisational culture poses its own challenges on a daily basis. In an organisation it is sometimes very difficult to act ethically even if one wants to, as sometimes an individual's contribution towards a better culture is so small, his/her efforts do not matter.
- **Fear** – Fear of failure and/or being viewed as a failure. This is also fear of not meeting the expectations of others who have an interest in the task being executed or project being implemented.

- **Peer pressure** – Leaders sometimes adapt themselves to become part of certain groups, which can result in feeling peer pressure and ultimately doing what others are doing in a certain situation.
- **Compliance** – Submitting to the instructions of others or the environment by conforming and doing what is expected of you.

“Ethics are fundamental to who we are, and are buried deep within our value system” (Orme and Ashton, 2003:186). Ethical leaders are aware of these stumbling blocks and do everything within their power not to fall victim to them, as they prefer not to compromise, accommodate or collaborate in areas where core values are at stake (Korac-Kakabadse, Kouzmin and Kakabadse, 2002).

Ethical leadership is also about capacity building. McCray, Gonzalez and Darling (2012) saw ethical leaders as paying special attention to building the capacity of their followers for the purposes of sustainability. At the end of the day, leaders possess pronounced influence over others, and ethical leadership provides life to others and enriches the lives of others. So ethical leadership should improve people’s lives by creating an enabling environment for them to be better than they were without the leader.

2.5 Unethical practices in sport

With sports prompting considerable concern and a fair share of financial gain, unethical practices in sports may bring forth enormous economic and societal responsibility. Unethical practices in their different forms infiltrate the whole sports system, distorting fair play, integrity and confidence for the game (Ionescu, 2015). Unethical practices in sports, are any type of competitive damage generated by any kind of undertaking viewed as prohibited by law, unjust or dishonest established on shared global rules and restrictions (Nica and Potcovaru, 2014). Unfortunately, these unethical practices have infiltrated through the whole range of sports and create harmful consequences.

In table 2.6 below, Brooks, Aleem, and Button (2013) highlight the kind of unethical practices that are common in sport internationally.

Table 2.6: Kinds of unethical practices in sport

Category	Sporting example
Bribery	Bribing sports players and/or sports officials to decide the final result of a match/contest or guaranteeing a vote in an election or sporting

	event.
Collusion	Two teams performing in a qualifying round of a competition play for a draw so both advance to next level of competition and/or financial advantage of advancing in a tournament and/or eliminating a “dangerous” team.
Conflict of interest	A sports leader acquiring a service, e.g. catering or transport services from a service provider he/she has a financial interest in and not the best and most suitable bid or services for a competition.
Embezzlement	Obtaining money from the transfer of player(s) between clubs/teams without permission.
Extortion	Kidnapping players from teams and/or family members to secure the “right outcome” in match.
Cronyism/ Nepotism	A leader of a team granting a player a position in a side established on a personal connection or a chairman co-opting his colleague onto a sports structure although he/she is ineligible and incompatible for the portfolio.
Fraud	Players and/or officials deciding the final result of a particular match or range of matches or portion of a match.
Gifts and hospitality	Supplying sporting entities’ representatives with presents and free hotel accommodation in an endeavour to influence them to vote for a specific firm/country in a commercially sought after agreement.
Lobbying	A person compensating for high-level access to a club to organize an national or international tour and/or an entity making particular demands such as waiving visa rules for international delegates.
Money-laundering	The purchasing and trading of players at exaggerated prices between two clubs and siphoning off some of the funds and depositing them in an offshore bank account.
Revolving door	An influential sport leader advancing into a position in a private sphere pressure group, national sporting entity or international sporting unit (and back again).
Abuse of authority	An influential leader having an impact on planning approval for a new facility for a club/school that she/he backs or has a financial concern in.
Trading in influence	Transacting votes in a contest, such as by voting for one nation in a competition that has consented to vote for sportspersons/a nation in an event.
Illegal disclosure of	Inside knowledge of injury to a separate sportsperson still

information	3 playing/running in a competition.
Vote-rigging	A sporting entity voting for a chairperson who has secured election by distributing or undertaking unacceptable advantages, or influencing amounts of votes, such as by unofficial counting.
Doping	The use of banned performing enhancing substances to gain a competitive advantage of opponents in or out of competition.

Source: Brooks et al. (2013:92)

3
The sponsoring of main sporting contests and the competitive character of winning arrangements cause these unethical practices to emerge (Ionescu, 2015).

2.6 Factors influencing unethical behaviour

This is important because if there is a difference in unethical behaviour between a short-term business frame of mind and a long-term business frame of mind, this will show that managers can reduce unethical behaviour by changing the business frame of mind their employees are in. If a short-term business frame of mind is shown to produce more unethical behaviour than a long-term business frame of mind (as we predict), managers can then reduce unethical behaviour by eliminating employee's short-term deadlines and goals and instead having them focus on long-term goals (Boes, 2015)

Boes (2015) cites Cooper and Frank (1991) who in a survey they identified the following factors influencing unethical behaviour, (1) one's personal moral values and standards, (2) family and friends who provide support and insight in resolving ethical issues, (3) leader who controls the pressure employees have to compromise ethical standards, (4) an environment/culture which controls the pressure to compromise ethical values to achieve organizational goals, and (5) organizational leadership philosophy that emphasizes ethics in operations. Also, research has repeatedly demonstrated that peer influence plays a major role in influencing ethical decision making. The more individuals observe peers engaging in unethical behaviour, the more likely they are to engage in the same or similar activities (O'Fallon and Butterfield, 2012). According to Boes (2015), if one believes that others are behaving unethically, similar to peer pressure, they would feel more inclined to behave unethically. Thus, there is a strong relationship between one's behaviour and their expectation of others.

Cooper and Frank (1991) point out that intense competition, which forces individuals to focus on the bottom-line and not ethics, can also cause unethical behaviour as according to Vaughan (1999), competition is a driver of unethical behaviour. This is supported by Kilduff, Galinsky, Gallo and Reade (2016) who found that rivalry and unethical behaviour are linked, as rivalry

promotes unethical behaviour because people will be more likely to engage in unethical behaviour when competing against rivals.

2.7 The history of school sport and physical education

Rees (1999) cited writings by Dunning (1971) and Mangan (1981), who traced the origins of school sport in the athleticism movement that started in boys' private schools (also called public schools) in Britain in the mid-19th century. During this period a system of traditional games was associated with the philosophy of 'Muscular Christianity', which was characterised by a belief in God, the nation state, fair play and playing by the rules, as well as accepting amateurism as the highest form of sport. Rees (1999) suggested that the idea that participation in sport "built character" was the foundation of this philosophy. Dunning (1971) and Mangan (1981), as cited by Rees (1999), added that educators were made responsible for sport teams and participation by all was compulsory since school sport was school sponsored, thus by definition they were of educational value.

As graduates of public school systems took up posts in the school administration and teaching sectors in various British Colonies, Rees (1999) claimed that the 'Muscular Christianity' movement was exported around the British Empire with them. According to Rees (1999) citing Mangan (1986), local elites had schools set up for them in British colonial possessions, and organised school sport was implemented in these schools using the same model as in Britain. School sport then became crucial in the education system of these schools in much the same way as it was in Britain.

Hardman and Marshall (2000) indicated that towards the end of the 20th century, overwhelming scientific and medical evidence provided a prima-face case for school sport to be an essential part of a school's curriculum and extra-curricular programme. Article 1 of the UNESCO Charter for Physical Education and Sport (1978:6) accorded PE and school sport "the status of a 'fundamental right', guaranteed within education systems through provision of opportunities for practice". Article 2 of the Charter calls upon national agencies "to promote and foster physical education and school sport in order to establish a balance and strengthen links between physical activities and other components of education" (UNESCO Charter for Physical Education and Sport, 1978:6).

The history of PE and school sport in South Africa (SA) also spans many decades, from the 19th century with the British influence, to the period after multi-racial independence in 1994. De Coning (2014) cited Desai (2011), who mapped out South Africa's history from 1900 to 1934, when PE and school sport were sought out as essential facets of schooling, but the approach at a

national sphere was not so co-ordinated as to incorporate the subject into the curriculum. Desai (2011), as cited by De Coning (2014), indicated that the introduction of PE as a compulsory subject in secondary schools in 1934 was a breakthrough in the history of the discipline, as it promoted the establishment of the subject in the teacher training curriculum. According to De Coning (2014) citing Desai (2011), a number of events encouraged by the government of the day and the then South African Olympic Committee (SAOC) eventually led to the establishment of the National Advisory Council for Physical Education (NACPE), which was tasked with the coordination and promotion of the teaching and learning of PE and school sport. Desai (2011), as cited by De Coning (2014), further highlighted that by 1945 universities were teaching PE, with three institutions offering university qualifications in the subject. With the advent of democracy, the South African government restructured the administrative structures of sport in the country, with leadership afforded by the SRSa Ministry and the South African Sports Commission (SASC) nationally, and the respective Departments of Sport and Recreation provincially. This led to a new sport and recreation policy being developed and published in a government White Paper in 1997. Government subsequently signed the 2005 Framework for Collaboration, and most recently the 2011 Memorandum of Understanding on an Integrated School Sport Framework (2011) in an attempt to reverse the case of extremes and inequalities in school sport created by the apartheid government.

2.8 The importance of an ethical school sport leader

Brubaker (2007) indicated that the learner does not always have to play for victory or a cup; ethical sport leaders should, as a priority, rather focus on teaching them to understand and appreciate the game and play it, and recognise their efforts for being part of the team and general participation. Brubaker added that school sport leaders also have to teach learners about sportsmanship, including respect for their opponents, their teammates and educators. It is also vital to teach the learners how to have fun and learn something new regularly. School sport should primarily be about learning and understanding sport, and, as Brubaker suggested, not about who won or lost, keeping score, or how many goals player 'A' scores.

Chelladurai and Selah (1980) found that the dominant paradigm in the study of coaches and administrators as leaders is the Multidimensional Model of Leadership (MML). According to the MML, a team's performance and the athlete's satisfaction are tied to three facets of sport leader behaviour: (1) the actual leader behaviour; (2) the leader behaviour preferred by the athletes; and (3) the leader behaviour required by the situation (Chelladurai and Selah, 1980). This theory envisages that when all three facets of leader behaviour are in harmony, an athlete's performance and satisfaction will be enhanced (Chelladurai, 1984). Knights and O'Leary (2006) further suggested that ethical leadership in school sport has a structural component and a

substantive character element. Substantively, school sport leaders must use their power in a positive way to influence learners through role modelling, while structurally, school sport leadership must involve a strategic planning process so that policies, decision making processes and ethical standards are in place to ensure ethical practices by leader and followers (Knights and O'Leary, 2006).

However, a general widespread decline in trust towards sport leaders and school sport has signalled the necessity for a different approach to leadership, which is seen as lacking a moral compass. To merit the trust of school sport stakeholders, tomorrow's school sport leaders need to demonstrate character, raise their standards and meet the expectations of a cynical yet increasingly complex school sport environment.

2.9 Leadership styles

There are a number of leadership styles that the researcher viewed as being most appropriate for sport leaders of high school football: transformational, servant, authentic, charismatic, situational, exemplary, shared, collective and distributed leadership. This section discusses the different leadership styles that are intertwined to ethical leadership as ethical behaviour is a key component in a number of these leadership theories.

Transformational leadership, for example, emphasizes ethical role modelling (Avolio, Bass and Jung, 1999), authentic leadership emphasizes principled decision-making (Brown and Trevino, 2006) and servant leadership principles are also consistent with precepts from virtue ethics as ethical leadership plays an important role in instituting and preserving an ethical organisational climate meaning that servant leadership is conducive to an ethical working climate because servant leaders abide by principles of honesty and integrity.

2.9.1 Transformational leadership

On-going cynicism about leaders and organisations calls for a new standard of ethical leadership that Caldwell et al. (2012) have labelled 'transformational leadership'. Lee-Whittington and Galpin (2010) cited Burns' (1978) definition of transformational leadership as an enduring relationship beyond exchanges and agreements that occur when individuals engage with each other in such a way that the leader and follower raise one another to a higher level of morality. It is thus safe to consider ethical behaviour as the basis of transformational leadership (Trevino, Brown and Pincus, 2003).

According to Burns (1978) as cited by Lee-Whittington and Galpin (2010), the transformational leader is one who looks for potential motives in followers, seeks to satisfy higher order needs, and engages the full person of the follower. Transformational leadership pays attention to the diversity in talent, emphasises individual's qualities, and believes that innovative behaviour is being instigated through individualised consideration. Sotnik (2010) suggested that transformational leaders ensure that followers are able to look beyond their self-interests for the good of the group, and succeed in this objective by means of one or more ways. Zhu, Chew and William (2005) subsequently described the transformational leader as a human-capital resource management tool, due to their ability to motivate followers to do more and perform beyond their own expectations. Transformational leaders make use of constant universal values while formulating the ideal vision for the organisation (Mendonca and Kanungo, 2007).

Bass and Avolio (1990) found that transformational leadership exists when followers are motivated to work for inspirational goals and higher level self-actualising needs, rather than external pay-offs. Transformational leaders influence their followers to make self-sacrifices, commit to difficult tasks, and attain better performances than expected (Ardichvili and Garsparishvili, 2001). Dumdum, Lowe and Avolio (2002) found strong support for their hypothesis, which suggested that transformational leadership also leads to a sense of collective identity, results in an enhanced sense of reverence, and develops trust and satisfaction with the leader. Studies have also shown that transformational leaders significantly energised followers and enhanced their motivation, morality and empowerment (Dvir, Eden, Avolio and Shamir, 2002).

Transformational leadership's ethical foundation thus blends a range of integrated commitments to the community, the organisation and the individuals within an organisation (Manville and Ober, 2003). Ljungholm (2014) also suggested that transformational leadership requires the leader to comprehend and support the necessities of followers.

Moon (2017) cites Bass and Avolio (1990) who referred to four factors of transformational leadership as:

- **Idealised influence** – Where transformational leaders are role models for their followers, generating admiration, respect and trust by using behaviours such as considering the needs of others over his/her own.
- **Inspirational motivation** – Transformational leaders motivate and inspire those around them by providing meaning and challenge their followers. Transformational leaders set high standards and raise followers' expectations regarding what they can achieve. They

inspire and energise their followers to go beyond minimally accepted standards, by providing the followers with a compelling vision of the future.

- **Intellectual stimulation** – Transformational leaders stimulate their followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways, thereby encouraging creativity when facing the vagaries of uncertainties at grassroots.
- **Individualised consideration** – Transformational leaders pay attention to the individual employee and his or her needs rather than treating all followers alike and having the same needs. The leader diagnoses the deficiencies of each follower and removes them through training, coaching, counselling and seeking followers' participation in goal-setting, problem solving and decision making.

Transformational leaders have attributes such as dynamism, self-confidence, inspiration, emotional intelligence and symbolism, which have come to be associated with successful leadership (Lee, Coustasse and Sikula, 2011). These transformational leaders, according to Singh and Krishnan (2005), take strategic decisions and give shape to change, thereby ensuring that their organisations stay competitive. Leaders must, however, show integrity and trustworthiness to accomplish organisational transformation and change. According to Cummings, McGregor, Davey, Lee, Wong and Lo (2010), there is a plethora of empirical research suggesting the benefits of transformational leadership are significant and are also associated with positive work outcomes.

According to Herlina, Basri, Kahar and Ihsan (2015), the transformational leader exhibits the following behaviours:

- See themselves as a change agent.
- Careful risk taker.
- Is trusted by their followers and is sensitive to their needs.
- Able to lead their followers.
- Has a cognitive ability and discipline, and is able to analyse problems carefully.
- Has vision.

What Abbas, Iqbal, Waheed, Naveed and Riaz (2012) found, is that transformational leadership is an ideal style of leadership in the educational sector because such leaders are analytical, active, effective, result-orientated and direct followers to a new set of corporate values and behaviours.

2.9.2 Servant leadership

When marrying the opposing words ‘servant’ and ‘leader’, a paradox idea of servant leadership emerges (Finely, 2012). Servant leadership has been defined as “providing leadership that focuses on the good of those who are being led and those whom the organisation serves” (Hamilton and Noord, 2005:875). Melchar and Bosco (2010:76) also defined servant leadership as “distancing oneself from using power, influence and position to serve self and instead gravitating to a position where these instruments are used to empower, enable and encourage those who are within one’s circle of influence”. These definitions highlight that servant leadership is primarily concerned with serving followers. This view is endorsed by Schwepker and Schultz (2015), who cited Greenleaf (1977) who had previously suggested that servant leaders prioritise the needs of followers above their own and focus on helping them achieve success. These leaders view follower success as an end itself, as opposed to a means to achieving organisational success (Ehrhart, 2004).

Sendjaya, Sarros and Santora (2008) indicated that the concept of servant leadership has frequently been closely tied to religious theology, unlike other leadership styles where the ultimate goal is the well-being of the organisation. The motivational element of servant leadership, i.e. to serve first, portrays a fundamental presupposition, which distinguishes the concept from other leadership thoughts. This presupposition forms the mental model of a servant leader – an “I serve” as opposed to an “I lead” mentality.

Servant leaders honour each individual and strive to pursue that which is in one’s best interests. Servant leadership’s common theme, according to Ludema and Cox (2007), is that the leader pursues the needs, interests, welfare and desires of others above personal self-interest.

Sendjaya et al. (2008) referred to an argument by Greenleaf (1977), where he suggested that servant leadership is demonstrated whenever those served by servant leadership are positively transformed in multiple dimensions (e.g. emotionally, intellectually, socially and spiritually) into servant leaders themselves.

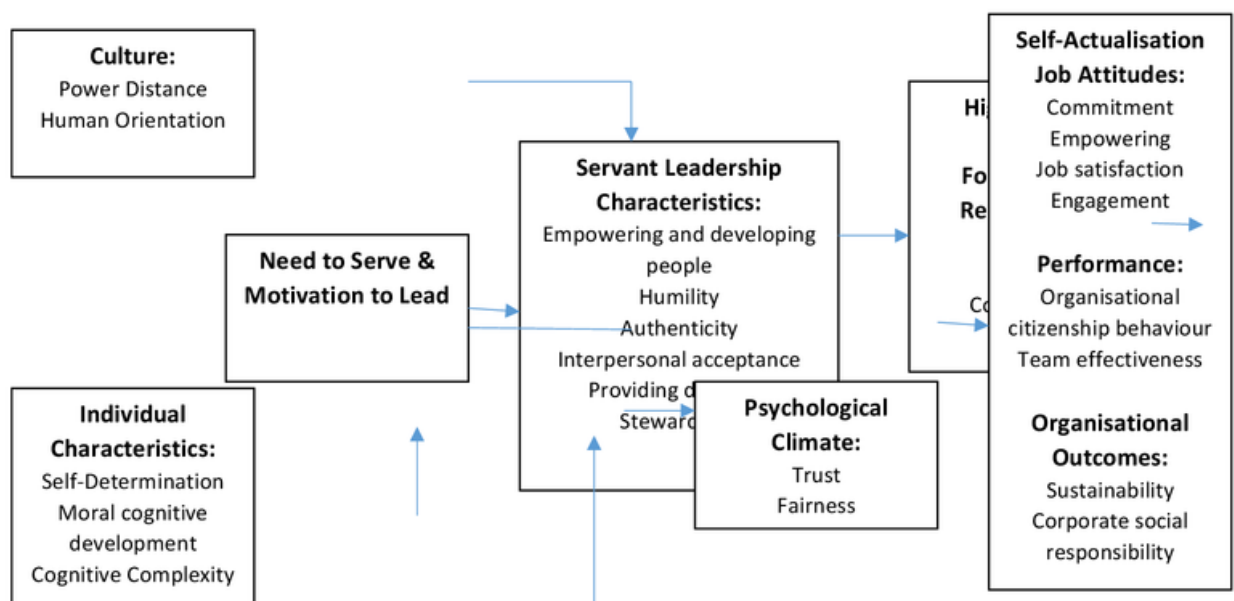
Based on the assertions of Russell (2014), the actions of servant leaders are driven by personal values of honesty and integrity. Servant leadership principles are also consistent with precepts from virtue ethics (Jaramillo, Bande and Varela, 2015). “Virtue ethics posits that a good managerial leader is a person who can get the most out of others and can help others become aware of what they can achieve, in a way that coheres with the greater community” (Berland, 2009:30). According to Jaramillo et al. (2015), the servant leadership literature provides anecdotal evidence that servant leaders possess a high level of moral courage. Empathy and behaving ethically are aspects of servant leadership behaviour that increase the attractiveness of

servant leaders in the eyes of their followers. Since servant leaders embrace and live by high ethical standards, Reed, Vidaver-Cohen and Cowel (2011) suggested that they should also play an important role in instituting and preserving an ethical organisational climate. Russell and Stone (2002) suggested that servant leadership is conducive to an ethical working climate because servant leaders abide by principles of honesty and integrity. Servant leaders ensure both the ends they seek and the means they employ are morally legitimised, thoughtful, thoughtfully reasoned, and ethically justified (Sendjaya, 2005).

Avolio, Walumbwa and Webber (2009) noted that during the past few years, leadership studies have moved away from a strong focus on, most notably, transformational leadership, towards a stronger emphasis on a shared, relational and global perspective, where especially the interaction between leader and follower are key elements. Spears (1995) found that transformational leaders share common ground with servant leadership. He suggested that in order to be a servant leader, one needs the following qualities: listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, growth, and building community. Liden, Wayne, Zhao, and Henderson (2008) identified an additional seven dimensions to capture the essence of servant leadership as emotional healing, creating value for the community, conceptual skills, empowering followers, assist followers to grow and succeed, putting followers first and behaving ethically.

Van Dierendonck (2011) found that by differentiating between backgrounds, behaviour and mediating processes and outcomes, as well as by combining theoretical models with the empirical evidence gained from the measures of servant leadership, one can distinguish six characteristics of servant leader behaviour that can bring order to the theoretical variety as indicated in Figure 2.1.

Figure 2.1: A conceptual model of servant leadership



Source: Van Dierendonck (2011:1233)

This model puts forward that the cornerstone of servant leadership lies in the combined motivation to lead with a need to serve. It acknowledges the personal characteristics and cultural aspects that are associated with this motivation. It further highlights that servant leaders are not only more concerned about others than themselves, but that they are also humble and their humility stimulates strong relationships with followers and encourages them to become fully engaged in their work (Owens and Hekman, 2012).

Servant leaders break down their vision into smaller attainable goals that accumulate to their inspiring 'big picture', maintaining the progress of people and the organisation at its core. Liden, Wayne, Liao and Meuser (2014) cited Greenleaf (1977), who thought that when leaders place a priority on providing tangible and emotional support to followers and assisting followers in reaching their full potential, followers in turn see the leader as a role model and engage in appropriate behaviour - not coercion, but because they want to. Servant leaders also seek to transform their followers to "grow healthier, wiser, freer, more autonomous and more likely themselves to become servants" (Greenleaf, 1977:13).

Bandura (1977) explained that leaders may influence organisational culture by directly encouraging follower engagement in serving behaviours and indirectly modelling desired behaviours, which are adopted by followers, i.e. a servant leader makes his/her followers independent. Finley (2012) indicated that they do this through modelling and teaching. In modelling they show care, and in teaching they are empowering, thus an atmosphere is created that encourages followers to become the very best they can.

Servant leadership is therefore needed because (1) it works; (2) it reinforces the nature of one's profession and calls upon its more noble instincts; (3) it is action-orientated; and (4) it commits to the celebration of people and their potential (Kouzes and Posner, 1993). Servant leadership places the leader in a non-focal position within a group such that sources and support are provided to followers without expectation of acknowledgement.

A vital prerequisite to servant leadership is credibility, which is in essence the foundation of leadership. According to Kouzes and Posner (2007b), to build credibility leaders must be honest, forward looking, inspiring and competent. Greenleaf (1998) highlighted that a positive relationship between servant leadership and performance hinges in part in the relationship between the leader and follower. The servant leader believes in the intrinsic value of each

individual and thus creates an environment where followers feel safe and trusted. The servant leader develops within followers a spirit of servanthood and a desire to create value for the community at large (Liden et al., 2008). Servant leaders engage with and accept others for who they are, not for how they make servant leaders feel (Greenleaf, 1977).

According to Jones and Lioba (2004), a servant leader sees change as an opportunity to grow, rather than as a threat to the hierarchical relationship. The leader sees him/herself not on top of the pyramid, but in a position within the pyramid. A servant leader also does not force people to follow them, but walks among employees and moves in a direction that can unite all in a common vision.

Servant leaders engage in responsible reflection, which is a high level awareness of concern of how individuals' actions affect others (Giampietro-Meyer, Andrea, Timothy-Brown, Browne and Kubasek, 1998). Giampietro-Meyer et al. (1998) further suggested that servant leaders should lead organisations towards goals that show respect for many stakeholders, including members of the community.

Transforming from conventional leader to servant leader is not a simple task. Boone and Peborde (2008:85) suggested that "it requires a conscious effort to change one way of thinking, acting and reacting". Self-determination has thus been positioned as an essential condition to be able to act as a servant leader (van Dierendonck, Nuijten and Heeren, 2009). Deci and Ryan (2000) stated that to be self-determined means to experience a sense of choice in initiating and regulating one's own actions.

2.9.3 Authentic leadership

Gardner, Avolio, Luthans, May and Walumbwa (2005) defined authentic leaders as individuals who have a deep awareness of their own and others' values/perspectives and the context in which they operate, and are positive in their outlook. Avolio and Gardner (2005) also acknowledged that authentic leadership shares similar key characteristics to servant leadership, as it recognises the importance of positive moral perspective, self-awareness, self-regulation (authentic behaviour), positive modelling and a focus on follower development for a leader to function effectively. Gardner, Avolio and Walumbwa (2005) highlighted that authentic leadership focuses on the leader's self-acceptance from an interpersonal perspective without trying to be someone else, and according to Kouzes and Posner (2012), it also focuses on an interpersonal process toward transparent, authentic and dyadic relationships and leadership credibility.

Authenticity, or being true to oneself, is a concept that dates back to ancient Greece (Copeland, 2014), however recently there has been renewed interest in authenticity as scholars and practitioners scrutinise authentic leadership characteristics (Copeland, 2014). Avolio and Gardner (2005) recommended the need for the advancement of authentic leadership, as they observed the obvious dearth in leaders' ethical and moral development. George (2003) emphasised that authentic leaders are those who lead with their hearts, possess a deep sense of purpose, understand their purpose, possess ethical and solid values, establish connected relationships and demonstrate discipline and self-restraint. Gardner et al. (2005) described authentic leaders as those who have the ability to acknowledge their emotions, thoughts, needs, preferences and wants, and act consistently with those beliefs and inner feelings. Harter, Schmidt and Hayes (2002) concluded that an individual's authenticity can be viewed on a spectrum and that individuals are capable of becoming more authentic as they seek to understand and articulate who they are and what they believe.

2.9.4 Charismatic leadership

In the literature, charismatic leadership has often been treated as equivalent to transformational leadership (Yukl, 1999). Charismatic leadership is a term frequently associated with leaders who are regarded as exceptional, gifted and even heroic (Galvin, Walman and Balthazard, 2010), however House, Spangler and Woycke (1991:366) defined charismatic leadership as "the ability of a leader to exercise diffuse and intense influence over the beliefs, values, behaviour, and performance of others through their own behaviour, beliefs and personal example". Charismatic leaders inspire their followers to achieve extraordinary outcomes by providing meaning, understanding and identification with organisational goals. Boerner, Dütschke and Wied (2008) further suggested that they offer support, mentoring and coaching, which in turn contributes to the follower's self-esteem. Michaelis, Stegmaier and Sonntag (2009) found that the Charismatic Theory focuses on emotions and values, and acknowledged the importance of symbolic behaviour and the role of the leader in making events meaningful for followers.

Over two decades ago, Nadler and Tushman (1990) identified this type of leadership as observable, definable and having clear behavioural characteristics, while Caldwell et al. (2012) indicated that charismatic leadership forms a leader-follower relationship in which leaders create a strong personal bond with followers. This connection reflects their followers' convictions of 'their leader's extraordinary character', which encourages followers to achieve unparalleled results (Cogner, Kanungo and Menon, 2000).

By seeing beyond their current realities, charismatic leaders articulate a compelling vision of the future. This vision of the future, according to Lussier and Achua (2009), forges an identity

between members and the organisation, solidifies personal connections, and inspires high levels of personal commitment.

Anding (2005) indicated that charismatic leaders create a change in people's minds and hearts that empowers individuals to become fervently committed to a great ideal, thereby assisting their organisations to also fulfil their potential.

Caldwell et al. (2012) cited Bass and Avolio (1993:29), who explained that the charismatic leader provides "a role model for ethical conduct which builds identification with the leader and his or her articulated vision". Brown and Trevino (2006:955) further observed that "charismatic leaders inspire followers to transcend their own self-interest for the good of the team and organisation", and emphasised that charismatic leaders serve as visible role models of moral values and principles.

Followers of a charismatic leader tend to identify strongly with their leader, which motivates them to engage in extra role behaviour (Podsakoff, MacKenzie and Bommer, 1996). Charismatic leaders also motivate followers to make personal sacrifices in order to achieve the mission articulated by the leader, and to perform, as House et al. (1991:364) put it, "above and beyond the call of duty".

Not only do charismatic leaders provide a behavioural role model, but they also increase self-efficacy by evaluating positively, showing confidence in followers' ability, and emphasising followers' ties to the collective (Shamir, House and Arthur, 1993).

Table 2.6 and Table 2.7 highlight the traits of a charismatic leader and the qualities of ethical and unethical charismatic leaders respectively.

Table 2.7: The charismatic leader

	Envisioning	
	<ul style="list-style-type: none">• Articulating a compelling vision• Setting high expectations• Modelling consistent behaviours	
Energizing		Enabling
<ul style="list-style-type: none">• Demonstrating personal excitement• Expressing personal confidence• Seeking, finding and using success		<ul style="list-style-type: none">• Expressing personal support• Empathising• Expressing confidence in people

Source: Nadler and Tushman (1990:77)

Table 2.8: Individual qualities of ethical and unethical charismatic leaders

Ethical charismatic leader	Unethical charismatic leader
<ul style="list-style-type: none"> • Uses power to serve others • Aligns vision with followers needs and aspirations • Considers and learns from criticism • Stimulates followers to think independently and to question the leaders view • Open, two-way communication • Coaches, develops, and supports followers; shares recognition with others • Relies on internal moral standards to satisfy organisational and societal interests 	<ul style="list-style-type: none"> • Uses power only for personal gain or impact • Promotes own personal vision • Censures critical or opposing views • Demands own decisions be accepted without question • One-way communication • Insensitive to followers' needs • Relies on conventional external moral standards to satisfy self-interest

Source: Howell and Avolio (1992:43)

Table 2.7 highlights that some charismatic leaders incorporate their follower's hopes, dreams and aspirations in their vision; these are what Howell and Avolio (1992) referred to as the ethical charismatics. Inversely you also get unethical charismatics, who are interested in pursuing their own personal vision as they control and manipulate their followers, promote what

is best for themselves rather than the organisation, and have moral standards that promote self-interest as indicated in Table 2.7.

Howell and Avolio (1992) indicated that ethical charismatic leaders convert followers to leaders, while unethical leaders select or produce obedient, dependant and compliant followers. Ethical charismatic leaders deserve this label only if they create transformations in their own organisations, so that members are motivated to follow them and seek organisational objectives not because they are compelled to, but because they identify not only with the organisation itself, but the organisations standard of conduct as well and the followers willingly seek to fulfil the organisations purpose.

Charismatic leaders can be very effective leaders, yet they vary in their ethical standards. Howell and Avolio (1992) highlighted that the label 'charismatic' has been applied to very diverse leaders in politics (e.g. Adolf Hitler), religion (e.g. Jesus Christ), social movement organisations (e.g. Mahatma Ghandi) and business (e.g. John DeLorean). This list underscores that the term 'charisma' is value neutral, as it does not distinguish between good or moral and evil or immoral charismatic leadership. This then shows that there are some limitations of charismatic leadership.

Limitations of a charismatic leader:

- **Unrealistic expectations** – in creating a vision and getting people energised, the leader may create unrealistic and unattainable expectations.
- **Dependency and counter dependency** – some individuals and even whole organisations may become overly dependent on their leader; everyone may stop initiating actions and wait for the leader to provide direction. On the other extreme, individuals may be counter dependent as they may be uncomfortable with strong personal presence and spend time and energy demonstrating how the leader is wrong.
- **Reluctance to disagree** – the leader's approval and disapproval becomes an important commodity. In an instance where there is a strong leader, people become hesitant to disagree or come into conflict with the leader, which may lead to stifling conformity.
- **Need for continuing magic** – the leader may become trapped by the expectation that the magic often associated with their charisma will continue unabated. This may cause leader to act in ways that are not functional.
- **Potential feelings of betrayal** – if things do not work out, followers might feel betrayed by the leader as their expectations are not met.

- **Disenfranchisement of next level of management** – next level managers may become disenfranchised, as they can lose their ability to lead because no direction, vision, reward or punishment is meaningful unless it comes directly from their leader.
- **Limitations of range of the individual leader** – when leadership is built around an individual, management’s ability to deal with issues becomes limited by the time, energy, expertise and interests of the individual.

Even with these limitations, the literature has shown that charismatic leaders represent revolutionary social forces and they are responsible for significant societal transformations.

2.9.5 Situational leadership

Hersey and Blanchard (1969) first introduced the concept of situational leadership in Life Cycle Theory. The theory and its name was inspired by “the changing leadership style needed by parents as a child grows from infancy through to adolescence to adulthood” (Blanchard, Zigarmi and Nelson, 1993:22). Grimm (2010) defined situational leadership as being based on a relationship between a leaders’ supportive and directive behaviour, and their followers’ level of development.

Situational Leadership Theory evolved from a task-orientated to a people-orientated continuum (Lorsch, 2010). Hersey and Blanchard (1969) supported this notion as they viewed effective leadership as resting at the appropriate balance of task and relationship behaviours. According to them, task or directive behaviours are characterised as one-way communication from leader to follower. While the leader is not uncaring, Hersey and Blanchard (1969) suggested that his/her primary concern rests in helping a follower achieve a goal. The leader provides instructions regarding how goals are achieved and then provides close supervision. This was supported by McCleskey (2014), who found that the task-orientated vs people-orientated continuum represented the extent that the leader focuses on the required task or focuses on their relations with followers. Task-orientated leaders define the roles for followers, give definite instructions, create organisational patterns and establish formal communication channels (Bass, 2008). In contrast, relation-orientated leaders practice concern for others, attempt to reduce emotional conflicts, seek harmonious relations and regulate equal participation (Bass, 2008). As followers begin to mature in their understanding of their responsibilities or duties, Hersey and Blanchard (1969) suggested that the leader should increasingly emphasise relationships or supportive behaviours. “These behaviours are defined as the extent to which the leader engages in two-way communication and include listening, facilitating and supportive behaviour” (Hersey and Blanchard, 1969:173).

Situational Leadership Theory proposes that effective leadership requires a rational understanding of the situation and an appropriate response (Grint, 2011). According to Yukl (2011), the effective leader engages in a mix of task and relation behaviours. The level of maturity of followers determines the correct leadership style and relates to previous education and training interventions (Bass, 2008). Since organisations face constant change and varying environments, leaders need to develop different leadership styles to manage different situations (Grimm, 2010). Giltinane (2013) suggested that this requires the adoption of the situational leadership approach, where effective leaders adapt their leadership style to manage particular situations. The core competencies of situational leaders are the ability to identify the performance, competence and commitment of others, and to be flexible (Lynch, McCormack and McCance, 2011).

Situational leadership, also known as having a contingency approach, has become popular as different situations require different leadership styles (Grimm, 2010). This view was supported by Whitehead, Weiss and Tappen (2009), who indicated that leaders need to recognise the complexity of situations and consider many factors when deciding which action to take.

2.9.6 Exemplary leadership

Anonson, Walker, Arries, Maposa, Telford, and Berry (2014) highlighted that literature shows that similarly to situational leaders, exemplary leaders also understand and act in a manner consistent with the specific situation that they are facing.

Based on research that Kouzes and Posner (2006) conducted, Kouzes and Posner constructed a model of five practices of exemplary leadership. These five dimensions are: “model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart” (Kouzes and Posner, 2006:76).

Model the way

According to Kouzes and Posner (2007a:63), “titles are granted, but it’s your behaviour that wins you respect”. Exemplary leaders know that if they want to gain commitment and achieve the highest standards, they must be models of the behaviour they expect of others. Leaders thus model the way and set an example by their daily actions that demonstrate they are deeply committed to their beliefs. Modelling the way is essentially about earning the right and the respect to lead through direct individual involvement and action. According to Kouzes and Posner (2007a), people first follow the person then the plan.

Inspire a shared vision

Every organisation and every social environment begins with a dream and vision. The vision is the force that invents the future (Kouzes and Posner, 2007a), therefore a leader must enlist people in a vision by developing relationships with them (Sider and Jean-Marie, 2014). “Leaders inspire a shared vision. They have a desire to make things happen, to change the way things are, to create something that no one else has created before” (Kouzes and Posner, 2006:75).

Challenge the process

A leader challenges the process by seeking and accepting obstacles on the road to greatness (Sider and Jean-Marie, 2014). The willingness to challenge the process involves risk, experimentation and failure (Kouzes and Posner, 2006), thus the leader approaches change through incremental steps by being attentive to the organisation’s capacity to embrace change (Sider and Jean-Marie, 2014).

Enable others to act

Exemplary leaders enable others to act; they foster collaboration and build trust and make it possible for others to do good work, and they strengthen everyone’s capacity to deliver (Kouzes and Posner, 2006).

Encourage the heart

“Exemplary leaders encourage the heart of their followers to carry on as genuine acts of caring uplift the spirit and draw people forward” (Kouzes and Posner, 2006:80).

2.9.7 Shared, collective or distributed leadership

Shared, collective or distributed leadership is interested in collective input, processes, distributing roles and responsibilities, and interactive influence, as well as the further development of relationships between team members (Avolio et al., 2009). Although this approach minimises the positional power gap between members of the team, Malakyan (2013) found that it has the tendency to eliminate the followership functions among the team members and thus is a leader-focused theory.

In situations where leadership functions are shared, Brown and Hosking (1986) refer to this as distributed leadership. Collective leadership, on the other hand, was referred to by Friedrich, Vessey, Schuelke, Ruark and Mumford (2009) as a leadership process in which a set of leaders or a defined leader selectively use expertise and skills within a collective, and effectively distribute elements of the leadership role as the situation or problem at hand demands.

Shared leadership is thus a concept which includes different agents at an inter-individual level (Ulhoi and Muller, 2014). Pearce, Manz and Sims (2008) indicated that shared leadership involves lively social relations, during which the participants lead one another in attempts to achieve collective goals.

2.10 Followership

A lot of the time, success is credited solely to the leader while the follower's role is disregarded (Hughes, Ginnet and Curphy, 1996). Bjugstad, Thach, Thompson, and Morris (2006) suggested that followership has been an understudied discipline. One of the reasons for this arises from a misconception that leadership is more important than followership (Bjugstad et al., 2006), and predominant theories reinforce follower passivity and inferiority to leaders. Jerry (2013) cited Klein and House (1995) when they highlighted that, for instance, charismatic theory casts followers as recipients of leadership awaiting leader influence. This was highlighted by academics such as Ryan and Currie (2014), who defined a follower as someone who does what other people say to do; in other words, followers take their cues from their leaders. It is definitions like these that, according to Alcorn (1992), systematically devalue followers, and for many, the very word 'follower' itself conjures up unfavourable images. The assumption that good followership is simply doing what one is told, and that effective task accomplishment is the result of good leadership, does not amplify the merits of the follower role, as followers have great influence on the success of the leader (Offerman, 2004).

Kelley (1992), who popularised the concept of followership in *The Power of Followership*, had an opposing take, suggesting that followers are exemplary when they assert themselves as individuals, think critically, and maintain an identity separate from that of the leader. The author emphasised a follower's duty to disobey under certain circumstances, such as when wrong is committed. This stands in stark contrast to the myth of followers as mindless sheep who make up the majority of the organisation. While leaders contribute a maximum of 20% to organisational success, followers contribute an estimated 80%. Reed (2014) added that good followers are willing to confront leaders, but at their best these followers complement leaders, commit to the organisation and add value, while Kirchhubel (2010:18) referred to followership as "managing upwards" or "leading from the middle". Followership can be considered a willingness to cooperate on working towards the accomplishment of a group mission, to demonstrate a high degree of teamwork, and to build cohesion within relationships of authority.

Kelley (1992) emphasised that followers have a duty to obey and implement the leader's vision, but the right to challenge and even disobey under certain circumstances, e.g. when human life or

health is unnecessarily risked, when common decency is violated, when the rule of law is sacrificed to expediency, when the organisation's purpose is undermined or when a special interest is being served at the expense of common good. Effective followers are therefore important to organisational success, as are leaders. Without followers, leaders will in essence cease to exist, however the role of the follower is different from that of the leader. As Kilburn (2010) correctly stated, the study of followership recognises a mutual interdependence between leaders and followers. Followers and leaders work together better when they are comfortable with each other, and value congruence is one way to achieve common ground (Gardner et al., 2005). The authors further suggested that when leaders effectively model their values, identity, emotions and goals for their followers, the potential for authentic followership increases. For a leader to inspire and lead, the followers must be willing and able to be led. In fact, according to Jerry (2013), followership may be viewed as a form of leadership. Followers must adopt some characteristics of leadership when embracing the role of follower, as in certain contexts, followers may find themselves leading while in other settings a leader might be a follower.

According to Blackshear (2003:25), "the ideal follower is willing and able to help develop and sustain the best organisational performance". Ineffective followers are often cynical, apathetic, and alienated, and many will only do what is specifically requested of them (Bjugstad et al., 2006).

Ryan and Currie (2014) indicated that several interconnected characteristics distinguish the highly effective follower as follows:

- The best followers align their goals with those of the organisation and commit themselves to achieving them.
- The best followers recognise connections between their work and the broader organisational mission.
- The best followers exhibit advanced levels of competence and seek opportunities to continue their own skill development, even when in doing so they incur personal costs in terms of time and money.
- The best followers are able to self-manage and self-assess.
- The best followers understand organisational relationships, both formal and informal.
- The best followers value collegial, informal relationships with trusted colleagues.
- The best followers are compliant.
- The best followers interact effectively with their leader.
- The best followers inspire their colleagues by example.

According to Daft (2011), one aspect of being a good follower is to understand what leaders want and need. Good leaders want the following from followers:

- **A make-it-happen attitude** – leaders do not want excuses, they want results. Followers who take responsibility, and who are creative and innovative in completing tasks are the most appreciated.
- **A willingness to collaborate** – each follower is part of the larger system and must be willing and able to work with others, as their actions affect the whole.
- **The motivation to stay up-to-date** – followers must know what is happening in their industry and/or fraternity by understanding their stakeholders.
- **The passion to drive your own growth** – followers must want to enhance their personal development and not solely depend on the leader to do it for them.

Bjugstad et al. (2006) indicated that when a leader communicates trust and respect for followers' abilities to perform and achieve, the internal motivation of followers takes over and drives them to succeed. Therefore, the key to motivating followers is the concept of having them realise how important their function is in a broad sense. Bjugstad et al. (2006:306) suggested that "a follower's motivation is a function of environmental and internal factors. To increase follower motivation, an organisation needs to create a results-orientated environment with genuine concern for its followers and provide performance related feedback". Hutchinson and Jackson (2013) cited Burns (1978), who claimed that follower behaviour is based upon reward for compliance (transactional) or the motivation to meet higher order needs (transformation). This is not always a positive, however, as you will also find some followers who are motivated primarily by ambition. According to Kelley (1988), this type of person only uses followership to further his/her own ambition, which could be unethical. Referencing Vroom's Expectancy Theory (1964), Green (2000) discussed three conditions that must exist for followers to be ethical and highly motivated: (1) they must have confidence that they can do the job expected of them; (2) trust is needed in their leader to tie outcomes to performance; and (3) the followers must be satisfied with the outcomes they receive.

Kellerman (2008) offered a hierarchy of motivations, suggesting that it is better to be motivated by self-interest; she argued that follower engagement as opposed to non-engagement is preferable. To determine whether a follower is acting in an ethical manner, she says, look at the ends being pursued by the leader. Kellerman (2008) ultimately formulated five axioms that follow from this perspective:

Table 2.9: Kellerman's criteria-based evaluation of followership

End and means of the leader			
		<i>Leader is ethical</i>	<i>Leader is unethical</i>
Level of engagement	Support	Good followership	Bad followership
	Do nothing	Bad followership	Bad followership
	Oppose	Bad followership	Good followership

Source: Kellerman (2008)

This ethical tool can be useful for a follower, by bringing to the fore that:

- to do nothing is to be a bad follower;
- to support a leader who is ethical is to be a good follower;
- to support a leader who is unethical is to be a bad follower;
- to oppose a leader who is ethical is to be a bad follower;
- to oppose a leader who is unethical is to be a good follower;

Hackman and Johnson (2012) suggested that followers have moral responsibilities that establish challenges for those who seek to act in an ethical manner, yet Kilburn (2010) was of the view that followers do not necessarily face the demands imposed upon leaders:

- Firstly, it is a choice to follow, and followers have a choice on how to follow.
- Followers may often engage the leader or wait until approached.
- Followers have a choice to personally deal with challenges or have them dealt with by others.
- Finally, followers may choose to pursue a task independently or wait until given orders.

Based on their choices, followers may be categorised into groups.

According to Kilburn (2010), over the years a few research endeavours have sought to develop well-grounded means for follower categorisation. Based on the key follower characteristics, these efforts make provision for leaders to dissect their follower population to better understand who they are leading. Kilburn compared the four most highly recognised typologies to assess congruency among their respective constructs, in an attempt to find convergence amongst these efforts.

Table 2.10: Typologies: Criteria and groups

	Criteria	Follower types
Zaleznik (1965)	Two axes: Dominant vs. submission Activity vs. passivity	<i>Impulsive</i> : Dominant and active <i>Compulsive</i> : Dominant and passive <i>Masochistic</i> : Submissive and active

		<i>Withdrawn</i> : Submissive and passive
Kelley (1988, 1992)	Two axes: Independent thinking Activity level	<i>Effective</i> : High thinking, high activity <i>Alienated</i> : High thinking, low activity <i>Yes-people</i> : Mid thinking, mid activity <i>Sheep</i> : Low thinking, low activity <i>Survivors</i> : Low thinking, high activity
Chaleff (1995)	Two axes: Independent of support Willingness to challenge	<i>Partner</i> : High support, high challenge <i>Implementer</i> : High support, low challenge <i>Individualist</i> : Low support, high challenge <i>Resource</i> : Low support, low challenge
Kellerman (2007)	Continuum endpoints: Feeling/Doing nothing Passionately committed/ Deeply involved	<i>Isolates</i> : Feel nothing, do nothing <i>Bystanders</i> : Feel little, do little <i>Participants</i> : Partially committed and involved <i>Activists</i> : Moderately committed and involved <i>Diehards</i> : Highly committed and involved

Source: Kilburn (2010:9)

It is imperative to appreciate that the follower's role in each of these typologies is not static, as followers may shift between certain groups depending on the followers' desires in a given situation. For example, when there is a leadership change, followers may adjust their behaviour by becoming more or less active, engaging or concerned. As Chaleff (2003) pointed out, a lot of followers also have room for development and growth in certain areas. Similarly, followers may choose to reduce or even withdraw participation for any given reason.

Leaders who espouse negative follower connotations will have difficulty transforming and working alongside followers (Jerry, 2013). These leaders are a liability to their organisations' human capita and development, and the organisational culture at large. Johnson (2009) therefore suggested that it is necessary that followership education be part of developing leadership skills. Ehrhart and Klein (2001) found that followers who are achievement-oriented and risk takers prefer the charismatic leader, as do followers who like to participate in decision making. The charismatic leader helps followers satisfy their need for involvement and accomplishment by letting them take active roles in decision making.

2.11 Organisational culture

Frontiera (2009) found that despite there being an extensive collection of literature examining organisational culture in business, no empirical literature could be located that looks at organisational culture in sport. This is despite the fact that there is an increasing appreciation of the contextual influences of ethical leadership in sport, as the prevalent culture plays a leading

role in bringing about and condoning various forms of behaviour, including ethical and moral behaviour.

Daft (2011:378) defined organisational culture as “a set of key values, assumptions, understandings, and norms that is shared by members of an organisation and taught to new members as correct”. O’Reilly and Chatman (1996) added that not only is it a form of social control, but it may also aid individuals to foresee other members’ probable reactions to their behaviours and attitudes. Tsai (2011) added his voice when he suggested that organisational culture gives a picture of the beliefs and values of people who have been in an organisation for a prolonged period, and the consequence that this will have on their behaviours as culture is responsible for the behavioural rules in an organisation. Schein’s study (1983) also found that leadership and organisational culture are inextricably linked; he suggested that it is impossible to understand ‘researched’ or ‘addressed’ leadership and organisational culture separately.

Effective leaders create and promote organisational cultures that provide generally shared ethics that influence and guide members associated with them; “It is the behaviours and values inherent in leaders that are of critical importance for leading followers effectively”, said Govender (2013:38). He further suggested that the emergence of a solid organisational culture is dependent on the creation and observation of strong values, behaviours and beliefs by leaders. These leaders, as Homer (1997) explained, need to have the ability to adapt to change, which is dependent on the culture of the organisation as this can breed cooperative members. These members, according to Argyle (1991), are more prone to modify their behaviour to assimilate to the environment in which they find themselves. This is unlike the individualistic members who are more worried about being accepted and are more prepared to blindly follow others, thus creating collective organisations and cultures. Kotter and Heskett (1992) therefore found that the best performing organisations are those where the culture inspires continuous change internally and externally. They refer to this as an adaptive culture, which is one that assists individuals to anticipate and adapt to environmental change. This change embracing culture must come from leadership.

Organisations can either have an individualistic culture or a collective culture. Diener and Diener (1995) found that from collective action and the realisation of group objectives, members of collective organisations gain their satisfaction and are more prepared to reduce their individual goals to the groups’ goals. On the contrary, individualistic members are more worried about their individual goals and attitudes, expect similar self-centred behaviours and attitudes from others, and are less flexible in their responses to others’ behaviours. The latter is thus a

clear indication that individuals determine ways for behaving based on their anticipations of what other people will do.

As far back as the late 1980s, Triandis (1989) highlighted that in individualistic organisational cultures where individualistic values are put in the forefront, the main concern is placed on chasing and capitalising on people's goals, and individuals' rewards are performance-based subject to individual success. However, in a collective organisational culture, the main concerns are collective goals and cooperative action, and people are rewarded for shared contributions to organisational accomplishments. Chatman and Jehn (1994) suggested that an organisation's emphasis on collectivism or individualism have been classically determined by factors such as the industry, task environment, history and the country in which it operates, but both ends of the spectrum are considered effective and legitimate models of organisational functioning. Of late, academics such as Govender (2013) have differed from this view, as he argued that there is growing emphasis for developing strong cultures that are biased towards collectivism so as to inspire mutual trust, teamwork and collaboration in organisations.

Culture in an organisation plays an important role, as it creates a conducive climate for the development and emergence of ethical leaders, thereby giving an allowance for ability to creatively respond to threats and challenges, and to capitalise on opportunities. A strong culture, as Govender (2013) pointed out, can unite members towards a common goal, improve organisational performance and nurture behaviours and leadership traits exhibited by members. Even though organisational culture reflects an organisation's shared basic underlying assumptions, Avery (2004) indicated that leaders often leave a profound impression on these assumptions that are passed down from generation to generation, as these leaders act as role models for other members and/or followers.

Singh and Krishnan (2005) highlighted that culture is important in leadership, because leadership is essentially a process of socialisation. For this reason, the cultivation of an ethical culture in school sport, as in any other realm of life, requires a good moral education and socialisation. This in essence means that culture can be socially learned and transmitted within any organisation, and is key in the shaping of social beings. Avery (2004) therefore suggested that creating, maintaining and developing a culture suited to an organisation should be the main leadership task in any organisation. Shipka (1997:103) also stated that "much of what you consider right or ethical is a result of the culture".

2.12 Socialisation and social learning

According to Säfström and Månsson (2004), the creation of the social being is a process commonly referred to as socialisation. Parke and Buriel (2006) describe socialisation as a

dynamic and reciprocal process whereby individuals learn and endorse the values, norms and behaviours appropriate to their social environment. Säfström and Månsson (2004) further described socialisation as an institutional process that affects a person from the moment they enter a society like a school, until the day they leave it.

Leaders are often viewed as role models given their formal status, position power and referent power (Yukl, 2010), which results in followers imitating the behaviours of their leader. Sosik and Godshalk (2002) found that follower modelling of leader behaviour may also be prevalent because leaders often serve as mentors to their followers, while protégés often learn by imitating the behaviours of their mentors. Followers are especially inclined to model leader behaviours when they perceive the leader as possessing desirable qualities and being successful.

Frey et al. (1991) indicated that sport offers an opportunity for research on “highly crystalized” forms of social structure not found in other systems or situations. School sport in particular, as well as the coach-player relations that are created, are key to the socialisation of learners. Sullivan, Paquette, Holt and Bloom (2012) suggested that coaches can apply a powerful influence on children’s experiences in youth sport. This is especially the case in school sport, where the players as learners look up to and generally admire their coaches not only as educators and parent figures, but as adults who they can learn from and model their behaviours around. Seungbum and Keunsu (2012) cited studies done by Bandura (1977), who indicated that most human behaviour is learned through modelling certain behaviour, particularly when behaviour is perceived to be effective and/or successful. They referred to this as observational learning in the Social Learning Theory. This is in line with previous research that found that individuals develop a set of ethical values through their early childhood experiences in influential social settings, including sport, that leads them to have a set of internalised standards that provide guidelines for behaviour.

Rechner and Smart (2012) indicated that ethical/unethical behaviours that may have been developed and/or fostered as a function of active sport involvement could well have an influence on the subsequent development of individual ethical judgements within other contexts, such as in the school academic setting and even in business later on in life.

2.12.1. The role of the community in socialisation

Smith and Westbeek (2007) found that exposure to unethical behaviour can have negative consequences for youth, i.e. social influences within a community and society provide behavioural guidelines. Molina (2012) defined society as a complex of socialised individuals who demonstrate social conformism, but also as the sum of the different ways of interrelating through which the social order emerges. In other words, “we are the products of society but also

the members of society” (Molina 2012:767). Socialisation does not produce moral behaviour, but according to Säfström and Månsson (2004), it manipulates it and seduces the members of a given society to follow procedural normative order.

Frey and Eitzen (1991) indicated that sport is a very conspicuous social institution in all communities because, as they suggest, it brings together the characteristics found in any institution, with an irreplaceable demand only possibly replicated by religion. Frey et al. (1991) therefore found that the participation of youth in sport is strategically encouraged by the general community elders because it is seen as an effective setting for learning acceptable values, beliefs and for acquiring desirable character traits. Rechner and Smart (2012) also characterised sport as a reflection of society, and suggested that it is a mechanism through which individuals learn. This finding was supported by Shields and Bredemeier (1996) and Schwebel (1996), who believed that sport functions as a means of socialisation into the prevailing cultural ideology. Sport experience is prominent in the social acculturation of youth and the advancement of their moral judgement and behaviour.

Dorsch, Smith and McDonough (2015) suggested that participants in organised youth sport undergo cognitive, behavioural, affective and relational changes, which have been referred to as sport socialisation. This socialisation is not always positive, as highlighted by Shields et al. (1996) who found that when one is engaged in competitive sport it can be highly intense and its potential negative consequences may be heightened. This confirms research conducted in the mid-1980s by Bandura (1986), who found that the role of sport has an effect on individual ethical behaviour and that general perceptions are directly tied to the Social Learning Theory. The theory, according to McCabe, Butterfield and Trevino (2006:296), argues that “the ‘influence of example’ accounts for much of learned human behaviour”. Moral leaders therefore actively demonstrate normatively appropriate behaviour, and are consequently seen as legitimate and credible role models (Brown and Trevino, 2006). Role-modelling behaviour is as a result supported by the Social Learning Theory (de Wolde, Groenendaal, Helsloot and Schmidt, 2014), which also suggests that individuals learn to pay attention to the attitude, behaviour and values of believable role models, as well as to reproduce these types of behaviour (Brown and Trevino, 2006). Based on this theory, Brown and Trevino (2006) suggested that individuals need others for ethical guidance. Weaver, Trevino and Agle (2005) argued that most followers are strongly influenced by those individuals who are closest to them, while Kaptein, Huberts, Avelino and Lasthuizen (2005) commented that followers who are led by an ethical leader are most inclined to imitate the behaviour of their leader by showing ethical behaviour themselves.

2.12.2. Socialisation and social learning in the school setting

Pellerin (2005) found that school-going youth also seek socialisation experiences beyond their immediate communities with peers and grown-ups, such as educators, school administrators and coaches. Educators, especially those involved in sport, thus become important adult figures in schools. As Cemalcilar (2010) explained, the school setting's primary objective is to educate, but schools also serve as significant extra-familial socialisation contexts and contribute to a learner's development. Säfström and Månsson (2004) cited Durkheim (1956:71), who, over six decades ago, commented that, "the most significant, and perhaps most effective, social institution for the becoming of the social being seems to be the educational system of a given society, since it works as a methodological socialisation of the younger generation".

It is therefore not surprising when researchers such as Pitter and Andrews (1997) argue that the role of developing character and of socialising learners into becoming good citizens is one that has become common in school sport. The literature suggests that sport has an extensive history as a means of developing "good character". The English public school system's deliberate introduction of school sport is one such example, and researchers such as Launder and Pits (2013) continue to champion school sport as a potential context for social development. This was supported by Bradwell (2004:10), who once said that, "although we are looking for parental involvement and support in many aspects of education, we have to accept that in the sporting field, many parents will not have an opportunity to impart the value for which we strive. It is therefore incumbent on us as educators in this unique field to provide standards and ethical values that we hope our students will develop and apply to other areas of their lives". Social learning is thus a necessary assumption of educators, as all that is learned will be retained or remembered over time and used in appropriate situations (Ripple and Drinkwater, 1982).

The increasing prevalence of school sport in SA provides substantial prospects for learners to be socialised, both in a positive and a negative manner. Perceived ideals and standards can be fully or partially shaped by their early sporting experiences as these learners grow up as part of the educational system. Schwebel (1996) cited Piaget (1965) in his revolutionary book on moral judgment, when he said that youth receive from elders most of the moral rules that they respect. Besides community elders, Schwebel (1996) suggested that the most significant adults in youth's social learning processes include educators, especially educators who are coaches in school sport. How these educators teach/coach and what they value are potent bases of the future behaviour of the learners. Schwebel added that the values of school sport coaches influence the social and moral quality of learners' behaviours. For his part, Kjeldsen (1992) highlights that coaches engage the learners they coach not only as educators but also as role models because they should strive to inform, persuade, stimulate and inspire. This means that

they need to be coaches as well as ethical leaders, and in order to carry out this mandatory added leadership function, they need to present a high standard of personal ethical behaviour as a model to be imitated. The coach not only has a fundamental responsibility to enhance learning, but as Cemalcilar (2010) suggested, as educators they play various roles that are additional to providing academic guidance. The influence they enjoy in setting the broad social climate in their academic institution through their association with the learners is key to the effective socialisation of the learners.

Ethical leadership and the organisational culture in school sport is thus important, as per Molina (2012), who indicated that the education system has the duty to create the consensus necessary to maintain social order. Education is a passive process of social adaptation and one that subordinates personality (individual) to sociability (social). This means that the school environment is not only about instruction, but also includes the process of introducing and instilling habits, ultimately making what has been socially constructed into something natural.

Molina (2012) referred to Durkheim (1956), who suggested that education is vital to the process of adopting norms and values, as it plays a leading role in an attempt to solve social ills. However, Durkheim (1956), as cited by Molina (2012), also reminded us that education synthetically reproduces society, so much so that it is unable to completely solve social ills.

2.13 Sport-for-development

Kjeldsen (1992) indicated that for the most part, using sport as a tool in school settings is commonly accepted as a learning experience for a learner. He further suggested that putting emphasis on sport-for-development over self-expression and diversion is assumed to be in the best interests of the learner. DeSensi (2014) did however stress that sport may serve as an environment for appalling acts. From these varying views one can argue that sport is neither inherently good nor bad, but rather has the potential to be both, dependent on the leadership that guides it. It is according to this premise that Fraser-Thomas, Côté and Deakin (2005) highlighted the significant role that the coach plays in facilitating favourable youth development. Côté and Gilbert (2009) indicated that effective coaching can lead to the introduction and enhancement of character and lifelong ethical behaviour in athletes, but sport involvement is prone to result in destructive developmental outcomes for athletes if, according to Vella, Oades and Crowe (2013), they are taught and socialised to believe that winning is the only objective of participating in sport.

Vella et al. (2013) indicated that the goal of participation in youth sport is primarily to facilitate positive youth development and not outright success. As a result, there are solid theoretical and

empirical links between athlete development and coaching. Vella et al. believed that a focus on expediting favourable youth development through organised sport has been stepped up progressively over the years, and as Guest (2005) indicated, the notion of using sport as an instrument for the general betterment of youth seems to have worldwide appeal.

Levermore (2011), a prominent sport-for-development researcher, indicated that sport, both at a grassroots and at an elite level, has for the longest while been utilised in a number of capacities to augment development programmes, particularly in lower income countries. Sport in these countries is the hook that lures the youth to partake in other development programmes, as sport can provide a setting that stimulates positive youth development. Perkins and Noam (2007) commented that this can only be realised if the adults taking responsibility for the sport programmes are deliberate in their activities to create a setting of developmentally intentional learning experiences. Perkins and Noam also suggested that sport offers opportunities for the youth to learn vital life lessons if appropriately managed.

It is therefore purely a myth that sport automatically builds and strengthens only positive characteristics in youth, such as sport “builds character and is a positive experience for all participants” (Miracle and Rees, 1994:84). Despite researchers such as Lodl (2005) and Rechner and Smart (2012) arguing that empirical research in sport ethics has found that participation in sport can be a crucial environment whereby youth acquire positive outcomes, other studies indicate that sport may also relate to negative outcomes such as cheating if not appropriately managed. Thus in the context of sport-for-development, youth engaging in sport is a bigger priority for their development as opposed to whether they triumph.

According to Levermore (2011), the primary beneficiaries of sport are the youth, as sport is regarded as a particularly potent vehicle for this age group. Prominent amongst these benefits are sport’s ability to contribute to the education process and the building of social, physical and community infrastructures, as these are viewed by Levermore (2008) as essential factors for development to succeed.

2.14 Conclusion

In reviewing the literature, it became apparent that there is limited research on ethical leadership in high school football, specifically regarding high school sport leaders, football and ethics. This chapter therefore largely explored the literature concerning ethical leadership, organisational culture, social learning and sport-for-development.

The existing literature suggests that leadership influences any organisation’s culture, and is key for creating an enabling environment for sport to be used for positive socialisation and youth

development. The literature also indicated that strong cultures self-regulate, whether the outcome is positive or negative, which is what drives socialisation and ultimately behaviour in organisations.

The literature further highlighted that societal institutions like schools need to be seen as priorities for communities, as networking with others is not just about creating social beings, but also moral beings. Schooling an individual on how she or he is expected to act and why, makes education not just a social but also a normative act that connects morality to the social sphere (Säfström and Månsson, 2004). Schools are therefore thought of as environments where individuals are socialised into identified values and norms, through which their life prospects can be correctly founded and their personal lives not only fulfilled, but also made ethically significant.

Osborn, Hunt and Jauch (2002) noted that leadership is socially constructed, and that leadership and its effectiveness are in large part dependent upon the context; change the context and the leadership changes. Context creates contingencies that influence which forms of leadership behaviours are most effective in any given situation, which suggests that leaders should be complex and have an adaptive 'toolkit' of behaviours that they can flexibly match to the context (Lord, Hannah and Jennings, 2011).

The next chapter will highlight the research methodology that was applied in this research study, as well as the research design that was used, the data collected, the population it was collected from, and how it was analysed. The procedures and protocols that were followed when conducting this study and the ethical considerations will also be discussed.

3.1 Introduction

The literature review provided an in-depth review of the existing literature on ethical leadership, organisational culture, socialisation and sport-for-development. The researcher will now focus on the research paradigm that was utilised in this study and describe the research methodology that was used, with a particular focus on the research design and research method.

Bryman brought to our attention that as much as on the face of it research design and research methodology seem to mean the same thing, they are different in that, “A research design provides a framework for the collection and analysis of data”, whereas “a research method is simply a technique for collecting data” (Bryman 2008:31).

As espoused by Henning, van Rensburg and Smit (2013), methodology refers to the intelligible collection of methods that complement each other in order to provide data and findings that will suit the purpose of the study and answer the research question.

3.2 Research design

In considering the research design, the researcher explored the two main research paradigms and/or philosophies, namely the positivism paradigm and the phenomenological paradigm. These paradigms guide the researcher in identifying the data collection methods he used for this study.

In its broadest sense, positivism is a rejection of metaphysics and as Henning et al. (2013) tells us, it is about truth and proving it through empirical means. Cacioppo, Semin and Berntson, (2004) further suggest that positivism is a form of philosophical realism adhering closely to the hypothetico-deductive method with the primary goal of positivistic inquiry being the explanation that (ultimately) leads to prediction and control of phenomena (Ponterotto, 2005)

Du Plooy-Cilliers, Davis and Bezuidenhout (2014) highlight that positivism advocates the application of natural sciences methods to study certain phenomena including social phenomena, and according to Du Plooy-Cilliers et al. (2014), positivists believe that knowledge is the result of empirical observation. They acquire knowledge through careful and meticulous observation and the testing of assumptions against reality. Positivism will therefore try to find evidence to support or reject the assumptions or hypothesis of the researcher.

“Since the aim of positivistic research is to find valid and reliable casual relationships and to further objectivity and precision, positivists favour recording facts in terms and quantities, or numbers, that can be processed by using statistical techniques” (Du Plooy-Cilliers et al., 2014: 26), this then makes the positivism paradigm most suitable within the quantitative research methodology where quantitative methods focus on the strict quantification of observations (data) and on careful control of empirical variables. Quantitative studies stress the measurement and analysis of causal or correlational relationships between variables (Denzin and Lincoln, 2000).

The phenomenological paradigm on the contrary looks at ways in which individual’s makes of the world around them. Du Plooy-Cilliers et al. (2014) indicates that phenomenologists maintain that human action is meaningful and that people therefore ascribe meaning both to their own and other people’s actions. The fundamental difference in approach is that, in the phenomenological paradigm, the task of the researcher is to interpret and get an understanding of human actions and then to describe them from point of view of the person or people being studied (Du Plooy-Cilliers et al., 2014). This phenomenological paradigm is therefore more aligned to qualitative research methodology where qualitative methods refer to a broad class of empirical procedures designed to describe and interpret the experiences of research participants in a context-specific setting (Denzin and Lincoln, 2000).

For the purposes of this study, a qualitative method of research was used to solicit data and ultimately make findings. The reason for this is the fact that qualitative research is concerned with studying social systems, such as schools, in order to fully comprehend how a social system operates and influences the people within it. Qualitative findings are generally presented in everyday language and often incorporate participants’ own words to describe events, experiences, or phenomenon (Taylor and Bogdan, 1998).

In this study, the research design was concerned with the interviewing of football sport leaders and exploring their social and cultural contexts. Qualitative research allows researchers to get close to the subject of enquiry to “penetrate their logic and interpret their subjective understanding of reality” (Shaw 1999:60). A qualitative method can assist in unearthing intangible factors such as social norms.

For the purposes of this study, a case study was used. Bromley (1991:302) defined a case study as a “systematic inquiry into an event or a set of related events which aim to describe and explain the phenomenon of interest”. Case studies represent interpretations of a social reality.

3.2.1 Data collection methods

The researcher collected primary data by conducting face-to-face, one-on-one interviews with football sport leaders in identified local schools in the Phumelela Circuit, Umlazi District of KwaZulu-Natal Province. Doody and Norman (2013) described an interview as a means of gathering data in which qualitative questions can be asked. Interviews require the researcher to personally immerse himself in the whole research process, thus offering him a distinctive opportunity to explore others' points of view and entering the respondents' social world. Doody and Norman (2013) further suggested that in order to uncover the underlying truth behind participants' experiences, interviewing them would be a good way to go about it. These interviews can produce intensely appropriate accounts of participants' experiences and how they interpret them, as attested to by Schultze and Avital (2011). This, in the view of the researcher, was the best way to collect the required data and to gain knowledge from the sample. During the face-to-face interviews, the researcher also had the benefit of reading facial expressions and body language, as well as assessing the tone of voice of the participants, and in the process learnt more about the respondents. These non-verbal cues allowed the researcher to be able to better interpret the responses by the respondents, and they also allowed him to quickly pick up if a question was misunderstood which allowed him to rephrase it better.

Holloway and Wheeler (2010) suggested that the interactions that take place between a researcher and the participants during an interview process could be valuable for the participants and give them the opportunity to explore events in their own lives.

Whilst conducting the interviews, audio tapes were used with the permission of the participants in order to facilitate record keeping and to allow the researcher to refer back to the interviews at a later stage. These recorded interviews were later transcribed.

3.2.2 Semi-structured interviews

For the purposes of this study the researcher specifically used semi-structured interviews (refer to Appendix 2) in the form of face-to-face interviews. Holloway and Wheeler (2010) stated that this type of interview technique is the most commonly used in qualitative research. Doody and Norman (2013), meanwhile, highlighted that semi-structured interviews entail the use of questions that are predetermined and the researcher is at liberty to seek clarity on responses he/she might get. As the researcher was not well informed on the phenomena being investigated and was not sure what relevant information he did or did not possess on the subject matter, he relied on the respondents to inform him. The semi-structured interviews thus offered more opportunities to tap into the realities beyond the interview context.

According to Holloway and Wheeler (2010) and David and Sutton (2004), a guide for interviews needs to be developed beforehand so as to collect comparable data from all respondents as a means to create a sense of order.

Table 3.1 indicates the details of the respondents who were interviewed.

Table 3.1: Details of interviewees

Respondent	Position/Occupation	Gender	No. of years involved in high school football	Date of interview
R1	Educator & Coach	Male	15+ years	6 July 2015
R2	Educator & Sport Organiser	Male	15+ years	6 July 2015
R3	Sport Administrator	Male	5 years	7 July 2015
R4	Educator & Coach	Male	8 years	7 July 2015
R5	Educator & Coach	Female	7 years	08 July 2015
R6	Educator & Sport Organiser	Male	15+ years	08 July 2015
R7	Educator & SASFA	Male	15+ years	08 July 2015
R8	Volunteer Coach	Male	4 years	09 July 2015
R9	Educator & Coach	Male	2 years	10 July 2015
R10	Educator & Coach	Male	11 years	17 Aug. 2015
R11	Educator & Coach	Male	15+ years	17 Aug. 2015
R12	Educator & Coach	Female	14 years	18 Aug. 2015
R13	Educator & Sport Organiser	Male	15+ years	25 Aug. 2015
R14	Educator & SASFA	Female	15+ years	28 Aug. 2015
R15	DSR Sport Administrator	Male	8 years	11 Nov. 2015
R16	DoE Sport Administrator	Male	15+ years	16 Nov. 2015

There are numerous strengths in using semi-structured interviews. Berg (2009) highlighted that one advantage is that they can be adaptable, with open-ended questions and the opportunity to investigate subjects that spontaneously arise, providing the researcher with the chance to ask added supplementary and probing questions. This kind of interview permits the respondents to move back and forth in time, especially when stories are shared and respondents are able to answer in their own words, as opposed to them having to choose from fixed responses. Gray (2004) stated that, if necessary, the new paths that may emerge whilst interviewing could be explored by the researcher, as these may not necessarily have been a consideration when the interview process began. This technique was used by the researcher to discover in detail the

underlying attitudes and feelings of the participants on issues of ethical leadership. In this way the researcher made an effort to capture the relevant experiences in the participants' lives in the realm of school football.

Hand (2003) and Deamley (2005) found that the nature of open-ended interviews inspires vitality and depth, which assists with the emergence of concepts. This strengthens the validity of the study by enabling the researcher to amass rich data for analysis.

3.2.3 Story-sharing

Whilst conducting interviews, the researcher encouraged the sharing of relevant stories as a means to paint a rich picture of the phenomena being researched. Patton (2002) indicated that semi-structured interviewing allows the researcher to express probing questions on impulse, thus allowing them to develop a conversational story-sharing method whilst still focusing on the topic. Hayman, Wilkes, Jackson and Halcomb (2012:285) described story-sharing as “the reciprocal exchange of relevant stories between the participant and the researcher in qualitative research for the purposes of engaging the participant in a genuinely mutual experience that yields superior quality data because of the relationship”; it is a data collection method that augments the richness and volume of data amassed during the semi-structured interviews. Holloway and Freshwater (2007) suggested that the sole purpose of sharing stories is to encourage self-disclosure, which exposes the insider status of the researcher. This telling of stories allows respondents to share their personal accounts of events and incidences, thus legitimising their experiences and letting them re-claim power and shape their identity.

A positive aspect of story-sharing is that the story-telling between the researcher and the participant promotes a genuine rapport, based on the experience and reciprocal understanding of a particular phenomenon. Hayman et al. (2012) suggested that sharing appropriate stories throughout the data collection process weakens the researcher/participant power balance, thus promoting trust and ultimately creating a safe environment and understanding, whilst simultaneously establishing a cooperative researcher/participant relationship that has the potential to yield and augment more accurate and rich data. Story-sharing “can be used to strengthen cooperative researcher/participant relationships by fostering rapport and dissolving power inequalities” (Hayman et al., 2012:286). The authors further stated that power is usually with the researcher, and story-telling is the one means of dissolving the power disparity and evening out the playing field.

Due to the fact that the researcher had some comprehension of the phenomenon being explored owing to his 'insider' status as a sport administrator, he was careful not to make assumptions based on his own experiences.

3.3 Population and sample

Umlazi District is one of 12 education districts in the province of KwaZulu-Natal. There are 6,183 public schools in the province, of which 515 are in the Umlazi District. The Umlazi District comprises of three circuits, namely Umbumbulu (129 schools), Durban Central (266 schools) and Phumelela (120 schools). In the Phumelela Circuit there are 161 primary schools, 79 secondary schools and eight combined schools.

An estimated 110 high schools offer football in this district, but of those only approximately forty five (45) high schools engage in competitive school football, meaning that they participate in all or the majority of the school sport football programmes and/or competitions offered. Five school football competitions are run by SASFA and the DoE, of which three are for high schools. These are the Sanlam Kay Motsepe competition (u19), the Coca Cola Cup (u15) and the Top Schools (u17) competition.

The population of this study was comprised of 20 high school football coaches and/or administrators from the Phumelela Circuit, Umlazi District, KwaZulu-Natal. The sample for this study was drawn from these 20 high schools who all participate in at least two of the three high school football competitions offered by SASFA in Phumelela Circuit. In finalising the respondents, various sampling methods were considered to determine the appropriate sample for the study and that would be able to assist in answering the research question.

According to Setia (2016), there are essentially two types of sampling methods: (1) probability sampling which is based on chance events (such as random numbers, flipping a coin, etc.) and (2) non-probability sampling which is based on the researcher's choice, population that accessible and available. For the purposes of this study, the researcher used the non-probability sampling strategy to enable a deeper understanding of the phenomenon being studied.

Non-probability sampling strategies are explained as follows:

Voluntary sampling

In voluntary sampling, the study is advertised and individuals who volunteer to participate in the study are recruited.

Quota sampling

In quota sampling, a designated number of individuals is selected based on the study requirements, e.g. 10 black women between the ages of 30 and 40 in the upper middle class socio-economic status.

Snowball sampling

Snowball sampling is used to access hard to reach or marginalised populations. Here the researcher identifies an individual from this group; these individuals then identify more individuals with similar characteristics and refers them to the researcher.

Convenience samples

Blackstone (2015) suggests that this convenience sampling is employed by both qualitative and quantitative researchers. To draw a convenience sample, a researcher simply collects data from those people or other relevant elements to which he or she has most convenient access. According to Blackstone (2015), this method, also sometimes referred to as haphazard sampling, is most useful in exploratory research.

Purposive sampling

This sampling is a “means of selecting participants according to the pre-selected criteria relevant to a particular research question” (Maree 2010:79). Devers and Frankel (2000) explained that purposive sampling approaches in particular are intended to enhance the understanding of particular groups’ or individuals’ experiences.

Due to the researcher wanting to include only people who meet the very narrow and specific criteria, it was decided to use purposive sampling to select the participants of the study, with 20 high school sport leaders from the Phumelela Circuit being selected to participate. The researcher sought to accomplish this goal by selecting an information rich case, which included the individuals who could provide the greatest insight into the research question.

Coaches who adhered to the following inclusion and exclusion criteria were eligible to participate in this study.

Inclusion criteria:

- Coaching and/or administering high school football for a minimum of one year.

- Football team coached and/or administered, must participate in all three sponsored high school football competitions that are run by SASFA and DoE.

Exclusion criteria:

- Football coaches and/or administrators who have recently started coaching/administrating high school football within the Phumelela Circuit.
- Coaching/administering primary school football.
- Coaches coaching and/or administrators administering in schools that do not participate in all three sponsored high school football competitions.

A total of 20 sport leaders who all met the above criteria from twenty different schools, SASFA, DoE and DSR were identified and invited to form part of the sample. However not all honoured the invite and thus data was only collected from 16 respondents.

3.4 Data

The primary data for this study were the interviews, as the researcher gathered the data first-hand. The secondary data for this research were collected through a careful review of the available literature, school sport documents, DoE documents, reports and newspaper articles to support the findings. The researcher used secondary data to help him analyse the findings of the study and to reach a conclusion.

3.5 Procedures and protocol

The DoE was approached to gain permission to conduct the study in the Phumelela Circuit, while gatekeeper permission was requested and granted via the office of the Head of Department of the Provincial Department of Education (see Appendix 4). Ethical Clearance from the UKZN research office was also sought and granted (see Appendix 3).

The researcher held a meeting with the DoE district office to explain to them the aims and objectives of the study, and to further request their assistance in identifying the sample based on the set criterion. The DoE was requested to assist in disseminating the information to the relevant schools, but the researcher still approached and/or telephoned the relevant schools to introduce himself and to set up appointments to conduct the interviews.

Data were collected by conducting interviews with the identified sport leaders in line with the ethical considerations guiding this study.

3.6 Ethical considerations

Du Plooy-Cilliers et al. (2014) suggested that ethics afford us guidelines in terms of what can be seen as acceptable and unacceptable behaviour. Since the researcher's unit of analysis was individuals, extreme caution was taken to avoid harming them and to ensure their right to privacy was respected. The researcher informed the respondents that their participation in the study was voluntary, and informed consent (see Appendix 1) was sought from them prior to collecting data. The respondents were also informed that they could decline to partake or could withdraw from the study at any time with no adverse consequences. There was no monetary benefit for the participants who participated in this study.

The interviewer had personal face-to-face interviews with all the respondents. To maintain privacy, all interviews were done in either a classroom or an office where only the interviewer and the respondent were allowed in the room. All interview rooms were built with bricks (or equivalent) so no sound could easily travel outside or the room/classroom/office next door thus ensuring that the contents of the interview would not be heard outside the interview room.

All interviews were recorded via an audio device; however, respondents were informed that they must not mention their name and give any hint who they are or which school they are from so as to maintain anonymity and confidentiality. Confidentiality and anonymity of any of the records identifying participants are to be maintained by the Graduate School of Business and Leadership, UKZN. No one individual was informed who else was part of the sample and the contents of other interviews was not divulged with anyone.

When analysing the data, the researcher ensured that no mention was made of any respondent's name, nor was any information that could reveal who the respondents were. The same principle was applied for all individuals and schools who were mentioned during the data collection process, and the findings are presented in terms of general narratives.

3.7 Analysis

The data analysis consisted of working with the collected data by organising them and breaking them down into manageable units without losing their richness. The transcribed interviews were grounded in an inductive approach, and were geared at recognising patterns in the collected data by means of thematic codes. "In the inductive grounded theory, the process of data collection, analysis and interpretation are enmeshed, because the focus is on the meanings that emerge from data rather than in linear one-by-one application of methods" (Du Plooy-Cilliers et al., 2014:253).

The researcher then used the constant comparative method of analysis. The analytical process involved the creative, interactive and instinctive examination of data, with continual shared coding and analysis whilst reviewing the data, which ultimately led to the emergence of categories and codes. The collected data were dissembled then reassembled to find uniqueness in the patterns of behaviour and/or processes, with the data subsequently being coded so that it was able to be traced back to the original interview. Each code was continually compared to every other code to find similarities, differences and general patterns.

Therefore after every interview, the insights, questions and gaps were identified and attended to in the upcoming interviews. As the themes and subthemes started emerging, they were winnowed down to a manageable few by deciding which themes were relevant to the study. Hierarchies of the themes were then developed and they were eventually linked back to the literature and into the theoretical models.

Thematic coding was then done; thematic coding is the process of data reduction by means of identifying themes (Du Plooy-Cilliers et al., 2014). In analysing the data, the researcher allowed the codes to emerge from scrutinizing the interview transcriptions. The researcher continuously read through the transcriptions and ultimately decided on the dominant patterns, inductively work with emergent categories and constantly comparing them.

3.8 Validity, reliability and trustworthiness

According to Du Plooy-Cilliers et al. (2014), the terms 'reliability' and 'validity' are most commonly used in quantitative studies as researchers engaging in quantitative research tend to use research methods that generate measurable, numerical and statistical results. Researchers also seek casual relationships in quantitative research thus looking for the causes of certain effects (Du Plooy-Cilliers et al., 2014).

In contrast, the purpose of qualitative research is not to find casual relationships or to generalise results to a broader population (Du Plooy-Cilliers et al., 2014); instead, qualitative researchers attempt to provide an in-depth understanding of a phenomenon. This is consistent with Cho and Trent (2006) who defined validity in qualitative research as an interactive process between the researcher, the participants, and the collected data, which aims to achieve a relatively higher level of accuracy by means of analysing the facts, feelings, experiences, values and beliefs collected in the research study and interpreted accordingly.

Table 3.2 summarises the different types of validity that researchers encounter in quantitative studies:

Table 3.2: Types of Validity

Type of validity	Questions to ask
Content validity; Sampling validity	<ul style="list-style-type: none"> • Is the test representative? • Does the measurement represent the specific content?
Face validity	<ul style="list-style-type: none"> • Does the test look like what it is supposed to? • Is it well designed?
Construct validity	<ul style="list-style-type: none"> • Does the test correspond with other variables? • Does it measure what it is meant to? • Is there agreement between a theoretical concept and specific measuring device or procedure?
Criterion-related validity; Instrumental validity	<ul style="list-style-type: none"> • Does the test accurately predict future behaviour? • How accurate is the measurement or procedure when compared to another?

Source: Du Plooy-Cilliers et al. (2014: 256)

It is also important to note that there are different types of validity, namely internal validity and external validity. Du Plooy-Cilliers et al. (2014) indicate that internal validity refers to whether the research method or design will answer the research question. They further inform us that internal validity speaks to errors in the result that may still emerge, even though certain controls are put in place to prevent this from happening.

External validity on the other hand focuses on the ability to generalise findings from your chosen sample to a larger population (Du Plooy-Cilliers et al., 2014). Du Plooy-Cilliers et al. (2014) further suggest that external validity refers to a researcher's ability to state with confidence that if the same research method and design he/she applied to their sample were applied to the rest of the population, they would find the same results.

The discussion above is consistent with the suggestions by Du Plooy-Cilliers et al. (2014) that the terms 'reliability' and 'validity' are more applicable to quantitative studies. It is for this

reason that qualitative researchers prefer to use the concept of trustworthiness to measure reliability and validity thus applying them differently.

Since qualitative researchers do not use numbers and stats as evidence, they use different criteria to determine the trustworthiness, or credibility of their findings. Du Plooy-Cilliers et al. (2014) suggest that for qualitative research, the all-embracing term that is used for validity and reliability is trustworthiness which can further be divided into credibility, transferability, dependability and confirmability.

Table 3.3 below summarises the concepts of trustworthiness.

Table 3.3: Concepts of trustworthiness

Concept	What it is	Benefits
Credibility	The accuracy with which the researcher interpreted the data provided by respondents	<ul style="list-style-type: none"> Is increased when the researcher spends long periods of time with the respondents as a means to enhance their understanding and gaining insights into their lives. Is increased by making use of triangulation (use of more than one research method e.g. in-depth interviews and focus groups) to collect data (Shenton, 2004) Is increased when findings are believable from the respondents' perspective.
Transferability	The ability of the research findings to be applied to a similar situation and delivering similar results.	<ul style="list-style-type: none"> Being able to apply the study findings to similar situation and delivering similar results allows for generalisation within an approach that does not lend itself to generalised findings (Shenton, 2004).
Dependability	The quality of the process of integration that takes place between the data collection method, data analysis and theory generated from the	

	4 data (Shenton, 2004).	
Conformability	How well the data collected support the findings and interpretation of the researcher.	<ul style="list-style-type: none"> • Indicates how well the findings flow from data • Requires the researcher to have described the research process fully in order to assist other in scrutinising the research design (Shenton, 2004).

Source: Du Plooy-Cilliers et al. (2014:258)

As a means to ensure the trustworthiness, or credibility of this study's findings, the researcher made it a point to (1) spend at least an hour of quality time with each respondent whilst he was collecting data. This was done as a means to enhance his understanding and gaining insights into each sport leader's environment at school and within the circuit and their subsequent perceptions and experiences within Phumelela Circuit high school football, and (2) the study findings are believable from the respondents' perspective as participants found the description of the Phumelela Circuit high school football believable.

4
With the guidance of the supervisors, the researcher was able to ensure that the process of integration that took place between the data collection method, data analysis and theory generated from the data was of the highest quality. The supervisors were also happy that the data collected supports the findings and interpretation of the researcher as the findings flow from data.

The researcher ultimately ensured that the research findings are authentic by ensuring that careful attention was paid to the procedures used to address reliability and validity of this study.

Cele (2014) indicated that the reliability and validity of data can be ensured through the researcher's understanding of the industry and also of the subject. In this case, the researcher is a practitioner in the sport industry with vast experience in school sport. The following also provided authentication for the reliability of data:

- High school football coaches and administrators through their involvement in the Phumelela Circuit football programme.
- High sport football coaches' and administrators' perceptions and experiences on the subject matter.
- Newspaper articles.

These provided a platform for reliable and valid data to be interpreted and summaries to be drawn.

The qualitative research method was suitable for the research study as it allowed the research questions to be answered. Due to the fact that this was an exploratory case study, high school football coaches' and administrators' sentiments were important, and the qualitative method allowed for engagement with sport leaders in the Phumelela Circuit who were intricately involved in high school football and the collection of data that were informed by their experiences and knowledge. In order to ensure validity, the same questions were asked of the interviewees and the responses were compared on the same level.

Measures that were taken with respect to the data collection instrument in order to ensure reliability and validity are listed below (Creswell, 2009):

- The questions were specific to the intended study and were not confusing for the participants.
- There were no leading questions.
- For all respondents, the option of interacting in isiZulu as their vernacular language was given, and many times used, which made the respondents feel more comfortable in expressing their opinions and responses. The transcripts were later translated by the researcher who understands both languages.

3.9 Conclusion

This chapter served to explain the reasoning behind the choice of research methodology, by highlighting the suitability and utility of the choice of methods for this study. Details included the population of interest, the research participants, how the respondents were picked for the study, and the units of analysis. The researcher further highlighted the ethical considerations that he had to factor in when collecting data, and what measures were put in place to adhere to them.

The researcher described how the interviews were conducted in naturalistic settings. The research methodology focused on the depth and details of the participants' experiences, with the respondents encouraged to elaborate upon their answers by telling stories and describing their own experiences, life histories and personal narratives to illustrate their points.

The next chapter will focus on presenting the key findings of the study based on the data collected and the analysis thereof. This chapter will assist in answering the research question and also confirming or refuting the assumptions made the researcher.

CHAPTER FOUR: ANALYSIS OF THE FINDINGS

6

4.1 Introduction

The previous chapter outlined the research design that was used for this study. In this chapter, the researcher presents the findings in the form of a descriptive narrative. Firstly, the demographic data of the sample is presented, there-after aspects relating to the role of ethical leadership and the role of the ethical sport leader in Phumelela circuit school football are presented. In addition, the researcher determines if there are any unethical practices among coaches in Phumelela Circuit school football, before assessing what factors promote and encourage ethical and/or unethical practices, and how the greater school football system influences ethical behaviour. Finally, the chapter highlights responses from the participants regarding ethical leadership and its promotion, and the types of leadership styles that are required in order to encourage ethical behaviour in Phumelela circuit school football.

4.2 Response rate

Twenty sports leaders were invited to be participants and respondents in this study. Of the 20 invited sport leaders, 18 were either educators, full time school based sport administrators or volunteers who were all involved in high school football as either a coach or administrator. The other 2 respondents were: (1) a sport administrator from DoE tasked with managing all schools football programmes in Phumelela Circuit and (2) a sport administrator from DSR working on all school sport programmes (including football) in Phumelela Circuit.

Out of the 20 invited sports leaders, 16 honoured the invitation and consequently formed part of the respondents of this study. The other four did not honour the invite with no valid explanations being given. Efforts were made by the researcher on numerous occasions to reach out to the four sports leaders who did not respond but to no avail.

The response rate was therefore 80% of the initial targeted sample size for this study.

4.3 Demographic information of respondents

The majority of the respondents were educators within their schools, with the remainder being either volunteers or sport administrators. Figures 4.1 to 4.4 highlight the demographic information of the respondents. Figure 4.1 shows that the vast majority of the respondents were black males, and the majority were between 36 and 60 years old. This is also reflected in the experience of the respondents, as over half had been involved in high school football for more than 15 years.

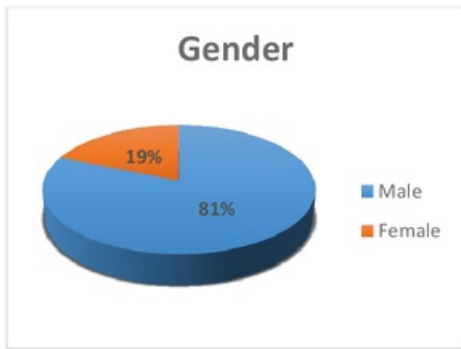


Figure 4.1: Gender composition of respondents

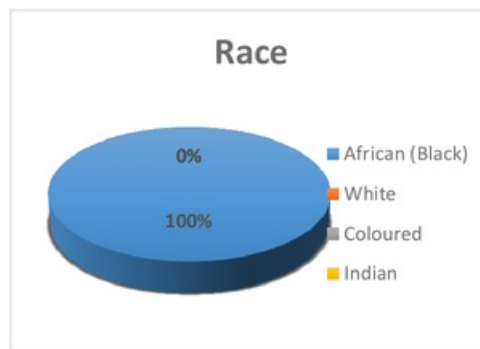


Figure 4.2: Race composition of sample

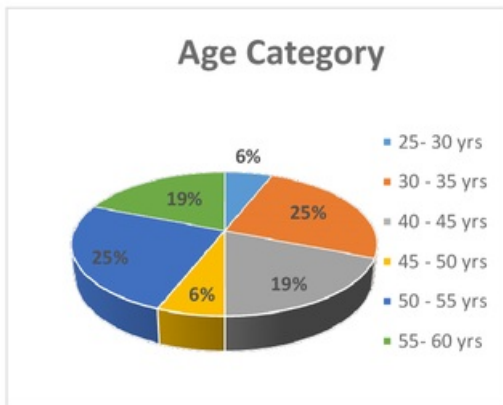


Figure 4.3: Age category of respondents

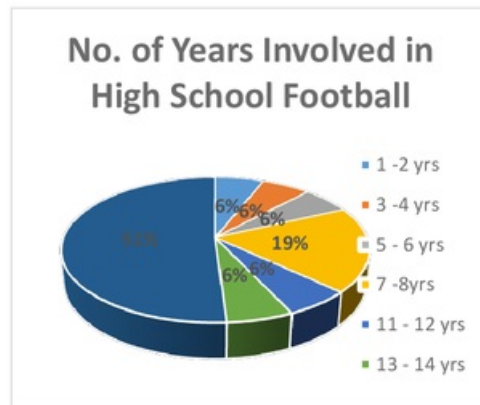


Figure 4.4: No. of years involved in high school football

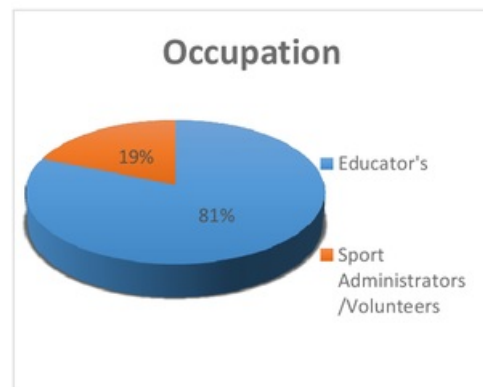


Figure 4.5: Occupation composition of sample

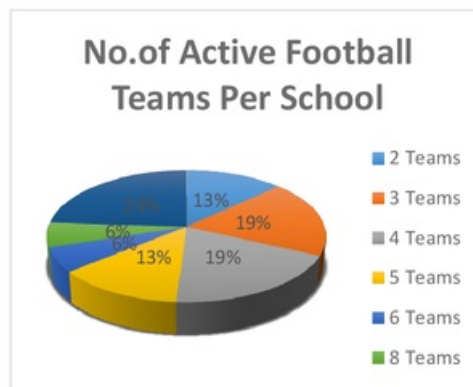


Figure 4.6: No. of active football teams per sampled school

4.4 Themes and sub-themes

In collecting data, interviews were conducted with each and every respondent. These interviews were recorded and later transcribed for analytical purposes. In analysing the transcriptions, the researcher thoroughly read through each one and compared it against all the others.

From the transcriptions and whilst employing the thematic analysis, the researcher started noting the patterns and similarities in the responses, and from these, the various themes started emerging. The themes that emerged from the findings are discussed below.

4.5 Ethical leadership

4.5.1 Traits, qualities and characteristics of the ethical leader

The respondents were asked what their understanding of ethical leadership was, which led to various answers without a majority of respondents indicating one particular school of thought or understanding. Despite this, a common theme from all the responses was that ethical leadership is essentially about honesty, trust, being humble, fairness, respect and leading by example.

Some of the respondents understood honesty as being a prerequisite for ethical leadership to thrive, as they indicated that it is important that the leader be trusted amongst his colleagues and the learners in general. The personality of a leader was also found to be important, as a good proportion of the respondents thought that a leader who was true to themselves, humble, grounded and had the respect of their peers and learners exhibited ethical leadership. Some of the respondents felt that ethical leadership is not something that can be taught, but rather is derived from being a good educator and should be an unintended consequence of good leadership.

"Ethical leadership is like a hidden curriculum" (R2).

There were respondents who viewed ethical leadership as being about having a people centred approach, where a leader makes decisions with his/her followers in mind and ensures that everyone is given a fair chance to express themselves and receive any goods and services intended for them. This, in their view, needs to be supported by an ability and willingness to listen, and not being biased towards a particular individual and/or grouping.

There were also respondents who also thought that the qualities and skills of a leader are what make him/her ethical. According to some of these respondents, ethical leadership requires a leader to be strong in personality and to be consistently be fair in the way they lead. In this way, according to these respondents, your followers will see you and respect you as a leader.

A few respondents were of the view that an ethical leader should at all times lead by example. To them, ethical leadership is how a leader leads, as well as how he conducts himself and behaves. They suggested that it is crucial that a leader demonstrates ethics and leadership the whole time by, for example, not cheating under any circumstances. One respondent found that

this was only possible if a leader is motivated to lead and has a good demeanour on and off the field.

“Educators are at times asked to complete forms of learners to participate in SAFA and SASFA activities, and it is the coach’s duty to ensure that the information captured is true as if it is not that could have a negative ripple effect on the player as he could use that same incorrect information a coach signed off in his whole football career” (R7).

4.5.2 The impact of ethical leadership on learners

Respondents were asked to express their views on the role of ethical leadership and the role of ethical leadership in high school football were. The common themes that emerged from the respondents were that ethical leadership has a role to play in promoting fairness and honesty, the socialisation of learners, developing holistic students, creating an enabling environment for football development and mass participation, and creating opportunities for all learners.

Some of the respondents felt that the main role of ethical leadership in high school football is to ensure fairness and honesty in coaching and administering the game at the school level. These respondents felt that ethical leadership was key to curbing elements of corruption, cheating and other inappropriate practices that exist within high school football.

Due to the fact that educators as sport leaders of high school football for the most part lead learners, ethical leadership is of primary importance. A portion of the respondents agreed that educators need to be ethical, as the learners look up to them as elders and it is the duty of the educator (or volunteer) in the role as a coach or sport administrator to socialise these learners into being reliable and honest, and becoming responsible adults in future. Not only do the learners need to be directly informed of what is right and wrong, but the respondents suggested that the behaviour of the leaders is vital. Learners will tend to watch their coach or administrator and often emulate and mimic their behaviour, even when the leader is not aware of this.

Some respondents felt that as part of the socialisation process of learners, ensuring their holistic development was non-negotiable. In their view, ethical leadership will assist the process of nurturing the learners into becoming well balanced, well rounded and holistically developed learner-athletes and citizens.

A few of the respondents thought that ethical leadership has a role to play in ensuring that learners, as the beneficiaries of school sport, get a good product in school football. The respondents were of the view that ethical leadership is what will ensure all learners have access

to the school football programme within their respective schools, by promoting mass participation and keeping the interest of the learners up irrespective of their ability in football. Some respondents felt that ethical leadership also has a role to play in advocating for the continued dedication and commitment of educators (or volunteers) in high school football as sport leaders.

"We are doing this for the love as we do not even get paid for it" (R10).

There was a respondent who felt strongly that ethical leadership has a major role to play when fixtures are drawn up for tournaments and the subsequent appointing of the technical officials for the tournament. This respondent thought that if there is no ethical leadership by sport leaders when engaging in this exercise, the high school football fraternity is asking for trouble and runs the risk of not having successful tournaments. He argued that it is vital that the high school football sport leaders be ethical leaders at all times.

According to a few of the respondents, ethical leadership by sport leaders is important because the decisions they make on and off the playing field directly or indirectly affect the learners. One of the respondents gave an example when he highlighted that if a coach decides to field an ineligible learner who is over age, then should this be discovered by the tournament organisers, not only will the coach or administrator have a bad reputation, but the learner themselves will also be embarrassed in the process and their whole school will be viewed negatively.

These respondents highlighted that participation extends beyond the field, so sport leaders need to inspire learners to be honest and follow the correct processes, procedures and rules so they are able to cope correctly with any situation in life. As one respondent put it, sport leaders have to convey honesty in school football. The main reason for this, as some of the respondents suggested, is that ethical leadership by sport leaders is paramount as they are expected to teach and transfer various skills and qualities to the learners. This is part of the whole socialisation process, because some of the skills to be transferred are related to behaviour and general life skills.

In the context of the relationship between the sport leader and the learner, the respondents indicated that the learner has a high level of respect for his/her coach or administrator, i.e. they look up to them so this deliberate or unintentional transfer is easier. This is the reason that some of the respondents viewed being exemplary as being key for sport leaders. The respondents suggested that sport leaders have to lead by example, they need to be role models and they need to be a positive influence on the learners as the students will learn from them.

Some of the respondents also felt that ethical leadership by sport leaders is important, as they need to ensure that learners who are the intended recipients of a particular football programme are not deprived of their opportunity by possibly affording the opportunity to other players who are not supposed to benefit. This, according to the respondents, is particularly true for the coaches, as they determine who gets selected for a tournament or game. This finding was linked to a few of the respondents, who suggested that coaches need to be ethical as they are ultimately responsible for the development of the learners as footballers. It is thus important that a learner plays in tournaments and games of their own age group if they are to develop accordingly, because playing with younger, weaker opponents will stagnate a footballer's development.

"Learners are deprived of proper development and they are sometimes not progressing through the normal development phases due to age cheating" (R15).

A few of the respondents also felt it is the coach's duty to develop a player profile for learners with potential to play professionally by protecting the name, image and reputation of these learners. Therefore, being ethical will enhance the learner's chance to succeed and realise their football aspirations.

"It is not only about the school and its reputation but it is also about the child and his/her future" (R10).

A small portion of the respondents felt that ethical leadership by sport leaders is important in promoting gender equity within school football. Ethical leaders are needed as sport leaders' deal with both males and females in high school football, and they need to be particularly sensitive to the females and ensure that they are not sexually abused under any circumstances.

4.5.3 The multi-dimensional role of the sport leader

From the responses of the participants it also emerged that the football coach and administrator have particular roles to play as sport leaders in the circuit. The common themes that emerged from the data collected were that their main roles are the mobilisation of learners to school sport, football development, being a parental figure to learners, being a mentor, instilling positive morals, values and discipline in learners, contributing to holistically developing learners, and assisting learners to realise their full potential.

As the sport leaders in high school football, the coach and administrator mobilise and interact with the learners on a daily basis on sporting issues; the learners know them as their contact

people when it comes to their participation in high school football.

Even though a few of the respondents felt that the primary role of the coach is to deal with the on-field coaching and technical aspects of the learner as a footballer, the vast majority perceived that their leading role as sport leaders is playing a parental role to the learners. The respondents felt that as the coaches and/or administrators in a school, they must be the mother or father figure to the learners, as leaders need to guide and nurture the learners by treating them like their own children.

“Learners in high school are still young so they still need guidance” (R13).

Through their participation in school football, sport leaders have to equip the learners with tools that will help them to easily navigate through life and deal with life issues that they will encounter in the near or distant future. The respondents indicated that these issues are inclusive of both education-related and personal issues, which the sport leader must guide and advise learners on. The respondents felt that knowing and understanding the background and personal situations of each learner was important, as that will allow them to respond accordingly to the various situations that arise. Ultimately the respondents suggested that it is the duty of the sport leader to ensure that they develop good adults and citizens out of their learners through their participation in high school football.

“Some of us do not realise that the school is a development platform for the learners” (R8).

Some of the respondents felt that as sport leaders they must not only be parent figures to the learners, but also be a friend to them. These respondents felt this relationship dynamic is important as it is a little less formal and will ultimately allow for trust and loyalty to develop between the sport leader and learners. The respondents indicated that as their “friend”, the sport leader needs to support his/her learners in personal situations by being available to attend events like family funerals and traditional ceremonies. In this way the sport leader can be an effective change agent for a learner.

“Learners became closer to you than their parents” (R2).

A large portion of the respondents felt that instilling discipline through school football is vital. The respondents suggested that the discipline acquired by the learners through their participation will influence other facets of the learners’ lives, including the classroom and the work environment later on in life.

“Coaches can use sport as a means to promote good behaviour and good academics amongst learners” (R7).

While discipline is important, a few of the respondents suggested that it is the duty of the sport leader to work towards the holistic development of learners. These respondents said that the learners should therefore develop into well-rounded individuals through their participation in high school football.

In order to be able to successfully instil discipline, the majority of the respondents had the view that the sport leader needs to consistently lead by example in their behaviour and actions, and in the manner in which they comport themselves. This, according to the respondents, in essence requires the sport leader not only to be a role model but also a mentor to the learners, so as to be able to positively influence them.

Some of the respondents felt that this exemplary behaviour can and should be used by the sport leader to be a motivator to the learners. The respondents indicated that the sport leader must motivate learners to achieve their academic, footballing and personal goals. According to the respondents, the sport leader also has a duty to make the learners realise their talents and dreams, whilst also highlighting to them that football can be a career choice for them.

A few of the respondents felt that one of the roles of the sport leaders is to ensure a conducive environment for all learners to be able to participate and enjoy high school football.

4.6 Ethical/Unethical practices in Phumelela circuit

The respondents were asked if, from their personal experiences, they believed that there were any unethical practices in Phumelela Circuit’s high school football. If they believed there were, then they were asked in which ways these unethical practices were being demonstrated.

An overwhelming majority of the respondents believed there were elements of unethical practices and behaviour within their high school football programmes. There were respondents who did however feel that as much as these (unethical practices) were present, they were no longer the norm, but rather there were isolated cases within the circuit now.

“Even though we do have cases of unethical behaviour by leaders, but we are improving” (R16).

4.6.1 Fielding of ineligible players

The common theme from all respondents except one was that there were unethical practices and behaviour within Phumelela Circuit's high school football. The fielding of ineligible players emerged as the leading unethical practice.

The respondents explained that the fielding of players who are non-students or students from other schools is practiced by many schools. Coaches sometimes concurrently coach community clubs as well, so there are some coaches who will field non-students from their clubs and present them as students.

"Sometimes when schools see that they cannot win, they go out and find players that are not in the school to play for them" (R1).

"There is a tendency to field players that are not students but who play for community clubs surrounding the school" (R7).

"Some of the schools use local clubs to represent their schools. This makes a coach's job easier as he does not even have to coach as the clubs already have coaches" (R8).

"As educators we know the different rules and cultures of the various schools, so if a team from a school that we know does not allow fancy hairstyles all of a sudden field's players with banned hairstyles e.g. mohawk or braiding, then we start to doubt if those learners are actually students of that particular school" (R7).

The general consensus was that some sport leaders do not advance and apply the desired principles and values of coaching and/or administering football within schools, however. Consequently, there was a feeling that football in schools and at the circuit level was not being well managed, both at the playing and administration levels. The leaders were seen not to be honest, as on many occasions they themselves are directly ordering or condoning the fielding of ineligible players, which is ultimately disadvantaging learners. One respondent indicated that the culprits who perpetuate these unethical practices will almost always plead ignorance when caught out, and this was frustrating.

"There is one particular educator in our circuit that does not want to be beaten at all" (R1).

"The worst was when one of our schools was kicked out of a competition when they were participating in a national tournament" (R2).

"Learners will put pressure on you as an educator to cheat as they see other schools doing it, but it is up to you as a leader to not buckle under pressure and do the right thing as there are competitions for all age groups" (R7).

4.6.2 Falsification of identity documents and age cheating

The falsifying of player identification and age cheating are widely practiced, as an alarming majority of the respondents felt these two were the most rampant.

"You can find that is a child who is 20 years old who can play with a document suggesting that they are 16 years old" (R1).

"We need to stop age cheating because it is killing our football" (R9).

"There is an unwritten rule where you can lower a player's age anything up to five years" (R15).

"Some learners have said they their coaches have encouraged them not to take Identity Documents as that will get them caught" (R14).

There were respondents who felt that as much as the falsification of documents was a major challenge in high school football, it is also a hindrance for learners.

"Every child has a right to play so we should be doing away with documents" (R4).

"It's the right of students to play and represent their school, when you field an ineligible player you are in essence are taking away their right from the rightful learner" (R9).

4.6.3 Fixing and manipulation of processes

Some respondents indicated that unethical decisions and practices at the SASFA level with the fixing or manipulating of fixtures are a challenge. Members of SASFA in the circuit allegedly make decisions that will suit their schools or schools that they are in favour of individually or as a collective. This is done through the strategic manipulating of fixtures to suit certain schools. These respondents suggested that even before a certain tournament begins, certain schools have been identified as potential winners, so the fixtures will be done so as to ensure that it gives those schools an easier pathway to the finals.

4.6.4 Deliberate withholding of information

The respondents also suggested that it is common for SASFA to withhold information about tournaments or wait until the last minute to release it to some schools, in an attempt to ensure their non-participation in tournaments or to be unprepared. This practice was also viewed by these respondents as an organised way to systematically influence the outcomes of tournaments as another means to promote certain schools to progress to higher levels.

“Sometimes we are not even contacted when there are tournaments” (R9).

“Recently we attended a competition where certain schools did not have complete documents but they were allowed to play by the circuit committee as they argued that they would ensure that whatever school won and goes on to the district level, they would make sure they have all the documents. Why is the rule not implemented at the lower levels? That is a clear indication of a lack of leadership” (R8).

4.6.5 Absence of policy documents

There seems to be no policy document made available to all schools that guides or provides a schedule and blueprint for tournaments at the circuit level, which frustrated the respondents. The fact that SASFA members are unable to make decisions at times and there is a need on many occasions to consult other people not in the committee or circuit is testimony to this. According to the respondents, LOC members of tournaments often have to call the DoE district official or other colleagues to get clarity on issues.

4.6.6 Poor technical officiating and bribery

There were respondents who also felt that there was a challenge with technical officiating (refereeing); there was an impression that the appointment of referees for games are largely manipulated, with the appointment of unqualified and unfit referees who are very biased being rampant. Some of these respondents felt the practice goes as far as referees being bribed to influence the outcomes of games, so as to ensure certain schools won crucial games.

4.6.7 Deliberate attempts at bending the rules

Some of the respondents indicated that they have observed that some sport leaders always try to find loopholes in the system, and use those to deliberately bend and break the rules to achieve their, sometimes personal, goals.

“We once disqualified a school for unethical behaviour in tournament X. When this school participated in tournament Y a few weeks later they were again caught being unethical” (R16).

Once such practice, as one respondent indicated, was the organising of ad-hoc games as a means to get out of class and teaching by some educators. There were also a few respondents who indicated that they had observed an unethical practice where some educators would leave their schools whenever their school team was playing under the pretence of them accompanying the team, but they would not be seen at the games, ultimately leaving learners alone at the games to fend for themselves, and sometimes with a coach or a volunteer coach who was not an educator of that particular school.

4.6.8 Misbehaviour by sport leaders

Another unethical practice within Phumelela schools football is in the way that some sport leaders conduct themselves at tournaments. Some of the respondents felt the use of foul language by both learners and sport leaders, the use of alcohol and general substance abuse, which includes drinking and smoking with the learners and generally unruly behaviour, is a huge challenge, as it puts the reputation of school football into disrepute.

4.6.9 Misappropriation of school and SASFA resources

A few of the respondents also felt that there is a challenge with the theft of school monies by sport leaders at a school level. They indicated that the stealing and maladministration of schools' monies was a common practice. This does not necessarily mean that physical cash is stolen, but fraudulent practices such as the inflating of pricing for goods and services to be purchased and soliciting a kickback from the service provider being most common.

One respondent even argued that there is no transparency in the utilisation of monies at multiple levels, as sport leaders, especially the educators, were not sure how much is being used to run these tournaments that are regularly held within the circuit and district levels.

4.6.10 Clinging onto power

One particular respondent thought that certain educators wanted to occupy a position of power and influence SAFA, as at every election they would engage in unethical practices to ensure their re-election back onto the committee.

4.6.11 Risking of players' well-being

The final unethical practice that was identified in Phumelela Circuit's school football was more scientific in nature. A minimal number of the respondents felt that too many times coaches would engage in the unethical practice of playing (fielding) his/her best players all the time, even when a player was carrying an injury. These players should be rehabilitating so as not to aggravate their injuries, but they are forced to play by their coaches.

4.7 Factors perpetuating and promoting unethical practices

4.7.1 Win-at-all-costs mentality

The leading factor promoting unethical practices in Phumelela Circuit's school football is the prevalent 'win-at-all-costs-mentality' that exists amongst many of the sport leaders. Most of the respondents felt that the deep desire to win by sport leaders has created this mentality, which has pushed sport leaders to want glory at any price. Coaches want their schools to represent the circuit at the district championships, the district at the provincial championships, and even the province at the national championships. Other coaches see other schools winning all the time, sometimes by employing unethical practices, so this entrenches the negative mentality where sport leaders are willing to sacrifice their ethics and values to ensure victory.

"... before a tournament he even tells us that he is going to win this tournament, and when at the tournament you find that he says brought in players from like Soweto..." (R2).

4.7.2 Monetary winnings

Half of the respondents felt that the monetary prizes at tournaments were also perpetuating unethical practices, as all the schools want to win money. This school of thought was not restricted to the winnings of monies, however, but also included winning of any other resources such as playing attire and general sport equipment.

Because winning and progressing to higher levels involves travelling, a portion of the respondents felt that the fact that schools travel the province and country and ultimately sleep in hotels is also proving a challenge, as it is leading to unethical practices as many sport leaders want either themselves personally or their learners to experience that.

4.7.3 Incompetent administrators, coaches and technical officials

Some of the respondents were of the view that some sport leaders as educators are not doing their "jobs" that they have volunteered for, as they do not engage in proper player and team development. There are no structured football programmes in their respective schools in the sense of regular and consistent training sessions for the school teams.

"If coaches were doing their job, there would be no need to cheat" (R8).

“Some teachers will do the bare minimum because they say they do not get paid for all the additional sport work they are doing” (R8).

There were respondents who felt that the poor quality of officiating/refereeing in the Phumelela Circuit school football was a huge factor contributing to unethical practices. These unqualified officials are seen to be incompetent and biased and do not allow games to be played fairly, which is leading to some sport leaders resorting to unethical behaviour to try and win games. A few of the respondents also thought this lack of capacity is not restricted to refereeing, as they feel that many sport leaders, both as educators and volunteers, severely lack capacity as coaches and technical officials.

4.7.4 Lack of a structured football development programme

This lack of football development is a driver of unethical behaviour. Many of the sport leaders allegedly just want to or are able to be part of the school’s football programme when the school team has to participate in a tournament or travel far. This according to some respondents, is due to partly the laziness on the sport leaders’ part, and partly due to the lack of sport time due to the education system. Due to this the respondents feel that coaches take shortcuts, which at times are not only to ensure they are able to field a competitive team all whilst trying to win. These shortcuts include the haphazard assembling of untrained and unprepared teams, which at times need to be beefed up with ineligible players, which is unethical.

4.7.5 Chasing personal glory

On top of the lack of full participation and grassroots development by some sport leaders in school football, some respondents suggested that these sport leaders still want to be recognised and yearn for personal recognition as good football coaches or administrators. According to these respondents, many sport leaders have personal ambitions and want to create a favourable image of themselves to their colleagues and peers, both internally and externally to their school setting. These individuals want to be seen to be developing good players and teams, and ultimately this practice can lead to unethical behaviour if the sport leader does not have all the resources at their disposal to achieve their personal goals.

“People want to be praised within their school as they sell the farce that they are successful coaches” (R7).

In essence, this practice perpetuates dishonesty and bad sportsmanship within high school football in Phumelela Circuit.

4.7.6 Lack of understanding of the role of school sport

A few of the respondents felt that this is directly linked to the lack of understanding and appreciation of the role of school sport in general, and school football in particular, by some sport leaders. These respondents indicated that this is the reason that some schools do not have learner-centred football programmes, but rather programmes that are centred on the personal desires and ambitions of the sport leaders, which is promoting unethical leadership.

4.7.7 Involvement of volunteers

Some of the respondents viewed sport leaders who are non-educators, i.e. volunteers, as being not only generally lacking in capacity, but also were viewed as the main drivers and culprits of unethical behaviour in the Phumelela Circuit. The explanation behind this is that these individuals come from outside the school and education setting, and are coaches of local clubs in the community who are willing to coach at the schools. A problem thus arises when these volunteer coaches see a need to include ineligible players. The respondents indicated that having outside coaches teaching school teams is not an abnormal practice in the Phumelela Circuit, and some schools even pay them to coach. The challenge then is that in order for these coaches to retain their jobs they have to be producing results for the school, and if they do not have learners of quality footballing ability in the school, they do unethical things in order to win and keep their “jobs”.

“Sometimes even educators are not aware of the unethical practices happening within their school” (R16).

4.7.8 Unhealthy school rivalries

A few of the respondents felt that there are unnecessary politics and rivalries between schools and individuals within the Phumelela Circuit school football programmes that are exacerbating unethical practices. They argued that schools and people want to prove a point amongst each other at the cost of ethics and values.

4.7.9 Football as a career prospect

Some of the respondents further highlighted that schools have many learners who are not academically inclined. A few of these respondents suggested that some sport leaders see no future for these learners as they have little chance to successfully make it through high school. Therefore they tend to want to use football as a means to ensure they succeed in life, i.e. they sometimes engage in practices such as age cheating and falsification of documents.

4.8 The school football model and its influence on ethical leadership

The respondents were asked how, in their view, the competition format being used in school football is influencing ethical leadership. Based on the data collected from the respondents, it became clear that this implementation model is not working as it is not assisting the course of football development due to the lack of resources required to make it work and its short-sightedness. The common theme was that it does not promote the desired participation for both learners and coaches alike, but is rather contributing to unethical leadership in the sphere of Phumelela Circuit high school football.

4.8.1 Model is not player-development friendly

The concern of player development emerged again when half the respondents suggested that one of the major systematic challenges that contributed to unethical behaviour was the implementation of the school football model.

The current model structures most tournaments as a knockout format, which does not promote maximum participation and development at the school level. This system, according to the respondents, by its very nature promotes unethical leadership, as the number of games teams can play are very limited, with no space for learning from your mistakes and improving in upcoming games. In a knockout tournament, if you lose a game then you are eliminated and automatically discontinue your participation in the tournament for that year.

Learners are also said to not be consistently training at their schools, as coaches wait for tournaments at which point teams are selected haphazardly. This, according to many of the respondents, is the root cause of all the unethical leadership that exists. Due to the lack of development at school level the selection of school teams is questionable; respondents found that preference will be given to players who the coach knows are consistently participating in community club football, who might not necessarily be in the required age group of a particular tournament. The respondents highlighted that the challenge with this preferential treatment is that it serves to strengthen local clubs as learners are indirectly encouraged to participate there, which in essence leads to the stagnation of school teams and may also eliminate learners who only want to engage in school football and not club football.

4.8.2 Model is costly to schools

These respondents indicated that participating in a tournament is expensive and no school wants to be knocked out early, thus leaders will resort to unethical practices in order to ensure their schools stay in the tournament for as long as possible. The respondents highlighted that due to games being far away from their respective schools at times, the schools pay a lot of money

towards transport costs and travel long distances to get to games, so they needed to ensure that their travel costs and the time spent are justified.

"We are having to travel long distances to get to games" (R10).

4.8.3 Model is the only option under the current education system

Amongst the respondents who were against tournaments, there was also a school of thought that as much as they are against them in principle, under the circumstances and given the environment and departmental system, they are the only option that school football has, so playing tournaments in their view is understandable and unavoidable; they feel the lack of resources and the curriculum structure of the department is not favourable to playing leagues.

Some of the respondents also felt that under the current system, where there is a lack of resources and time, there are too many competitions. Resources such as lack of facilities in schools and the surrounding communities, as well as minimal time allocation to school sport, were highlighted.

"Someone can suggest that we must use afternoons and weekends to play, but that does not solve our challenge of facilities because at those times, communities are using them" (R7).

"Due to the fact that we do not have sufficient facilities, we cannot train properly. It is for that reason that we end up looking for players who are students and non-students that are playing in local teams because we know they are actively playing regularly and are fit" (R10).

4.8.4 Lack of resources contributing to failure of model

Due to the lack of these crucial resources, Phumelela Circuit rushes through tournaments utilising the undesirable knock-out system. This argument links back to the lack of development, as respondents suggested that due to the back-to-back tournaments, schools are also not getting time to go back after a tournament to regroup and re-strategize based on a post-mortem of the previous tournament. There have also been, on many occasions according to the respondents, only one coach at a school, so they focus their energies on the team preparing for the next tournament, thus other learners are neglected even though they might be playing in a tournament shortly afterwards. This is a systemic challenge that results in sport leaders ending up utilising the same players for different age group tournaments, as well as other ineligible players, which perpetuates unethical leadership in school sport and the DBE system in township schools.

"We cannot be compared to former model C schools as they have the required facilities and they also get incentivised for the extra sport coaching and administration they do. We have to use our own resources to keep sport afloat in our schools and people want to see returns in their 'investment', hence the unethical behaviour" (R7).

A few of the respondents indicated that budgetary constraints are also making it difficult to run a functional football programme at a school level, thus fuelling unethical leadership.

"Getting money from your schools can be a mission, so when you do you will want to make sure that you come back home early but rather you want favourable results which sometimes requires you to be unethical" (R7).

These respondents indicated that there is no budget for items such as equipment and professional coaching, which is key to development. According to some of the respondents, some schools see winning sponsored competitions as an income stream for the school and its football programme, and in order to ensure victory, they are reverting to unethical practices. What worsens the situation is the fact that prizes are only won at a national level, so sport leaders are doing everything possible to ensure they get there and compete for the prize money, which often influences unethical leadership.

4.8.5 Reconfigure model to promote leagues

Some of the respondents felt that even though there are challenges, the DBE and SASFA should be promoting and enforcing leagues in high school football, with minimal, if any, tournaments. These respondents felt that leagues would assist in minimising unethical behaviour as it would give schools a fair chance to develop, improve and prove themselves. A small portion of the respondents had an opposing view however, as they felt that playing in leagues would not necessarily automatically curb unethical leadership, as these leagues would not mean a change in the mind-sets of the sport leaders. These respondents also highlighted that the challenge of poor facilities and a lack of time would still be a hindrance. One respondent felt that as much as the idea of leagues was admirable, they simply would not work as they require a lot of hard work at all levels, and schools and individuals simply are not able and willing to put in the required effort to make them effective. According to this respondent, the reality is that people want to take the quickest route to being declared a winner, which is by playing knockout tournaments. Leagues would also require schools to travel a lot more often, meaning educators and learners could be away from school a lot more. In addition, at times some schools would not be able to get to games due to not having the means to travel.

“DoE should be providing transport as learners and schools do not have money. If we want to run leagues and schools are to honour their games, they will need transport” (R1).

4.8.6 Model has too few competitions

A few of the respondents stated that there are in fact too few competitions for high schools, and that the competitions that do take place are too far apart. According to these respondents, the fact that there are so few competitions is the reason that leaders are being unethical in high school football, as all schools want to win but there are a few competitions in which to do so. They feel that if there were more competitions schools would have an increased chance of winning something, which would reduce unethical practices.

4.8.7 Model places undue pressure on sport leaders

Some of the respondents felt that the fact that the various sponsored competitions were offering lucrative prize money and schools want to win these monies in cash or kind was also a systematic challenge, as football leaders are being put undue pressure by their schools.

4.8.8 Model lacks of support from Principals

There was a further view that the environment within the schools is not conducive for ethical leadership. A large proportion of the respondents felt that there is a lack of support at the school level for football and sport in general, which is resulting in leaders making unethical decisions and exhibiting unethical behaviours. All these respondents felt that the school principals are the ones who are not cooperative and supportive, as at some schools they do not get any support in terms of goods and services from their school management, so sport leaders and learners are having to fend for themselves, yet are still expected to produce results.

4.8.9 Principals withholding information

Some of these respondents also felt that there were certain principals who deliberately withhold information from circulars pertaining to school football so that their school will not participate in tournaments.

“I think the district office gives out information early but they deliberately hold it back for their own agendas” (R8).

When the sport leaders eventually do find out about tournaments it is late and they have to scramble to assemble a team, which at times could lead to making unethical decisions by sport leaders. According to these respondents, this is an indication that school football is not taken seriously by the school management in general and the principals in particular. In some

instances, some principals apparently do not allow their schools to participate at all as they feel that sport is a waste of time and resources for the school. These respondents consistently indicated that they felt that principals are under pressure to perform academically by the parents, the DoE, the DBE and/or due to academic competition among schools.

“Some of the educators are scared to come forward to lead as they have pressure from school to produce academic results” (R8).

4.8.10 Absence of PE contributing to the failure of the model

Some of the respondents that also felt that the fact that schools do not have PE as a stand-alone subject was part of the systematic problem leading to unethical leadership. They argued that if there was an effective PE programme, there would be fewer challenges with development and the preparation and selection of football teams.

“We need to bring back PE, because that has worked previously” (R8).

The respondents felt that due to the fact that the DBE does not have PE, football is not being developed and promoted, which according to them is partly the reason for why sport leaders see a need to use ineligible players to compensate for the lack of talent in their respective schools. Amongst these respondents, there was a school of thought that as much as sport is located within Life Orientation, the subject is not favourable to the sporting cause. These respondents also felt that due to sport not being formally part of the school curriculum, there are some educators who are not willing to release learners during school hours. They added that this is sabotage by these educators, due to their lack of interest in sport in general and football in particular.

“The system is failing us as we do not have educators to do Physical Education in our school” (R1).

4.8.11 Poor implementation of model by government

A few of the respondents further indicated that not only is there a lack of financial support, but government in general is not supportive enough of school football. These respondents felt that sport leaders, especially coaches, are not capacitated enough, and government is not doing enough to address this. The respondents suggested that even though there is training for school football, the same people are repeatedly invited and the process of selecting these people is not transparent. Worse, according to these respondents, is the fact that many of the people who do get to attend are not the appropriate people, as many of them do not implement the skills they

have acquired. There is a view that they are attending the training as a means to enhance their CVs, despite the fact that many of the trainings are not accredited.

"The department has done their best to capacitate educators but that did not work very well" (R8).

The respondents claimed that this lack of government support is somehow influencing unethical behaviour, as resources are generally not adequately provided to schools, and when they are they are not evenly distributed.

One respondent even felt that the district office was not adequately visible and involved at the circuit level, but they are rather seen to be more active only at a district level, which gives space to sport leaders to be unethical.

4.8.12 Employ full-time school sport administrators to support the model

Some respondents felt that there is a need for full time sports administrators in schools. They indicated that educators are teachers first and sport coaching and administration is not a priority, which is part of the reason that sport leaders tend to be unethical at times. The respondents suggested that the DBE should identify and recruit experienced and qualified sport administrators and place them at every school, and augment that with the re-introduction of PE in schools. They felt that this is the only way to ensure development of not only football, but sport in general, ultimately enhancing ethical leadership in school football. These respondents also felt that the implementation model of school football should be reconfigured as the current SASFA committees are not fully effective, and SAFA should take more ownership of these structures by getting non-educators or retired educators to sit on SASFA structures which would minimise unethical practices.

"Leagues will not be successful because the structures are failing in their duties" (R8).

"There is a lot of paperwork and costs associated with sending a team to a competition. For example, some competitions need you to fill in all the data of your learners on it and at the back write the name of the relevant competition and submit a laminated form for each player... the next competition requires you to do the exact same thing all over again which can be quite a tedious process. That is the reason that many times some schools do not send teams to all competitions, especially if there is a possibility that his/her school could get knocked out early" (R7).

A few of the respondents strongly felt that schools, communities and stakeholders at large, including the provincial Department of Sport and Recreation and the Department of Education, are working in silos, which is perpetuating unethical behaviour by sport leaders in school football.

4.8.13 All is well with the model

Contrary to all the other respondents, one respondent indicated that in their experience, everything is fine within school football, and the greater system is in fact promoting and positively influencing ethical leadership and behaviour.

4.9 Facilitating ethical leadership

When the respondents were asked how they thought ethical leadership could be facilitated in Phumelela Circuit, the common theme that arose was that there needs to be an increase in capacity for sport leaders through the relevant and appropriate capacity building programmes. It was also ascertained that SASFA and the DBE need to put systems in place where documents like codes of conduct and punitive measures facilitate ethical leadership.

4.9.1 Increase quantity and quality of workshops

The majority of the respondents overwhelmingly suggested that in order to promote and facilitate ethical leadership, the DBE needs to conduct more workshops for coaches and football administrators on both technical aspects and leadership development. There was also a suggestion by some of these respondents that accredited courses need to be offered to the sport leaders that focus on leadership and ethics. One respondent commented that the courses must have elements of stress and conflict management to assist sport leaders, as these are contributing factors to unethical leadership.

4.9.2 Introduce code of conduct

A few of the respondents suggested that school football needs to have an explicit code of conduct that deals at length with unethical behaviour, and if a coach or administrator breaks that code of conduct, SAFA should have the authority and mandate to take them to task.

"I do not want to say there should be punitive in our approach to promote ethics but maybe we need to suspend or even ban coaches and administrators that are unethical, but that is harsh and an extreme measure" (R7).

"I do not think suspending the school is good because it disadvantages the learners. The department should just deal with the educator involved" (R8).

4.9.3 DoE must take the lead

There were respondents who also felt that the DoE should be playing a larger role in promoting, and if need be enforcing, ethics in high school football in the Phumelela Circuit. According to these respondents, the DoE should come up with innovative ways to promote ethical leadership, including paying regular monitoring and evaluation visits to schools and circuit competitions.

4.9.4 Make ethics a part of every meeting agenda

A few of the respondents also felt that in order to facilitate ethical leadership, there should be continued conversations in meetings amongst the sport leaders within football to promote ethical behaviour.

4.10 The types of leadership styles required to encourage ethical behaviour in Phumelela Circuit high school football

4.10.1 Democratic leadership

Less than half of the respondents felt that sport leaders in high school football should be a lot more flexible and listen to everyone's view as they believe that the learners should have a say and be allowed to influence decisions in their school football programme. The researcher understood this as the respondents suggesting that democratic leadership should be the leadership style employed by sport leaders, in order to encourage ethical leadership in high school football. These respondents also felt that democratic leadership is not only required at the school level but also at the circuit level among the educators themselves, especially those leading at the SASFA level.

4.10.2 Autocratic leadership

There were some respondents who felt that sport leaders should be aiming to develop and serve learners, which the researcher understood as servant leadership, while other respondents were of the view that sometimes sport leaders can be dictators if they want things done properly, especially if you are dealing with learners. The researcher interpreted this latter view as autocratic leadership. These respondents claimed that this is the leadership style that is required by sport leaders to encourage ethical behaviour in high school football, as this is the only way that a coach and administrator can guarantee that things are done the correct way.

4.10.3 Exemplary leadership

A sole respondent felt that sport leaders need to lead by example, which the literature suggests is exemplary leadership. The respondent felt that this is what is required in high school football to promote ethical behaviour, and further suggested that it is vital that a coach sets an example at all times to their followers in order to encourage ethical behaviour.

4.10.4 Mixture of leadership styles

Some respondents stated that no one style of leadership should be dominant, as they felt that there should be a combination of leadership styles employed at any given time depending on the situation and environment one operates in. This, according to these respondents, means sometimes a sport leader would need to be democratic and at other times autocratic. Based on the researcher's understanding, the respondents were suggesting that sport leaders in Phumelela Circuit should be leading using a mixture of leadership styles, as no one style is suitable for all eventualities.

4.11 Conclusion

The interviews identified a number of challenges in terms of leadership in Phumelela Circuit school football, ranging from unethical behaviour and the drivers of and factors promoting these unethical practices, which are having an adverse effect on ethical leadership. The data indicates that unethical leadership in Phumelela Circuit is a challenge, with age cheating and identity document fraud being most rampant, fuelled by a win-at-all-costs mentality. The findings suggested that the lack of capacity building and resources in school football are the biggest factors contributing to unethical leadership. The system in which school sport operates is also not conducive to promote ethical leadership. The researcher found that most respondents were biased towards the use of a democratic leadership style to promote ethical behaviour, but some also indicated that the environments and situations they operate in vary, so different leadership styles are required so as to lead in every situation, as opposed to applying one rigid leadership style both as a coach and administrator.

The next chapter discusses the results and offers recommendations based on the findings of this chapter.

CHAPTER FIVE: DISCUSSION OF FINDINGS

5.1 Introduction

Chapter four established how the respondents viewed the ethical leadership in Phumelela Circuit high school football by analysing their experiences, perceptions, attitudes, understandings and feelings, based on their responses in the interviews. The data collected highlighted Cowley's (2005) suggestion that we are all radically unequal. This, according to the data, is something some football sport leaders in Phumelela Circuit still need to fully comprehend. Cowley indicated that sport is about natural ability, talent and limitations, i.e. what kids can and cannot do, yet they always want to win. The sport leader's role thus becomes to work with learners to achieve this, but within the confines of ethics and sportsmanship.

Chapter five discusses the research findings, which are interpreted and explained in conjunction with the literature reviewed. These discussions are derived from the themes that emerged from chapter four.

The findings, as articulated in chapter four, highlight that a certain type of sport leader is needed in order to advance ethics in the circuit. This leader has to be ethical in nature and in his/her leadership role; their main role is positive socialisation and playing a parenting and mentorship role in order to create holistically developed learners through football. This can only be achieved if the culture in the circuit is conducive, however. In Phumelela Circuit's high school football there is currently a culture of cheating, which if not curbed will promulgate unethical leadership.

There are certain factors that perpetuate unethical behaviour, with the two leading factors being a persistent win-at-all costs mentality that exists in the circuit, and the ego-centric behaviour by sport leaders who are more worried about results and the image they portray to their colleagues.

The study found that in order to promote ethical leadership in Phumelela Circuit high school football there needs to more training and development, as well as a binding code of conduct that will hold sport leaders to account. This chapter will also discuss the type of leadership styles that respondents felt are required by sport leaders in order to promote and enhance ethics in Phumelela Circuit, with the styles being situational, servant, exemplary, autocratic and democratic.

5.2 Ethical leadership by the school sport leader

The findings of this study confirm that football in the Phumelela Circuit's high schools has its fair share of rogue elements and the number of ethical lapses is disturbing. To curb this practice, high school football needs ethical leadership.

The respondents overwhelmingly agreed that the main role of ethical leadership and the ethical leader in high school football is the positive socialisation of learners, with the intention of promoting and enhancing positive development and socialisation as a means of holistically developing the learner participating in high school football. This was supported by Sullivan et al. (2012), who found that coaches can apply a powerful influence on children's experiences in youth sport. Educators who are the sport leaders involved in Phumelela Circuit high school football thus become important adult figures; as Cemalcilar (2010) explained, the school setting's primary objective is not only to educate, but to provide an extra-familial socialisation context which contributes to a learner's development.

The respondents indicated that all this can effectively be achieved when the sport leader becomes not just a coach or administrator of his/her learners, but is also a parent figure to his/her football playing learners. This is especially important as school sport and the coach-player relationships that are created are key to the positive socialisation of learners.

5.2.1 The positive development and socialisation of learners

Schools have a responsibility to help learners develop holistically, and school sport is one such setting through which this can be achieved. However, as previous research has shown, participation in school sport does not inherently equate to positive socialisation and the development of learners. This was highlighted by Coakley (2011:309), who stated that, "by itself, the act of sport participation among young people leads to no regularly identifiable development outcomes". Therefore, merely participating in high school football does not necessarily produce positive outcomes; rather, the developmental benefits of sport participation are contingent on social contextual factors. These contingent social contextual factors are largely based on how coaches, parents, and peers contribute to the ways in which youth sport is delivered and experienced (Weiss and Wiese-Bjornstal, 2009). This was further stressed by Wankel and Berger (1990:167), who stated that "sport, like most activities, is not 'a priori' good or bad but has the potential for producing both positive and negative outcomes". Wells and Arthur-Banning (2008) were of the same view, as they suggested that although sport programmes for school-going youth are not inherently good, they do have the potential to contribute to positive development. The sport leaders at Phumelela Circuit have to appreciate that, youth sport programmes in general and school sport in particular can provide abundant opportunities for positive youth development (Dworkin, Larson and Hansen, 2003). This is, for

the most part, important in high school football, where learners are not only quickly absorbing lessons about character, both positive and negative, but where moral and ethical behaviour and attitudes can improve via their participation sport (Arthur-Banning, Paisley and Wells, 2007).

Scholars such as Brunelle, Danish and Fomeris (2007) have also highlighted that school sport has been shown to be a positive developmental context for youth, if taught, organised, managed, and led in a manner consistent with sound developmental principles. School sport leaders of Phumelela Circuit thus arguably become the most important actors in the youth sport context, and play an influential role in facilitating or hindering the development of youth (Camiré, Fomeris, Trudel and Bernard, 2011). Great leaders present their followers with gifts of developing the unique potential of the people they lead (Trevino, Brown and Hartman, 2003), but the researcher feels that it is critical that high school sport leaders be constantly reminded that learners participating in sport with the wrong kind of leadership could have a devastating lifelong impact on a child's moral development (Treasure, 2002). This was also stressed by Guivernau and Duda (2002), who highlighted that unsportsmanlike behaviours of young athletes are learned and reinforced depending upon the type of leadership of their sport leaders. Vella et al. (2013) added that school sport leaders are able to facilitate favourable developmental outcomes from both team failure and team success, by capitalising on naturally occurring teachable moments. The best way that Phumelela Circuit sport leaders can take advantage of these may be to engage in individual consideration, intellectual stimulation and positive role modelling, as well as facilitating positive developmentally appropriate coach-athlete relationships (Vella et al., 2013).

In the context of this study, positive youth development is a strength-based perspective of adolescence that suggests that all young people possess the potential for positive, successful, and healthy development (Lerner, Lerner, Almerigi, Theokas, Phelps, Gestdottir and von Eye, 2005). Therefore, as attested to by the respondents, participation in a structured high school football programme provides learners with opportunities to be physically active, learn fundamental motor skills and enhance their psychosocial development (Côté and Fraser-Thomas, 2011). While a range of approaches can result in positive development (Catalano, Berglund, Ryan, Lonczak, Hawkins, 2004), youth sport has been promoted as a unique social context with the potential to facilitate many developmental assets (Weiss, 2008). This supports the respondents who are advocates of positive youth development and who view all youth as possessing the potential to develop into contributing adult members of society (Park, 2004).

The literature further concurred with the views of the respondents, as youth sport, especially school sport participation, has been correlated with numerous positive developmental outcomes.

Compared to their peers who do not participate in sport, participants have reported higher levels of self-esteem, emotional regulation, problem-solving abilities, goal attainment, and social skills (Eccles, Barber, Stone and Hunt, 2003). Sport participation has also been linked to a lower likelihood of school dropouts, improved grade point averages, and higher rates of college attendance for low achieving and working class males (Marsh and Kleitman, 2003). However, what the Phumelela high school's football sport leaders is that it is the personal characteristics of a sport leader that is critical for the success of sport programs of positive youth development (Peterson, 2004). As much as school sport has been associated with numerous negative outcomes, including (but not limited to) issues associated with educator modelling inappropriate behaviours (Dworkin et al., 2003), Vella et al. (2013) suggested that coaches who are low in transformational leadership behaviour or who portray reduced quality in coach-athlete relations are to be expected to have athletes who experience a greater number of negative occurrences and a lower level of goal setting skill, personal and social skill, cognitive skill, and initiative experiences. Vella et al. also highlighted that a coach is undeniably an influential role model within youth sports, with the perceived quality of the coach as a role model associated with the development of positive developmental experiences.

Sport leaders of high school football can refer to the following strategies by Camiré et al. (2011), which they developed as strategies for facilitating positive youth development:

- Carefully develop your coaching philosophy.
- Develop meaningful relationships with your athletes.
- Intentionally plan developmental strategies in your coaching practice.
- Do not just talk about life skills, make your athletes practice life skills.
- Teach your athletes how life skills transfer to non-sport settings.

Sport leaders need to appreciate that both winning and losing, as espoused by Vella et al. (2013), may be seen as opportunities to teach life skills and developmental assets, rendering both team success and team failure as conducive to facilitating positive youth development through sport. However, Camiré et al. (2011) cautioned that for sport leaders who wish to go beyond sport itself, it is important to recognise that facilitating positive development through sport is not an easy endeavour, nor is it automatic.

5.2.2 The coach as a parent figure

Most of the respondents perceived the key role of sport leaders in high school football as playing a parental role to the learners and taking a genuine interest in them and their development outside of the football pitch, by creating a positive coach-athlete relationship.

Establishing a coach-athlete relationship means involving yourself in learners' lives both on and off the field, as getting to know each player personally is imperative (McDermott, 2005).

McDermott (2005) further suggested that sport leaders must take a true interest in their learners, identifying their strengths and weaknesses as players, as well as their outside interests. Sport leaders need to reach out to every player and understand who they are, where they are from, and what type of environment they grew up in. Players need to know that sport leaders are interested in them as people, not just as athletes (McDermott, 2005). Vanderbush and Nitka (2006) found that the most important way to gain the respect of learner-athletes is to show them care.

Vanderbush and Nitka (2006) also highlighted that sport leaders at the high school level have the unique ability to work with learners who are athletes all year long, and as a result get to know them on a different level. When you have taken the time to get to know your players on an individual basis, they will trust you and do whatever you ask them to do. Therefore, working with high school football players should be more about affecting lives than winning football matches.

5.3 A culture of cheating

The data revealed that in Phumelela Circuit, a culture of cheating is manifest in the high school football environment. Green (2004) indicated that cheating is something we hear and talk about all the time, and as Mewett (2002) highlighted, cheating is a curse of sport and as much as many cases are generally isolated, he found that as much as cheating happens in all sports, there is no claim that all sports people cheat, but rather that each sport contains some who cheat. The literature review suggests that the act of cheating requires "X" to violate some or other rule to gain a competitive advantage.

Kjeldsen (1992) reminds us that the events reported each day in newspapers, magazines and over the airwaves make it painfully obvious that there are many slips between the highest ideals of sport in general and the practices prevalent in sport today. He highlighted that there are many events and incidents involving ethical problems in school sport, such that it is painfully apparent that many sport leaders are either unable to control events under their purview or are themselves part of the problem.

The collected data revealed that Phumelela Circuit football leaders know and largely do not agree with cheating in school football, but it seems as if it is a norm that is silently accepted and every so often desired, and this culture seems to be at times endorsed and perpetuated by educators, external coaches and at times even the school management, making the values of

school sport vulnerable. This is critical as in any sport context, an athlete's ethical orientations are influenced by the orientations of and their interactions with a wide variety of sport stakeholders, including sport leaders (VonRoenn, Zhang and Bennett, 2004).

Boone, Steele and Harmon (2004) claimed that cheating is accepted as long as you do not get caught, and this is proven true in Phumelela Circuit, where the data of this study revealed that most high school football sport leaders are either amoral or morally myopic. Being amoral is "unthinking relative to either ethical processes or harmful outcomes", and being morally myopic is being "focused so much on outcomes/results that they fail to see or they accept as inevitable the costly consequences of the programme" (Kjeldsen 1992:100). The reason for this could be because individuals immersed in Phumelela Circuit's high school football have been socialised to accept certain activities and behaviours as part of the culture of high school football. The risk with this is that undesirable values can become so deeply rooted in a culture that members of an organisation/group may not be consciously aware of them (Daft, 2011). As Shogan and Ford (2000) stated, ethical misconducts emanate both from rule breaking as well as from a culturally implicit origin.

Boone et al. (2004) suggested that cheating is not relative meaning that its perception doesn't change irrespective of the context it is demonstrated in. According to them, cheating is personal and professional misconduct. This is consistent with McCallister, Blinde and Weiss (2000), who over the years have noted inconsistencies between coach's philosophies and their behaviours, suggesting that coaches often understand the importance of fostering socially desirable values through sport participation, yet as is happening in Phumelela Circuit, they fail to modify their environment in order to facilitate the learning of these values. This ultimately leads to the authentication of unethical leadership and behaviour in the day-to-day running of sport programmes. Melzer et al. (2010), citing Bredemeier and Shields (1984), supplemented this view by stating that sport in general does not turn people into moral people, but on the contrary, unethical behaviour seems to be more accepted in sport than in daily life.

The findings of this study also revealed that the culture of rule breaking leads to cheating in Phumelela Circuit's high school football, which is a result of the implementation model of high school football where tournaments are the order of the day. According to Stowe and Gilpatric (2010), in tournaments, undesirable but output-enhancing activities such as cheating may occur. This view confirms that rank-order tournaments present an environment in which the incentive to cheat may be particularly strong. One of the reasons is that tournaments are generally used in environments in which actions are difficult to monitor, and as Stowe and Gilpatric (2010) found, a small increase in a contestant's output can dramatically change his payoff if it increases his

rank. When participating in these rank-order tournaments every high school in Phumelela Circuit aspires to win, therefore, as Melzer et al. (2010) found, ethical considerations are often neglected because they are seen as a barrier to success. This is consistent with Graf (2005:26), who suggested that “schools contribute to poor behaviour by coaches with the over emphasis on winning that we see today”.

The respondents further indicated that there are external pressures from schools and learners to perform well, which is further engraining the culture of cheating. This view was shared by Van Yperen, Hamstra and van der Klauw (2011), who indicated that one of the reasons that people may cheat include perceived external pressures to meet high standards of performance, which is likely fuelled by a desire to excel, further advance one’s career, fear of failure, to please others and to protect their livelihoods.

5.4 Most persistent unethical practices

5.4.1 Fielding ineligible players

As highlighted in the findings, there is a general challenge in the Phumelela Circuit’s school football programme with the rampant practice of fielding ineligible players, who are either fraudulently changing their age so as to enable them to play in certain age-group tournaments for which they do not qualify, mostly by submitting fraudulent documentation that misrepresents the learner, and/or schools fielding players who are not students in that particular school. This practice of cheating is referred to as age-fraud. Age-fraud is a term for age fabrication or the use of false documentation to gain an advantage over opponents, whether for personal or team benefit.

SASFA has fair play rules that apply to all schools so that learners can play to their strengths, realise their potential and learn to lose with grace to their own peers. Butler (2000) described fair play as implying having self-respect and showing cooperative behaviour towards all involved in the competitive sport environment. This is consistent with the views of Cora Burnett, who is a sport sociologist at the University of Johannesburg, and has been quoted by Mhlana when she alludes to the fact that “sport is about fairness and fair competition. Age cheating is dishonest and reflects a corrupt value system” (Mhlana 2008:3). These views suggest that as much as age cheating cannot be justified, to lose without using everything at their disposal is a fate that some sport leaders do not want to accept, hence the culture of cheating in Phumelela Circuit’s high school football. The literature has also shown that through the years, sport leaders have found innovative ways to bend the rules and cheat on their learner’s behalf by lying about a learner’s age (age-fraud) to give the athlete an unfair advantage over younger opponents.

Mhlana (2008) showed that the biggest challenge is the fact that only about 20% of children in rural and impoverished communities (such as Phumelela Circuit) have birth certificates or valid identity documents, which leaves a gap for unethical conduct. Mhlana (2008) referred to Augusto Palacios, a former development technical director at Orlando Pirates, who also raised a concern that the ease with which birth certificates and other identity documents are acquired in South Africa contributes to the problem. Mhlana quotes Palacios who once suggested that “Home Affairs needs to do something about birth certificates. They need to have photos, because now cheats use their brothers, sisters and neighbours certificates” (Mhlana, 2008:5).

Ultimately, what is important is that sport leaders need to advocate for and promote learner-centred football programmes by ensuring that *bone fide* learners consistently participate and compete in the appropriate tournaments. What is apparent from this study is that although well-intentioned, Phumelela circuit’s high school football seems to be organised with either disregard for or ignorance of the sport literature that advocates for a learner-centred sport programme and ethical leadership, especially since occurrences of unethical behaviour weigh even more heavily because they attack sport’s innermost values.

5.5 Main drivers of unethical practices

5.5.1 Win-at-all costs mentality

Over the last decade a number of stories in SA would lead one to believe that school sport has become more than just a game, and rather a “win-at-all costs” competition. Stories such as one in 2008 when South African journalist Thomas Kwenaithe uncovered several "age-cheats" representing South Africa, who participated in an under-15 age group tournament hosted in France (Kwenaithe, 2008), are prevalent. According to Kwenaithe, the captain of the side was a 24-year-old third-year university student from Port Elizabeth, and South Africa’s under-14 football team was eventually disqualified from that tournament. There was also another case of a Nike tournament for school-going under-15s that was played in Soweto in June 2008, which was dubbed a farce by Mhlana (2008). According to Mhlana (2008), some teams pulled out of the competition when they realised that others had over age players and the sponsors threatened to pull out of the competition if age cheating was not properly addressed. Unfortunately, as Mhlana (2008) who quotes Sika Leotlela, who is a renowned development coach, coaches are the ones who encourage players to cheat, especially when playing in tournaments that offer lots of money and where jerseys are won. These coaches according to Sika Leotlela, go and look for old players who can win the tournament and they play young players in tournaments that do not have money.

Kretchmar (1994) viewed this win-at-all costs mentality as being prevalent in all sport codes. In Phumelela Circuit this is highlighted where in the pursuit of competition, where schools prod those with whom they compete to do their best while their opponents reciprocate the effort, is not the norm but rather is a rare display in the Phumelela Circuit high school's football nowadays. According to Mhlana (2008), poverty, limited chances and the desire to win-at-all costs are contributing to the epidemic of age cheating in school football. Coaches, schools and the sport's controlling body all contribute to the growing malaise by either encouraging it or turning a blind eye. Coakley (1994) associated this with the Power and Performance Model of sport, where competitions are seen as "battles in which the opposition should be intimidated, punished and defeated" (Coakley 1994:446). Gradidge, Coopoo and Constantinou (2010) highlighted that sport can evolve into a win-at-all costs phenomenon, where doing whatever it takes to excel in competition may become routine practice. Boone et al. (2004) found that cheating and other decision making processes in order to win-at-all costs is the easy road to success.

While participation in sport has many positive benefits associated with it, one also finds immoral conduct rearing its head from time to time, as a win-at-all-costs ethic is particularly pervasive in school sport (Nicolaidis and Surujlal, 2011). Nicolaidis and Surujlal (2011) highlighted that while the natural law which is a philosophy that certain values are inherent by virtue of human nature and can be understood through human nature, steers individuals to act morally, a performance ethic motivates many individuals to act with a self-serving interest, thus they tend to engage in unethical behaviour so as to win whatever it may take, irrespective of any pain or immoral action they may be promoting.

Football in high schools provides a useful opportunity through which all participants can learn ethical and moral lessons, and be seen to vigorously promote honesty and sportsmanship. Nicolaidis and Surujlal (2011) found that this opportunity seems to be ignored, with certain leaders flouting core values and rules to win through various means such as corruption, bribery and match fixing. Lee, Whitehead and Ntoumanis (2007) found that the quest for glory in many instances contributes to the unethical conduct of sport leaders. As this study found, there is blatant cheating in Phumelela Circuit's school football in the form of infractions of the rules by certain players, and often some officials, in order to gain an unfair advantage for their schools by the act of deception.

5.5.2 Ego-centric behaviour

The notion that sport builds character is a strong belief in our society (Sage, 1990), yet others argue that it does the opposite as it is easy to find stories of acts of cheating in the sport context

(Shields and Bredemeier, 1995). Mhlana (2008) further refers to Sika Leotlela, who blames coaches who out of desperation for a better life for themselves, to boost their egos and/or from a desire to benefit their schools, employ unscrupulous means for players to succeed, especially when there are financial rewards for the school. Kavussanu and Roberts (1997) cited Orlick (1978), who found evidence suggesting that as is the case in Phumelela Circuit's high school football, an overemphasis on winning generates moral problems and can lead to ego-centric behaviour and a sense of superiority. As far back as the late 1980s, Nicholls (1989) argued that a focus on demonstrating superiority over others, which characterises ego-centric people, results in a lack of concern about justice and fairness and the welfare of opponents in a competitive setting. Duda, Olson and Templin (1991) also found that ego-centrism is positively related to the endorsement of unsportsmanlike play and cheating. This, according to the respondents, is one of the biggest challenges in Phumelela Circuit's high school football.

Kavussanu and Roberts (1997) found that the ego-centric sport leader does not use self-referenced criteria to judge competence, but rather uses other-referenced criteria to judge competence and define success, i.e. they feel successful when he/she has outperformed others. When ego-centrism prevails sportspeople are motivated to demonstrate superiority, usually in the form of winning, and when winning is at stake the ego-centric sport leader will be tempted to choose a behaviour that helps accomplish this goal, even if the behaviour is not congruent with his/her moral ideals (Kavussanu and Roberts, 1997).

Sport leaders who are instrumental in perpetuating unethical behaviour in the Phumelela Circuit's high school football lead the sport with hidden agendas. As van Wyk, Goslin and Steyn (2007) suggested, they are engulfed by an ego-centric desire for power, fame and success, without any consideration for the negative effects their actions have on learners' morals. In essence this is misleading and a distorted view of sportsmanship.

5.6 Promoting ethical behaviour

5.6.1 Need for further training and development

As espoused by the respondents to this study, an Ethical Leadership Programme should be made compulsory for all sport leaders for the purpose of developing and maintaining ethical leadership (Ting and Law Wai Man, 2012). According to Ting Law Wai Man (2012:26) "ethical awareness and ethical leadership behaviour can be enhanced by focused training programmes". Sport leaders of Phumelela Circuit's high school football should understand that they are role models for their learners and their actions influence these learners.

Sanders (2014) highlighted that learning is a critical element of adaptation and agility. Without learning, sport leaders in Phumelela Circuit's high school football will keep doing what they did before and fail. This view was supported by Sanders (2014), who stressed that the ability to learn on the job is a necessary skill.

5.6.2 Need for code of ethics

Having a code of ethics in place and visible is an excellent start for any organisation, as it makes clear which behaviours, standards, and principles are considered most important. This was supported by Ting et al. (2012), who suggested that in order to enhance an organisation like SASFA in Phumelela Circuit, the introduction and implementation of a written code of ethics should be a priority. In the case of Phumelela Circuit's school football, this should be a code of ethics that is based on the professional standards of school football, which will highlight to all football sport leaders how SASFA is going to deal with ethical dilemmas in the Phumelela Circuit. This written code of ethics should be communicated to all sport leaders to ensure that everyone understands the position of the organisation in case of any doubtful practices.

This code of ethics is paramount, as SASFA in the Phumelela Circuit should provide guidelines for ethical and moral behaviour. Kjeldsen (1992) indicated that the models, norms, rules, and regulations and the reinforcement patterns that make up both the formal organization and its informal operating procedures communicate messages as to what is emphasized and what practices are considered acceptable in arriving at organizational goals. The true test of an organisation's ethics is not in the mere drafting of a code of ethics, but in the enforcement of it (Graf, 2005), and as April and Wilson (2007) argued, rules not backed up by punishment will normally not be adhered to.

5.6.3 Required leadership styles

The respondents to this study differed in their opinions regarding the ideal leadership style required for Phumelela Circuit's school football. In addition, recommendations put forward to promote ethical behaviour in schools in the circuit's football programme varied and included sport leaders exhibiting situational, servant, exemplary, democratic or even autocratic leadership styles.

5.6.3.1 Situational leadership

The literature highlighted that the situational leader's primary concern rests in helping their followers who are the learners, achieve their footballing goals (Hersey and Blanchard, 1969). This leadership style requires a coach and/or administrator as a leader to provide close supervision after firstly providing instructions to learners regarding how their goals are going to

be achieved. According to Grint (2011), the situational leadership theory proposes that effective leadership requires a rational understanding of the situation and an appropriate response. Since school sport in general and high school football in particular face constant change and varying environments, sport leaders need to develop different leadership styles to manage different situations. Giltinane (2013) suggested that this requires the adoption of the situational leadership approach by Phumelela Circuit football leaders, where effective sport leaders have to adapt their leadership styles to manage particular situations. These sport leaders need to have the ability to identify the performance, competence and commitment of their learners, and to be flexible (Lynch et al., 2011). The level of maturity of learners in each school will determine the correct leadership style for a sport leader.

5.6.3.2 Servant leadership

Servant leadership is an “ideal of service in the relationship between leader and follower and is people centred approach to leadership that includes an ethical component” (Burton and Welty-Peachy, 2013:354). Servant leadership is congruent with the moral values discussed in the literature and will help bring learners involved in Phumelela Circuit’s high school football to understand the importance of developing values, which in turn attribute to character. DeSensi (2014) suggested that leaders demonstrating humility place followers first, offer support, assist with followers’ performances and listen to their contributions. The sport leaders, as servant leaders, must provide direction, informing followers of their responsibilities whilst personalising directions based on their needs and abilities.

5.6.3.3 Exemplary leadership

Anonson et al. (2014) explained exemplary leaders as understanding and acting in a manner consistent with the specific situation that they are facing. According to Kouzes and Posner. (2007b), exemplary leaders model the way and know that if they want to gain commitment and achieve the highest standards for their football programme, they must be models of the behaviour they expect of their learners. Exemplary sport leaders in Phumelela Circuit will inspire a shared vision as “they have a desire to make things happen, to change the way things are, to create something that no one else has created before” (Kouzes and Posner, 2006:75). An exemplary leader challenges the process by seeking and accepting obstacles on the road to greatness, and by approaching change through incremental steps by being attentive to the organisation’s capacity to embrace change (Sider and Jean-Marie, 2014). According to Kouzes and Posner (2006), as exemplary leaders, sport leaders in Phumelela Circuit’s high school football can enable others to act by strengthening their learners’ and colleagues’ capacity to deliver. This is achieved by them fostering collaboration and building trust, and making it possible for his/her learners and colleagues to develop and perform optimally. Finally, an

exemplary leaders prefer an approach that minimises the positional power gap between learners and themselves. They, as do democratic leaders, advocate for shared, collective or distributed leadership; they are interested in collective input, processes, distributing roles and responsibilities, and interactive influence, as well as the further development of relationships between team members (Avolio et al., 2009).

5.6.3.4 Autocratic leadership

The literature highlights a general distinction between two clusters of leadership styles, with democratic and autocratic leadership at the extreme ends of the spectrum (Bass, 1990). Democratic leaders, on the one hand, encourage group members to employ their own methods and policies and elicit equal input when decisions are to be made. Autocratic leaders, by contrast, dictate methods and stages of goal attainment and are unconcerned about followers' autonomy and personal development (Lippitt, 1940).

For the purposes of discussing the autocratic leadership style, the researcher referred to an article published in the Veterinary Team Brief in 2013 entitled, '*The 3 Leadership Paradigms of Autocratic Leadership*', which defined an autocratic leader as being viewed as a dictator and treating followers as his/her servants. Autocratic leaders are "arbitrary, controlling, power-oriented, coercive, punitive and closed-minded" (Bass, 2008:439), and they are also regulative, manipulative, decision- and production-centred, goal achievement-oriented, distant, and formal. The respondents who were proponents of this leadership style suggested that Phumelela Circuit football sport leaders need to be autocratic leaders who use their power to set direction for the group and to gain compliance with their directives (Fiedler, 1967). According to Rustin and Armstrong (2012), the authoritarian leader sets clear expectations about what needs to be done, when and how, thus creating a sharp division between leader and followers as all decisions are taken by the leader with minimal input from others. This is consistent with the thoughts of Van Vugta, Jepsona, Harta, and De Cremer (2004), who also indicated that autocratic leaders tend to be the sole decision makers for their group. Lopez and Ensari (2014), citing McGregor (1960), commented that they are primarily concerned with getting the job done and focusing on what needs to happen in order to accomplish this goal.

As autocratic leaders, high school football sport leaders would provide the necessary information to accomplish tasks, create the rules, offer rewards for compliance, and threaten to punish subordinates for disobedience, as they have little concern for their subordinates' welfare (Van de Vliert, 2006). According to Bass (2008), these task-oriented leaders are high on initiating structure and low on consideration.

In his contingency theory, Fiedler (1967), as cited by Schoel, Bluemke, Mueller and Stahlberg (2011), argued that autocratic leadership would be most effective in situations of either very low or very high control. A low control situation would arise when the structure of the task is unclear, the leader's position power is low, and/or leader-member relations are poor. However, Schoel et al. (2011) cited Vroom and Yetton's (1973) normative decision theory, which claimed that autocratic leadership is only effective in decision making situations when the task has a clear structure and when follower commitment and support is high.

5.6.3.5 Democratic leadership

The democratic sport leader is the exact opposite of the autocratic leader, as this leader offers guidance to group members but also participates in the group, encouraging active member involvement and including them in decision making (Rustin and Armstrong, 2012). Some respondents recommended employing this kind of leadership so as to create democratic schools. Lopez (2014) suggested that democratic schools engage all members to work as a team in the planning, implementation and monitoring of its programmes. There is a sense of ownership when projects like school football are implemented with the participation of all members of the school, and as Rustin and Armstrong (2012) found, members of a work-group are more likely to commit themselves to its purposes when they feel valued.

Democratic approaches to leadership have been proposed by Harris, Day, Hopkins, Hadfield, Hargreaves and Chapman (2003) to address the current challenges schools face. In democratic approaches, decision-making authority and influence in high school football would be spread throughout the schools and circuit, providing opportunities for all members to participate in key decisions. In this respect, Van Veen and Slegers (2006), pointed out that sport leaders and learners need to feel that they are a part of the improvement process. This, according to the respondents, is the way to lead, as the coaches, administrators and learners involved in Phumelela Circuit high school football want to feel as though they are making a contribution.

The respondents advocating for this leadership style proposed it as the required style for leading and managing high school football based on the democratic and equal participation of learners and sport leaders. The justification for this was in order to aim for the equal participation of all stakeholders in decision-making, with an emphasis on improving coaching, leadership, and democracy in high school football. Each school team must address its challenges as a collective, with learners and sport leaders having equal and active participation in the design, implementation and monitoring of their football improvement plans.

There is empirical evidence of school improvement based on democratic approaches (Lopez, 2014). Diosdado (2008) conducted a study on secondary public schools in the Philippines that implemented democratic school leadership. The findings of his study showed that the experimental group had higher levels of commitment, empowerment, and trust compared with the control group after one year of implementing democratic school leadership. In another study conducted by McCowan (2010) in two Brazilian schools, increased pupil participation in school decision-making resulted in a significant enhancement of democratic culture and changes in teacher-student relationships.

Bell, Bolam and Cubillo (2003:3) concluded in their review of the impact of school principals on student outcomes, that “leadership that is distributed among the wider school staff might be more likely to have an effect on the positive achievement of student outcomes than that which is largely, or exclusively top-down”.

5.7 Conclusion

In this chapter, the findings were interpreted and explained in conjunction with the literature reviewed and previous research conducted both locally and internationally. Based on the analysis of the findings of the study and with the support of the literature, this chapter discussed in depth the importance of ethical leadership by school sport leaders; the culture of cheating that exists in Phumelela Circuit’s school football; the most persistent unethical practices; the main drivers of these unethical practices; and how ethical leadership can subsequently be promoted in Phumelela Circuit’s school football. The purpose of examining the literature and previous research was to support the findings and discussions of this study in order to make a more meaningful contribution to ethical leadership in Phumelela Circuit’s school football and to provide a framework for extensive research into this field.

Chapter Six presents the conclusion and recommendations of the study regarding what needs to be done in order to promote ethical leadership in Phumelela Circuit’s high school football.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

The purpose of this study was to explore ethical leadership in high school football in the Phumelela Circuit, Umlazi District, KwaZulu-Natal. The literature indicates that ethical lapses by sport leaders is not uncommon, especially in school sport. This is influenced by the fact that everybody who competes wants to win, but someone always has to lose (McDermott, 2005). This study was thus needed to ascertain the level of ethics and the extent of ethical leadership by high school football coaches and administrators in the Phumelela Circuit. The study also sought to determine how the schools' football system and environment influenced ethical leadership in the Phumelela Circuit.

The aim of this research study was therefore to determine the perceptions of sport leaders relating to ethical leadership in school football in the Phumelela Circuit, with the research objectives being to:

- to determine the types of unethical practices that are practiced in school football;
- to identify factors promulgating unethical behaviour in school football in the Phumelela Circuit;
- to determine the perceived importance of ethical leadership in school football in the Phumelela Circuit;
- to identify how the competitive nature of school football influences ethical leadership in the Phumelela Circuit; and
- to provide recommendations to promote ethical behaviour in school football in the Phumelela Circuit.

Following on from the literature review and the findings of this study, the researcher is able to make recommendations that could assist in promoting and strengthening ethical leadership and behaviour by sport leaders in high school football in the Phumelela Circuit. The recommendations are derived from the key findings of this study, and further interventions are recommended that can create an enabling environment for improving ethical leadership in the Phumelela Circuit, taking into account the theoretical background.

Even though the context of the study was limited to football, its findings could also be relevant to other sporting codes in the circuit, and could assist the DoE to deal with ethical leadership in school sport in general, not only in the Phumelela Circuit.

The literature review focused on ethics and leadership, and enabled the researcher to gain a deeper level of understanding of the different leadership styles that are relevant to leadership in school sport. It also thoroughly discussed followership, organisational culture, socialisation and sport-for-development in relation to school sport.

6
Qualitative research was used as the methodology and purposive sampling was employed to identify participants for the research. To collect data, semi-structured interviews were used with the researcher relying on storytelling to collect rich data. The data were analysed and categorised into broad categories, and themes were subsequently identified to form the basis of rich descriptions in the results and discussion chapter.

6.2 Conclusions

The majority of the respondents appreciated the role and importance of ethical leadership in high school football, and viewed it as a means to creating an enabling environment for learners to develop to their full potential, whilst also developing in the game of football at a grassroots level.

Some of the respondents did, however, feel that due to high school football being played in the form of competitions where there are monetary prizes, that ethical leadership in the circuit was adversely affected. Due to the competitive nature of the high school football model, most schools and sport leaders are essentially only interested in competing instead of participating, which leads to them engaging in unethical practices.

The fact that the high school football programme promotes and is implemented in knock-out competitions is problematic in itself, and further contributes to unethical behaviour and leadership. According to some respondents, the main challenge with this model is that it does not promote appropriate maximum participation and development at the school level. This model, according to some of the respondents, promotes unethical leadership and practices by its very nature.

The study found that the leading unethical practice, as identified by the respondents, is the fielding of ineligible players, who are either over age or not students at a participating school. According to the findings of the study, this practice is perpetuated due to the ego-centric behaviour of sport leaders and the win-at-all costs mentality that exists in the circuit's high school football set up.

6.3 Summary of key findings

What the findings of this study highlight is that some sport leaders in the Phumelela Circuit's high school football programme have misplaced priorities, and as Kraus (2006) would suggest, they view young athletes as an inherent measurement of their success as coaches, administrators and schools. The researcher found that these sport leaders tend to value what they can measure, i.e. they are ultimately missing the bigger picture of the role of school sport. According to Vella et al. (2013), until such time as the coaches involved in youth sport come to appreciate the acquisition of developmental assets over out-and-out success as a measure of their coaching effectiveness, coaching behaviour is unlikely to be transformed

The study has also shown that sport leaders generally agree and acknowledge that sport has a major role to play in the development of learners through the socialisation process, but not all of them appreciate that in order for it to be fully effective and its benefits to be fully realised, sport leaders in the Phumelela Circuit's high school football programme need to be ethical in their leadership. This is consistent with the reviewed literature and previous studies, which have shown that sport at school is part of the educational journey that learners embark upon, and the lessons they learn from both winning and losing are an extension of the classroom and a window into understanding the challenges of life. The research findings highlight that the respondents are of the view that high school football can contribute to the moral development of both learners and educators, where ethical and moral behaviour can be learned in the whole societal context, and school sport represents the context in which to teach ethical values and principles. Gradidge et al. (2010) suggested that it may be beneficial for high school sport leaders to be taught that coming second, third or even losing is acceptable. In reality even elite athletes have times when they do not win, or have days when their performance is not at peak level. This attitude could thus enable Phumelela high school football leaders to learn that fair game play and positive socialisation are more essential than winning at all times. A culture needs to exist that will allow this to happen, which is currently not the case in the Phumelela Circuit.

According to Kotter and Heskett (1992), as cited by Frontiera (2009), culture is difficult to change due to the interdependence between and within the levels of culture, such as values and underlying assumptions. In order to successfully alter the culture, the study found that the respondents feel that sport leaders in Phumelela need to address the status quo that was previously disregarded. Kanter (2004) suggested that they need to intensify meaningful collaboration between stakeholders whilst also inspiring initiative. Frontiera (2009) cited Schein (1990), who stressed that three steps need to occur in order to successfully change the culture in the Phumelela Circuit. First leaders need to unfreeze the present system by outlining and discussing the impending threats to the football programme if no change occurs. Second, a new

direction needs to be formalised along with a new set of assumptions; this step is essential for change. Finally, members of the Phumelela Circuit's school football programme need to be positively reinforced when their actions align with the new assumptions and punished when they adhere to old assumptions. The third step is freezing the new culture.

Along with this process of changing the culture, the study found that an additional factor that will contribute to successful cultural change efforts is to change the type of leaders who are in place. Mahzarin, Bazerman and Chugh (2003:64) were of the opinion that "only those who understand their own potential for unethical behaviour can become the ethical decision maker that they aspire to be".

The respondents felt that there is a desperate need to be further trained and developed, as they believed that this would lead to a reduction in the ego-centric behaviour and win-at-all costs mentality that exists in the circuit's high school football programme. According to the respondents, this training will equip sport leaders with the knowledge and information to allow them to become better coaches and administrators.

There were also many leadership styles that the respondents viewed as being required to deal with unethical behaviour, ranging from situational and servant, to exemplary, autocratic and democratic. In collating all the input from the respondents, the researcher concluded that Phumelela Circuit's high school football needs transformational leaders who exhibit a love for both sport and learners, as love constitutes the soul of ethical leadership (Kouzes and Posner, 1992). The fundamental notion of what comprises transformational leadership is that through interaction with the leader, followers, be they learners or other sport leaders, are elevated to a higher plane, be it emotionally, intellectually, physically or performance-based.

6.4 Recommendations

6.4.1 Culture change in Phumelela school football

The status quo cannot remain in Phumelela Circuit's school football. The findings of this study show that there is a prevailing culture of unethical leadership, which is contrary to the ethos of the greater school sport programme. The researcher's first recommendation is that a change in culture in Phumelela Circuit's high school football takes place, from the school level all the way to the district level.

Barth (2007) tells us that the school and sport culture is a complex pattern of norms, patterns, beliefs, behaviours, values and myths, which are deeply ingrained into the very core of the organisation. The culture in the Phumelela Circuit is what Barth referred to as the historically

transmitted patterns of meaning that wield astonishing power in shaping what people think and how they act. Barth found that an organisation's culture, as in the case of the Phumelela Circuit, can work for or against improvement, therefore meaning sport leaders in Phumelela Circuit need to be aware of the existing culture.

The change in culture in the Phumelela Circuit needs to start at the school level and manifest itself outwards. Unfortunately, cultures in a school setting are incredibly resistant to change, so improvement can be futile, especially if the existing culture is seen to be producing the desired outcomes (Barth, 2007). This is consistent with Day (1994:24), who stated that "the presumed correctness of past actions and interpretations is reinforced by repeated success, and ensuring complacency breeds rejection of information that conflicts with conventional wisdom". Rousseau (2001) also supported this view when he suggested that people will tend to focus on information that supports their current beliefs and methods. Yet incorrect beliefs and methods assimilate errors in judgement and actions, because people alter their perception of reality to fit their beliefs and methods. This is especially true in the Phumelela Circuit, where the findings suggest that there is blurring of the lines by leaders. When their environment and culture supports and encourages unethical behaviour, maintaining ethical standards in such an environment is a challenge that sport leaders in Phumelela Circuit's high school football programme face.

Due to the existing culture and environment in Phumelela Circuit's school football, the findings of this study point towards some football leaders having developed a moral insensitivity and/or moral callouses. DeSensi (2014) quoted Kretchmar (1994), who indicated that many of those associated with sport have developed a moral insensitivity or moral callouses from a lack of caring. He defined moral callouses as involving "less care, concern and moral sensitivity" (DeSensi, 2014:60). Symptoms of moral callouses in the Phumelela Circuit, according to Kretchmar (1994), involve (1) frequent appeals to the fact that "everyone is doing it (i.e. cheating) therefore it cannot be wrong"; (2) the inability to distinguish between what is part of the game and what is not; (3) difficulty in telling morally sound strategy from win-at all costs trickery; and (4) a sense that if one is not caught, nothing wrong occurred.

It is for this reason that if Phumelela Circuit's school football is to be successfully used as a catalyst for nation building and social change, by ensuring that optimal conditions for learners' participation in the school sport programme as advocated by the Integrated School Sport Framework (2011) exist, there needs to be a culture change in Phumelela's school football, starting from the school level and led by the sport leaders. According to Barth (2007), the most important and difficult job of a school-based reformer like a sport leader is probably to change the prevailing culture of a school. School sport itself has an organisational ethical standard that

can also affect sport leaders' actions; this organisational culture is set by the standards of those at the top of the school sport hierarchy (Graf, 2005). Graf added that unethical behaviour may benefit a programme temporarily, but the success cannot be sustained.

It is important to remember that what sport leaders at Phumelela Circuit fail to say and do permits or even encourages the culture in high school football to degenerate into one that tolerates meanness and mediocracy. Ultimately, the ideal goal for sport leaders in Phumelela Circuit is to establish a culture where the followers are challenged and encouraged to create an environment that promotes commitment to excellence, where educators can become great educators, and where learners feel motivated to perform at their highest possible level (Herrington, 2013). As this is the highest aspiration that a leader can have, Herrington reminds us that culture matters as it is tied to learner achievement and other organisational outcomes.

Akgun, Byrne, Lynn, and Keskin, (2007) cited Moorman and Miner (1997), who suggested that in the continually changing school sport environment, organisations like SASFA and football playing high schools in the Phumelela Circuit find that their previous strategies, beliefs, values and cultures are becoming less effective or are no longer effective at all, which calls for change. McKnight (2013) highlighted that change management depends on strong leadership to be enacted in order to create new systems and institutionalise new approaches.

If sport leaders in Phumelela Circuit's high school football are to achieve the goal of creating and sustaining lifelong learners, then they must continually ask themselves what they see, hear and experience at school. When leaders stay attuned to the everyday realities of their school's culture, they are better equipped to ensure alignment with, and progress towards, the collective vision of the school's future (Fullan, 2007).

The foundation to changing the culture in Phumelela Circuit's school football will be to engage in a process whereby new ways of thinking and a change in the mental models of the sport leaders are enforced. However, before there can be a change in culture and new ways of thinking can be learnt and mental models changed, the researcher recommends that deliberate effort and exercise are undertaken to unlearn the existing culture and practices. This can be done in the form of inclusive strategic planning, workshops, seminars, training and development, in order to stress and reinforce the importance of ethical leadership in school football and the benefits thereof.

6.4.1.1. Unlearning

In order to start the process of changing the culture in the Phumelela Circuit's high school football, the sport leaders will have to engage in a process of unlearning. Akgun et al. (2007:976) defined unlearning as "the changes in belief structure, mental model, frame of reference or cognitive maps". Similarly, Fiske and Taylor (1984) found that the cognitive literature views unlearning as changes in belief structure and mental models. Other scholars have viewed unlearning as the memory elimination in a system, and said that this elimination helps bring about new learning which is what is needed in the Phumelela Circuit. In the Phumelela Circuit, unlearning needs to involve the eliminating memory via disconfirmation and the disassembly of the influences and mechanisms of memory and ultimately changing how memory is manifested. This means that sport leaders in the Phumelela Circuit have to unlearn what the system has taught them and relearn the true purpose of high school football and ethical leadership. This would probably require organisational unlearning, which is a change in collective cognition routines that coordinate organisational change process. Unlearning is thus a catalyst in the change process to make it a dynamic process, as indicated by organisational change theories (Mezias, Grinyer and Gruth, 2001).

Akgun et al. (2007) highlighted that because unlearning involves a combination of changes in belief and routines, these two components of unlearning must exist in tandem for unlearning to occur effectively. Akgun et al. further indicated that there are four types of unlearning, namely re-inventive, formative, adjustive and operative, which the researcher believes are all relevant to promoting ethical leadership in Phumelela Circuit schools football:

- Re-inventive unlearning occurs when organisations place emphasis on both changes in belief and routine. Re-inventive unlearning in the Phumelela Circuit will not only be difficult and risky, but will also be at the heart of radical organisational change and transformation. According to Greenwood and Hinings (1996), re-inventive unlearning will provide the Phumelela Circuit with a strategic reorientation and will take it outside its familiar domain.
- Formative unlearning refers to the creation of new beliefs in organisations, with incremental changes in organisational routines. This occurs when more emphasis is placed on beliefs and less on routines. This will allow the Phumelela Circuit to create a new shared plan and use it to reinterpret information. Akgun et al. (2007) pointed out that formative unlearning can and will be challenged when there is a denial or refusal to accept new belief structures.
- Adjustive unlearning refers to the incremental changes in the existing knowledge structure of the Phumelela Circuit, whereas fundamental changes occur in the Circuit's routines.

- Operative unlearning is the small-scale changes in beliefs and routines in the Phumelela Circuit. Akgun et al. (2007) suggested that this type of unlearning is related to small-scale increases and continuous improvements and changes. It will help the Phumelela Circuit's high school football programme to maintain internal reliability and involve adjustments in the existing systems, processes or structures, but will not involve fundamental changes in strategy, core values identity.

6.4.1.2. Change in mental models

According to Daft (2011), the mind-set of the top leader plays a role in organisational success. Many of the sport leaders in the Phumelela Circuit's school football programme have become prisoners of their own assumptions and mind-sets; they find themselves simply going along with the traditional way of doing things without even realising that they are making decisions and acting within the limited frame of their own mental models (Daft, 2011). Kaiser and Smallwood (2014) highlighted mental models as being deeply entrenched perceptions and views of the world which often provide a skewed picture of reality and stifling opportunities to grow and learn. These sport leaders need to break free from the outdated mental model of unethical leadership in the Circuit's high school football programme. As Daft (2011) suggested, these leaders have to recognise what worked yesterday may not necessarily work today. Becoming aware of assumptions and understanding how they influence emotions and actions is the first step toward being able to shift mental models (Daft, 2011) and see the leadership and ethics in Phumelela's high school football in a new way.

To be effective and ethical leaders, sport leaders in the Phumelela Circuit need to learn to continually question their own beliefs, assumptions and perceptions in order to see things in unconventional ways and meet the challenge of the future head on, whilst also encouraging others to question the status quo and look for new ideas. This is consistent with Christensen and Raynor (2003), who suggested that effective leaders pursue innovative solutions that call for people to rethink their assumptions, rather than merely returning to old solutions to resolve new problems. Daft brought to our attention the fact that getting others to shift their mental models is perhaps even more difficult than changing one's own, but despite the mental discomfort and the sense of disorientation it might cause, sport leaders in the Phumelela Circuit must allow their mental models to be challenged and even demolished (Daft, 2011).

Chandler and Goldberg (1990) indicated that winning can be viewed as either a consequence or an experience. When viewed as a consequence, the authors suggest that winning becomes the most important aspect of competition. Van Yperen et al. (2011) argued that in order to change the culture of cheating there should be a change in mental models, and sport leaders in the

Phumelela Circuit should aim to create a climate that focuses on development and growth rather than ranks, and coaches should encourage their athletes to improve their personal bests rather than overemphasising competition with others.

If the football fraternity of the Phumelela Circuit values school sport and professional values, is willing to make those values known, and helps learners and sport leaders understand that life and sports are defined by the choices we make, then very likely they will have the courage not to engage in unethical practices (Boone et al., 2004).

6.4.2 Systems thinking approach to the South African football development agenda

Daft (2011) described **systems thinking** as **the ability to see the synergy of whole rather than the separate elements of a system, and to learn to reinforce or change whole system patterns**. What this means is that what sport leaders in the Phumelela Circuit do is not independent of, but interdependent with, follower actions and organisational processes. Leadership in the Phumelela Circuit high school football programme is thus related to a complex system that contains various subsystems, including members' personalities, intergroup processes, tasks, work processes and practices, accountability systems, policies and administrative structures. These subsystems need to fit together within the overall system in order for leadership to be effective. Avery (2004) commented that leadership is the property of the overall system, stemming from an ongoing process of interaction among the important elements of an organisation. Leaders and followers in the Phumelela Circuit are thus clearly important elements, but SASFA, schools and other social systems develop their own logic and rules, making it essential to look beyond the individual leader to focus on specific systems.

Daft (2011) highlighted that **it is the relationship among parts that form the whole system**. In the context of this study, primary school football is a part (subsystem), high school football is a part (subsystem), club football is a part (subsystem), age group football is a part (subsystem) and professional football is also a part (subsystem), and collectively they form the SA football system, with the pinnacle being our senior national team. It is therefore important for leaders in the Phumelela Circuit to see football development as a system that requires them to operate within the school football subsystem, which in turn requires them to focus on the big picture which is the national development agenda. Daft suggested that leaders need to develop "peripheral vision", which is **the ability to view the organisation and subsystem through a wide angle lens rather than a telephoto lens, so that they perceive how their decisions and actions affect the whole system**.

6.4.3 Training and development of coaches and administrators

According to Cushion, Armour and Jones (2003), mainstream coach education courses have typically focused on the professional knowledge component of effective coaching. As such, these coach education programmes equip coaches with knowledge of the game and of the sports sciences, but effectively render them as inadequately qualified due to a lack of content that is relevant to real-world coaching practice (Cushion et al., 2003). Despite the great impact they can have on youth development, most sport leaders have limited training or knowledge on how to structure suitable environments to facilitate holistic development for school going youth, especially in a school sport setting (Camiré et al., 2011). It is for this reason that the researcher recommends that the DoE place a bigger emphasis on quality training and the development of football leaders in the Phumelela Circuit, with emphasis on ethical leadership and ethics, as their continued failure to prioritise leadership and/or ethics programmes places high school football at high risk of unethical behaviour.

Melzer et al. (2010) found that there are some programmes that focus on conveying knowledge in order to change cheating attitudes and/or decrease the intention to cheat, even though Laure and Lecerf (2002) found that there is weak empirical evidence for the effectiveness of such knowledge-based prevention programmes. This is consistent with the findings of this study that show that the existing school sport training programmes offered to the Phumelela Circuit's high school football sport leaders tend to show weak or little effect in curbing unethical leadership. Hanson (2009) argued that it is insufficient to merely focus on teaching knowledge about unethical practices and that further education approaches need to be included. It is for this reason that the researcher recommends that cognitive structures need to be changed in the current capacity building programme in high school football to incorporate interpersonal control processes, such as ethical decision making. Vella et al. (2013) further suggested that coach and administrator education programmes should incorporate relevant interpersonal and intrapersonal skills that allow school sport leaders to engage in these behaviours. Melzer et al. (2010) believed that interventions designed to question the validity of sport leaders' beliefs and which stimulate a critical reflection about cheating are more promising.

Research has shown that the relevant training of youth sports sport leaders has shown to result in increases in the positive developmental outcomes of learners such as self-esteem and personal and social skills (MacDonald, Côté and Deakin, 2010). Training and development of sport leaders should therefore focus on equipping these leaders with the necessary skills to facilitate positive, age- and context-appropriate relationships with athletes. Training and development should also focus on leadership development training in order to increase the positive leadership behaviours of sport leaders. Most importantly, football leaders in the Phumelela Circuit should,

as McDermott (2005) suggested, actively educate themselves about leadership, their sport and the science of football, with the hope of becoming more effective and ethical sport leaders. “Without trained leadership, it is doubtful that life skills and other positive characteristics are taught in a systematic way” (Petitpas, Cornelius, Van Raalte, and Jones, 2005:65).

6.4.3.1 Leadership development programme

McDermott (2005) stressed that leadership is a responsibility and requirement for effective school sport coaching and administration. When an educator agrees to coach, manage or administer a school football team, they agree to lead the team. The coach and/or administrator as a sport leader is thus responsible not simply for their team’s results but also for its quality; they do not have a choice in this. Since leadership development has been found to be a holistic character development (Krosigk, 2007), the recommendation is that a compulsory leadership development programme be introduced for all high school football sport leaders that must be passed before they can participate in high school football. The findings of this study highlight that high school football requires a re-evaluation of leadership education, not only in the Phumelela Circuit but in school football in general. This programme should have a strong emphasis on ethical leadership, especially since innovation and learner development are a priority of the school sport programme. Leadership that is rooted in ethical behaviour is of great importance. The leadership development programme should also address the existing challenges relating to ethical leadership by providing critical and deep experiential learning for school football leaders, involving personal reflection and positive practical outcomes for those participants who engage in this programme.

The programme should be uniquely designed to build football sport leaders’ capacity to lead high school football programmes into the future. It should challenge their views about ethical leadership, expand their horizons, and enhance their understanding of the relevance and role of leaders in today’s school football environment. The programme should provide them with the opportunity to refocus, to immerse themselves in the latest thinking about best practice in leadership, and provide them with the necessary personal and professional tools to strengthen their effectiveness as high school football leaders.

Historically, leadership development targeted specific skills and competencies, while focusing on the diffusion of best practices (McCleskey, 2014). For example, programmes target self-management strategies, social competencies and work facilitation (Day, 2009). Bass (2008) however warned that leadership development should not focus on specific, narrow skills, but it

is vital that leaders receive skills and competency training aimed at developing their task-orientated or relational skill deficits. Soft skills such as engaging with, inspiring and being emotionally sensitive have made great inroads into leadership training courses, and ethical leaders tend to be most able to exhibit these soft skills (Krosigk, 2007). If we consider leadership as a skill, we can approach it as we do any other skill, “as a set of proficiencies that can be learned, developed and maximized” (McDermott, 2005:39).

Day (2011) suggested a transition in leadership development beyond a best practices approach to a more scientific approach. Modern leadership requires a new focus on developing leadership expertise (Day, 2009), new perspectives on the role of the leader identity (Day and Harrison, 2007), and the development of adaptive leadership capacity (DeRue and Wellman, 2009). This requires thinking strategically, establishing direction, having a vision for the future and driving value creation to be an effective leader.

In order to be fully effective, the researcher recommends that a leadership development programme have certain modules (see below) as a prerequisite of the programme, which form the core of the training and development agenda for high school football sport leaders.

6.4.3.2 Ethics and moral knowing

It is not ethical to break rules for simple convenience or for personal gain, but neither is it ethical to comply with or enforce rules if they impede the accomplishment of the organisation’s purpose or basic human decency. It is for this reason that the researcher highly recommends that the cornerstone of a leadership development programme be a module on ethics and moral knowing.

VonRoenn et al. (2004) cited a description of moral knowing from Hahm, Beller and Stoll (1989) as the cognitive stage of moral development in which an individual becomes aware of the presence of moral issues. Kohlberg (1981) suggested that a moral understanding should impact moral motivations and actions. This module should be designed so that high school football sport leaders learn to appreciate that one must first recognise the presence of a moral issue before proceeding on to making moral judgements, establishing moral intent and finally implementing moral actions. This module will thus assist high school sport leaders to conceptualise ethical dilemmas so a comprehensive understanding of the dilemmas takes place.

An Ethics and Moral Knowing module will train high school football sport leaders to know that their attitudes to high school football should be of such a nature that it enables them to act in ways that develop their highest potential for future self-development, as well as the well-being

of high school football. Nicolaides and Surujlal (2011) suggested that football sport leaders should always pursue the ideal of honesty, integrity, fairness and self-control as they lead in high school football. This module will therefore assist football sport leaders in the Phumelela Circuit to be trained and developed to be virtuous leaders who are ethical leaders both on and off the field.

Josephson (2001) stated that the essential elements of character-building and ethics in sport are embodied in the concept of sportsmanship and six core principles, namely trustworthiness, respect, responsibility, fairness, caring and good citizenship. An emphasis on this module as the foundation of the programme will lay a good foundation for the development of ethical leadership.

6.4.3.3 Socialisation

It is important that sport leaders have an understanding and appreciation of socialisation, especially in a school sport setting. This module must therefore have an emphasis on cognition, social determination, social settings and the social influences that provide behavioural guidelines. Culture therefore becomes that much more important in leadership effectiveness, because leadership is essentially a process of socialisation (Singh and Krishnan, 2005).

Kjeldsen (1992) reminds us that individuals develop a set of moral principles through their early childhood experiences in influential social settings, which lead them to have an internalised standard that in some way provides guidelines for behaviour. In the context of this module, sport leaders will learn that socialisation takes place through participation in high school football, as school sport provides a microcosm for living and society. As Bloom and Smith (1996) indicated, sport provides learning environments where participants have the opportunity to learn competition, cooperation, discipline regarding rules, regulations and goals. Kavussanu and Spray (2006) specifically highlighted that young football players observing poor ethical behaviour on and off the field are vulnerable and accept such behaviours as a norm. This is consistent with April et al. (2010), who indicated that according to behavioural scientists, values are formed early on in life. “Our values and ethical foundations are often influenced by those who have helped to shape our view of the world e.g. parents, teachers, family, friends and mentors” (April et al., 2010:154).

This module will educate sport leaders that the ideals and standards of a morally sound sportsperson are shaped, at least partially, by the code of sportsmanship they grow up with and by their early sport experiences as part of the educational system (Kjeldsen, 1992). The opportunity for reflection by learners on morality and ethics usually does not occur unless,

according to DeSensi (2014), a coach educated in this knowledge is aware of his/her own values, and is committed to the moral advancement of school sport.

The main content of this module will be that although learners may be told to engage in prosocial behaviour, they will more often follow an example set for them. This module will therefore teach sport leaders that they are particularly important in promoting prosocial behaviour through modelling, socialisation and their influence in structuring the overall moral atmosphere of the environment (Duquin and Schroeder-Braun, 1996). They will learn that school sport leaders who are perceived as exhibiting more moral behaviours are more likely to have learners who do so as well (Guivernau and Duda, 2002).

6.4.3.4 Systems thinking

This module will be imperative as all efforts need to be made to ensure that all educators and volunteers involved in high school football need to comprehend what systems and systems thinking are, and how they should mould their way of thinking when dealing with issues of school football, learner development and football development in general.

Trochim, Cabera, Milstein, Gallagher, Leischow (2006:93) defined systems as “a general conceptual orientation concerned with the interrelationships between parts and their relationships to a functioning whole, often understood within the context of an even greater whole”. According to the systems theory discussed by Hulme and Finch (2015), any given system is characterised by continual adaption and change involving multiple sub-systems. These sub-systems are further comprised of many interconnected components that are fundamentally different, along with individuals, communities, sport associations, schools and federations. High school sport leaders in the Phumelela Circuit need to understand that school football, club football, age group football, professional football etc. are parts or sub-systems of a greater SA football system, meaning that SAFA consists of highly integrated and interdependent parts or groups that are necessary to accomplish shared goals.

This module will teach the high school football sport leaders that systems-thinking approaches in any complex system, such as SA football as a whole, are an integrated system in which all component parts have an impact or are impacted by all others (Senge, 2006:7). This module will make sport leaders understand that taking a holistic view provides space for intuition, as suggested by Kaiser and Smallwood (2014). Kaiser and Smallwood et al. (2014) added that a system approach provides scope for unconventional solutions, and a humanist approach to managing, empowering and providing for people. It requires a mind shift away from the conventional analysis of components towards assessing and problem-solving entire systems.

Finally, this module will highlight how the high school football system is composed of inputs (monetary and human resources), processes (how SASFA moves to achieve its goals), outputs (goods and services) and outcomes (end results and benefits to learners). Sport leaders in the Phumelela Circuit who do this module will understand that “individual behaviour does not exist in a vacuum” (Kovanic and Johnson, 2004:12), so one person doing something unethical can perpetuate a chain of unethical actions in an organisation. Kovanic et al. (2004) thus emphasised the importance of each person’s role to act ethically in an organisation.

6.4.3.5 Football-specific training and development

The continual development of coaches is a key component to promoting ethical leadership in the Phumelela Circuit. To continually improve the level of football and player technical development in the Phumelela Circuit, it is critical that the level of coaching be up to standard, which can only be achieved by ensuring all coaches receive quality and accredited training and development. The level of coaching education has been established as a powerful source of coaching efficacy (Campbell and Sullivan, 2005). Lee, Malete and Feltz (2002) indicated that research has shown that coaches who complete a formal coach education course demonstrate significantly greater coaching efficacy than both their pre-course scores and control groups of coaches who did not take a course. These studies reinforce the need to examine coach education in conjunction with coaching at a school sports level.

6.4.4 Learner-centred football programme

The researcher recommends that there be a conscious effort by all sport leaders in the Phumelela Circuit’s school football programme to actively promote and advocate for a learner-centred high school football programme. When the circuit can get to a point where the programme is about the beneficiaries and not certain individuals, schools, egos and attempts at selfish gains, as confirmed in the findings, ethical leadership will improve drastically.

The findings of this study indicate that in the Phumelela Circuit’s school football programme there is a lot of unethical behaviour by sport leaders, i.e. as it stands, the programme is not learner-centred even though there are many good sport leaders in the system. Bowie and Dasuka (1990:96) indicated that “it is difficult for a well-intentioned person to avoid temptation when the practices and reward structures of the social situation do not support ethical behaviour”.

Good sportsmanship does not happen by chance, but it can be second nature when sport leaders make it a priority. In order to promote a learner-centred football programme, the researcher recommends that the Phumelela high school sport leaders live by the following principles:

- Model good behaviour every day.
- Honour the spirit of the rules.
- Concentrate on winning with honour, not winning at all costs.
- Make decisions as if your mother/child were looking over your shoulder.
- Do not make unethical leadership an option.
- Focus on the learners' needs.
- Have fun without winning.
- Make school sport a setting for learning.

6.4.5 Improve ethical leadership

As the respondents in the study indicated, the high incidences of unethical practices in high school football in the Phumelela Circuit also contribute to dismal ethics and poor leadership. The following recommendations are made to all sport leaders in this regard in order to improve ethical leadership for football programme. In order to become more ethical leaders, sport leaders must:

- Accept accountability.
- Act in accordance with their values and beliefs.
- Act with courage especially when things are unfavourable.
- Be open, honest and transparent.
- Develop and make use of a support network e.g. surrounding oneself with those leaders who have high ethical standards.
- Do not compromise.
- Embrace diversity.
- Exert greater self-discipline.
- Improve self-esteem.
- Continuous improvement, not destination perfection.
- Increase self-awareness.
- Share knowledge and learning with others.
- Do unto others as you would have them do unto you.

6.4.6 Required leadership style

In view of the current demand for more ethical, learner-centred leadership in the Phumelela Circuit's school football programme, inspired by the ideas from servant leadership theory, servant leaders may very well be what Phumelela high school football needs. These are the sport leaders who combine their motivation to lead with a need to serve. The literature has shown that sport leaders demonstrating servant leadership will provide the necessary leadership to support

the development of learners, cultivate an ethical environment that best supports their development whilst inspiring the followers.

However, based on the findings of this study, the researcher recommends that if there is to be a change in culture in the Phumelela Circuit's high school football, transformational leadership should be the dominant leadership style exhibited by sport leaders. Transformational leadership is a type of leadership that emerges when leaders enlarge and broaden the interest of those whom they lead, act morally, encourage their followers to go beyond individualistic self-interest for the betterment of the group, and engage each individual follower in true commitment (Avolio and Bass, 2002). Bass (1985) further indicated that when the leader as a change agent creates a culture that inspires a whole-hearted, passionate, committed effort, he/she is considered a transformational leader. Vella et al. (2013) said that transformational leadership behaviours within a youth sport context in particular have been theoretically associated with developmental outcomes that are positive, whilst the coach-athlete relationship is a crucial means utilised by coaches who aim to give a grounding in life skills to young athletes.

Vallee and Bloom (2005) have argued that a sport leader's transformational leadership behaviour provides the foundation for the holistic development of athletes and successful school sport programmes. This is consistent with the finding of Rowold (2006), who found that a coach's transformational behaviour is positively correlated with satisfaction with the coach and the effort the athlete puts into training, while Callow, Smith, Hardy, Arthur and Hardy (2009) found that the degree of a coach's transformational leadership behaviour has been shown to predict athlete performance, task and social cohesion, and intrinsic motivation.

Vella et al. (2013) were of the view that transformational leadership is extremely important within a youth sport context. Its unique components, such as intellectual stimulation, facilitating positive motivation, and strengths-based individual consideration, are argued to be key determinants of positive developmental outcomes for young athletes. Recep, Tunckol and Cengiz (2010) supported this view by suggesting that transformational leadership is a suitable behaviour concept in sport clubs and teams in and out of school. Research has shown that transformational leadership causes change in individuals and social systems, with it also creating valuable and positive change in followers. The potential result is that these followers become ethical leaders themselves. This is supported by the literature on both change and transformational leadership, which suggests that it is critical that a leader should be a change champion who can assemble and motivate a group with enough power to lead the change effort (Kotter, 1995).

For a successful change process to occur, Herrera (2001) suggested the transformational leader must not only manage tasks and productions, but must pull everyone in the same direction through leadership and create a culture of trust. These leaders should manage change systematically with sustained effort and focus. Odom and Green (2003) concluded that when leaders are truly transformational and serve as role models of ethical behaviour, a positive culture will permeate the whole organisation.

6.5 Implications of this research

This study has highlighted that the DBE needs to ensure that they bring ethics and leadership in school football to the fore. The Department also needs to incorporate ethical leadership in all school sport conversations, trainings and performance management at the different levels of implementation. The study has shown that ethical leadership is key to contributing to the socialisation and positive holistic development of learners, hence why the Department needs to ensure that all educators and volunteers engaged in high school football receive the relevant training to enable them to appreciate the value and benefits of ethical leadership. The findings of the study also highlight that the DoE needs to review the implementation model of high school football at a circuit level, which could include reviewing the time allocation to school sport and the budget allocation to school sport at a school and circuit level.

6.6 Limitations of the study

A significant limitation of this study is the homogeneity of the sample. Due to the diversity and differences in our social settings in SA, it is often difficult to study more than one specific cultural setting or social scene at a time, meaning that it is nearly impossible to accurately generalise about what is learned in one cultural setting to another cultural setting. The sample of this study was relatively homogenous in terms of ethnicity and socio-economic status, thus the researcher cannot generalise the findings of his study about the state of ethical leadership in high school football in the Phumelela Circuit to all other circuits in the District, province or nationally, because their social contexts differ vastly. It is therefore important to stress that the findings of this study are not necessarily a reflection of the state of ethical leadership in high school football in other circuits nor in primary school football in the circuit in question, but are strictly restricted to high school football in the Phumelela Circuit. Generalisability is therefore restricted by the context in which this study was conducted.

6.7 Suggestions for future studies

The study explored ethical leadership in high school football in the Phumelela Circuit, Umlazi District, KwaZulu-Natal. Due to the study being confined to high schools in the Phumelela Circuit, it would be interesting to expand the study to explore ethical leadership by also

gathering the opinions and perceptions of primary school football leaders on the topic in future studies. Future studies should also do a comparative study of ethical leadership between school football in a semi-urban circuit like Phumelela, and rural and urban circuits with majority former model C schools. This comparative study would assist to determine if there are any fundamental differences in the ethical leadership and cultures of school football in these three vastly different settings. The findings could assist in identifying the best practices that could be shared to improve ethical leadership generally in high school football.

The findings of the study highlight that the non-professionalisation of school sport in general and school football in particular, is having an adverse effect on school football development and ethical leadership in high school football. There is thus a need for future studies on the feasibility of reintroducing PE as a standalone subject in schools, and having full time PE educators permanently stationed at schools. The study also needs to investigate the viability of employing full time sport administrators in schools, and what effect the reduced workload on educators and having a specialist running a school football programme could have on ethical leadership.

Another thorny issue that was raised time and time again by the respondents was the issue of time allocation to school football, and the lack of remuneration for educators and volunteers who give their time to ensure that high school football does take place in the Circuit. In the current environment, playing league games over weekends and on weekday afternoons seems to be the most viable option for high schools. Future studies should therefore investigate what effect on commitment and ethical leadership the remuneration of educators who participate in school sport as an extra-mural in the form of overtime would be.

Future studies should also focus on what effect there would be on ethical leadership if the DoE made it mandatory for all educators involved in school football to have an accredited Referee's Certificate for technical officials, a Coaching Certificate for coaches, and a Leadership and Management Certificate for sport leaders, before being allowed to referee, coach or manage a high school team at any level. It would be interesting to find out if making the attainment of these certificates for sport leaders compulsory would reduce the manifestation of unethical practices and unethical leadership in high school football.

The study also found that school managers, i.e. principals, were also a contributing factor to unethical leadership, due to their lack of support for school football. Future studies should therefore explore if sport participation should form part and parcel of a principal's employee performance management and development plan. This would mean that a sufficient budget to

run school sport should be located in schools, and the onus would be on the principal to ensure that his/her school sets up and runs a fully-fledged football programme and that the school participates in all the school football programmes. This study would aim to determine if the enhanced support and pressure of the school management team would improve or have a detrimental effect on ethical leadership in high school football.

A final suggestion for future studies is to investigate the usage of technology to improve ethical leadership in school football. The study must investigate the creation and usage of a technologically savvy database of learners participating in sport. This must be an online learner-athlete management system for SASFA, which must be developed in collaboration with SAFA. The database should capture a player in their schooling career and should allow football administrators to search for player details by entering an ID number, SASFA number or name into a search bar, which will make all details including a photo available immediately. Learners should be issued with a sport cards by the DoE for their usage until they leave the education system. This system, amongst other functionalities, should allow schools to enter and complete school football team sheets before every game.

6.8 Conclusion

The data collected and subsequent findings of this study show that ethical leadership in the Phumelela Circuit high school football programme is at a low point. As Green (1997) pointed out, the competitive pressures created by adult leadership have robbed sport of its play and socialisation values. Unfortunately, to lose without using everything at your disposal is a fate some sport leaders do not want to accept, hence the unacceptable levels of unethical and immoral behaviour in Phumelela's high school football programme. It is thus the researcher's belief that the implementation of the suggested recommendations would contribute significantly to improving and creating an environment that encourages ethical leadership in the Phumelela Circuit's school football programme.

The findings show that amoral and morally myopic leaders in the programme are one of the biggest risks to changing the status quo (unethical leadership), as they are the most likely to be resistant to the change that is required. Kjeldsen (1992) described these leaders as the sport leaders who hold or at least profess to hold high ethical standards of behaviour, and who bemoan the existence of unethical activities but in reality are also part of the problem. The fact is that no one likes cheaters and those obsessed with winning at all costs (Boone et al., 2004), therefore there has to be a change in culture in the Phumelela Circuit's high school football programme.

Mhlana (2008) highlighted that no cheating can be justified, it can merely be understood and explained, therefore it is high time that punitive measures should be enforced as a means to promote ethical conduct and values.

In closing, Burnham (2004) reminds us that a sense of perspective needs to be kept. Learners will not remember an educator or coach for the victories in which they led them, but rather the way in which they were led. However, as VonRoenn et al. (2004) suggested, whether or not sport leaders acquire a socially arrested moral development or a sound ethical character through their continued participation in sport, will remain a relevant and recurrent theme in research literature.

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Appendix 1: Interview questions and interview schedule

- What is your understanding of ethical leadership?
- What are your views on the role of ethical leadership in high school football?
- Why is ethical leadership by coaches and administrators important in Phumelela Circuit high school football?
- Do you believe that there are unethical practices in high schools football? If yes, Please elaborate
- In which ways are unethical practices being demonstrated?
- What factors promote or what are the drivers of unethical practices in Phumelela Circuit school football?
- How is the competition format currently used in school football influencing ethical leadership in Phumelela Circuit high school football?
- What role does the greater system play in promoting unethical behaviour in Phumelela Circuit high school football?
- What role does the coach and/or administrator specifically play in school football as the person who is directly involved in the programme and with the learners?
- How can ethical leadership in high school football be facilitated?
- What sort of leadership styles are required by coaches and administrators to encourage ethical behaviour in high school football?

Appendix 2: Informed consent letter template

UNIVERSITY OF KWAZULU-NATAL
GRADUATE SCHOOL OF BUSINESS AND LEADERSHIP

Master of Commerce in Leadership Studies Research Project

Researcher: Ayanda Linda Ndlovu (0312602286)

Supervisor: Dr. Cecile Gerwel Proches (0312608318)

Co-Supervisor: Dr. Rowena Naidoo (0312608235)

Research Office: Ms. P Ximba (031-2603587)

Dear Respondent,

I, Ayanda Linda Ndlovu am a Master of Commerce in Leadership Studies student at the Graduate School of Business and Leadership, at the University of KwaZulu-Natal. You are invited to participate in a research project entitled, *Exploring Ethical Leadership in High School Football: A Case Study at Circuit Level in Durban*.

The aim of this study is to determine the perceptions of coaches and administrators relating to ethical leadership in high school football in Phumelela Circuit.

Through your participation I hope to explore ethical leadership and organizational culture in high school football that drives social learning and sport-for-development using a case study of Phumelela Circuit in Umlazi District, KwaZulu Natal. The results of this study is intended to assist the Department of Education to pay more attention to ethical leadership and culture in school sport programmes and the consequences it has on school sport, learner and educator socialization and development.

Your participation in this study is voluntary. You may refuse to participate or withdraw from the project at any time with no negative consequence. There will be no monetary gain from participating in this research study. Confidentiality and anonymity of records identifying you as a participant will be maintained by the Graduate School of Business and Leadership, UKZN.

If you have any questions or concerns about participating in this study, please contact me or my supervisor at the numbers listed above.

The interview should take you about 45 minutes to an hour. I hope you will take the time to participate.

Sincerely

Investigator's signature _____ Date _____

This page is to be retained by participant

UNIVERSITY OF KWAZULU-NATAL
GRADUATE SCHOOL OF BUSINESS AND LEADERSHIP

Master of Commerce in Leadership Studies Research Project

Researcher: Ayanda Linda Ndlovu (0312602286)

Supervisor: Dr. Cecile Gerwel Proches (0312608318)

Co-Supervisor: Dr. Rowena Naidoo (0312608235)

Research Office: Ms. P Ximba (031-2603587)

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.

Signature of Participant

Date

This page is to be retained by researcher

Appendix 3: Editing letter

JENNIFER LINDSEY-RENTON

PO Box 68648
Bryanston
2021
12th September

2016

To whom it may concern,

This letter is to confirm that I am a professional editor and proof reader and that I have edited Ayanda Ndlovu's thesis, the title being: 'Exploring ethical leadership in high school football: a case study at circuit level in Durban'.

For any queries, please contact me on jenniferrenton@live.co.za.

Yours sincerely,

Jennifer Lindsey-Renton

Appendix 4: Turn-It-In report



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This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

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Appendix 5: Gatekeepers letter



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Nomangisi Ngubane

Tel: 033 392 1004

Ref.:2/4/8/446

Mr AL Ndlovu
PO Box 76614
PIETERMARITZBURG
3200

Dear Mr Ndlovu

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: “**EXPLORING ETHICAL LEADERSHIP IN HIGH SCHOOLS FOOTBALL: A CASE STUDY AT CIRCUIT LEVEL IN DURBAN**”, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews in schools are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 15 June 2015 to 31 July 2016.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Connie Kehologile at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

UMlazi District

Nkxsinathi S.P. Sishi, PhD
Head of Department: Education
Date: 09 June 2015

KWAZULU-NATAL DEPARTMENT OF EDUCATION

POSTAL: Private Bag X 9137, Pietermaritzburg, 3200, KwaZulu-Natal, Republic of South Africa ...dedicated to service and performance
PHYSICAL: 247 Burger Street, Anton Lembede House, Pietermaritzburg, 3201. Tel. 033 392 1004 **beyond the call of duty**
EMAIL ADDRESS: kehologile.connie@kzndoe.gov.za / Nomangisi.Ngubane@kzndoe.gov.za
CALL CENTRE: 0860 596 363; Fax: 033 392 1203 WEBSITE: WWW.kzndoe.gov.za

Appendix 6: Ethical clearance



30 June 2015

Mr Ayanda Linda Ndlovu 213568929
Graduate School of Business and Leadership
Westville Campus

Dear Ms Ndlovu

Protocol reference number: HSS/0776/015M

Project title: Exploring Ethical Leadership in High Schools Football: A case study at Circuit Level in Durban

Full Approval – Expedited Application

In response to your application received on 23 June 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.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

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

Yours faithfully

Dr Shamila Naidoo
On behalf of Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Dr Cecile Gerwel Proches & Dr Rowena Naidoo
Cc Academic Leader Research: Dr M Hoque
Cc School Administrator: Ms Zarina Bullyraj

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8360/4557 Facsimile: +27 (0) 31 260 4609 Email: simhae@ukzn.ac.za / anymcom@ukzn.ac.za / mobuna@ukzn.ac.za

Website: www.ukzn.ac.za



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Appendix 7: Supervisors permission to submit



**University of KwaZulu-Natal
College of Law and Management Studies**

Supervisors Permission to Submit Thesis/ Dissertation for Examination

Name: Ayanda Linda Ndlovu		No: 213568929	
Title: Exploring Ethical Leadership in High Schools Football: A case study at Circuit Level in Durban			
Qualification: Master of Commerce in Leadership Studies		School: Graduate School of Business and Leadership	
	Yes	No	
To the best of my knowledge, the thesis/dissertation is primarily the student's own work and the student has acknowledged all reference sources	√		
The English language is of a suitable standard for examination without going for professional editing.	√		
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I agree to the submission of this dissertation for examination	√		
Supervisors Name: Dr Cecile Gerwel Proches & Dr Rowena Naidoo			
Supervisor's Signature:			
Date: 10 November 2016			

Final MCom Thesis_A.Ndlovu

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