ANALYSIS OF LEADERSHIP STRATEGIES THAT PROMOTE ETHICAL PRACTICES IN PRIMARY TEACHER EDUCATION IN KENYA

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A Thesis Submitted in Fulfilment of the Requirements for the Award of the Degree of Doctor of Philosophy in Philosophy of Education of the University of Nairobi

2022

DECLARATION

This thesis is my original work and has not been presented for the award of a degree in any other University or institution of higher learning.

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DEDICATION

This research thesis is dedicated to my dear wife, Emily Anyango Ojuok, and my son, Lennox Ojuok, for their tremendous support, prayers, and encouragement throughout this course. This work is also dedicated to my father, Joshua Okanda, and my mother, Caren Okanda, for their great love and constant inspiration throughout this academic journey.

ABSTRACT

The concern about ethical leadership that inspires ethical practices in learning institutions is global. In Kenya, the subject of ethical leadership continues to be largely unexplored, especially in the primary teacher training colleges, despite the reports of unethical practices by some leaders of educational institutions manifested through the culture of corruption, wastage of resources, lack of accountability and negative subordinate behaviours. This certainly raises questions regarding the leadership strategies employed to enhance ethical practices within those institutions. The study analysed the leadership strategies that are envisaged to promote ethical practices in primary teacher education in Kenya. Specifically, the study was set to examine the extent to which strategic, normative, authentic, and value-awareness leadership strategies promoted ethical practices contained in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003. The study used deontological and teleological ethical theories to form the theoretical framework. Phenomenological and analytic methods of philosophical inquiry were employed. Phenomenology explored the lived experiences of the respondents involved; the analytic method clarified concepts, terms, and statements related to the study. The research was carried out in some public primary teacher training colleges in Kenya. The target population was comprised of 23 principals, 23 Deputy Principals, 23 Deans of students, 23 top student leaders, 7 regional Quality Assurance and Standards Officers (QASOs), and 7 regional Teachers Service Commission (TSC) officers drawn from 7 regions in Kenya. The final sample comprised seven principals, seven Deputy Principals, seven Deans of students, seven top student leaders, four regional Quality Assurance and Standards Officers (QASOs) and three regional Teachers Service Commission (TSC) officers, purposefully selected from the 7 regions in Kenya. Data was collected using the interview schedules and observation checklists. The qualitative data generated was analysed using thematic analysis, where the coded data was analysed on the basis of the identified themes and presented in the form of tables and narratives. By the use of descriptions and interpretations, the data was collated, discussed, and presented in chapter four. The study analysed the response on how strategic, normative, authentic and value-awareness leadership strategies promoted ethical practices enshrined in the aforementioned legal documents. The current status of the promotion of ethical practices by these leadership strategies was also analysed. The findings revealed that these leadership strategies can create an ethically sound environment that promotes ethical practices within the TTCs. The results further established that the college administration had no clear evidence of adoption of these ethical leadership strategies towards inspiration of the ethical practices in TTCs. This culminates in the manifestation of unethical conduct among college leaders and their subordinates, which makes the leaders questionable as agents of promoting ethical practices in TTCs. The study proposes a philosophical paradigm of these leadership strategies based on moral rightness and moral goodness that can effectively influence the minds of leaders and their subjects to internalize ethical practices as a matter of moral duty and moral goodness.

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ABBREVIATIONS AND ACRONYMS

EACC   Ethics and Anti-Corruption Commission

KICD   Kenya Institute of Curriculum Development

MOEST   Ministry of Education, Science and Technology

PTE   Primary Teacher Education

QASO   Quality Assurance and Standards Officer

TSC   Teachers Service Commission

TTC   Teacher Training College

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Leadership is a crucial element in the management of organizations, including those of institutions of learning. Sound leadership is therefore necessary if the organizations or institutions are to attain their anticipated goals. It is not shocking that thriving organizations are connected to their leadership. Nevertheless, leadership is a delicate duty that rouses high standards and calls for moral uprightness, high levels of fitting behaviour, and ethical conduct since leaders' ideas and actions influence their followers' behaviours. As a result, it is clear that organizational leadership and ethics are inextricably linked (Gichuhi & Karuoya, 2017).

In philosophy, ethics is a subfield that focuses on the standard measure of human endeavour, activities, and interactions in the realm of what is morally appropriate for individuals and society. It is within the context of ethics that the moral principles and values of human conduct are evaluated as either right or wrong, good or bad (Tutar, Altinoz & Cakiroglu, 2011). The researcher perceives that leadership in learning institutions should not only focus on the achievement of the agreed targets but also be steered by ethical principles and values so as to promote morally fit conduct among the leaders and their subordinates.

In recent times, there has been an increasing demand by the citizenry for ethical leadership in all government institutions, including public education institutions. As noted by Dang, Gadi, and Danladi (2013), leadership encompasses both the ability of an individual and the process to persuade or influence others to accomplish the task specified for a group. The emphasis in this context is laid on both the personal traits and characteristics of a leader and the process, role, or activity of a leader to realize the organizational goals through groups of individuals. In the same vein, leadership is a sensitive duty that arouses higher expectations in terms of moral

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decency and higher ethical standards, and therefore is valuable towards influencing and directing the subordinates to achieve the institutional goals with ethics and a good reputation (Okanda, Mwinzi & Gunga, 2021). In that regard, it is crucial that the leaders attain the stated goals and objectives of the organization along with the leadership strategies that promote ethical practices. The implication is that leadership should be integrated with strategies that inspire ethics towards achieving the set goals of the organization.

Leadership strategies represent plans of action formulated by leaders within an organization to engage, influence, and inspire subordinates towards a common goal (Pasmore, 2014). In the view of the researcher, it is critical that leaders learn how to exercise leadership strategies that can enhance their capacity to influence action and better the performance output of their organizations with ethics. It is from this background that the study is focused on those leadership strategies within transformational leadership that acknowledge the criticality of ethical questions in the leadership relationship and roles at the level of primary teacher education in Kenya.

From the perspective of Goodman (2021), transformational leadership is described as being revealed when leaders and followers move one another towards a greater level of morality and motivation. Transformational leadership, in the view of the researcher, is therefore morally laden leadership that can deliberately inspire ethical values and practices of the organization through various leadership strategies. It is further explicated in Goodman (2021) that it is a leadership philosophy that encourages and inspires subordinates to innovate and cultivate new ways to grow and improve the pathway to the organization's future success with ethics. Furthermore, this leadership style consists of four elements: individualized consideration; inspirational motivation; idealized influence; and intellectual stimulation.

In line with Goodman (2021), individualized consideration entails leadership attending to the concerns and needs of subjects and also acting as a mentor, a coach, or a guide to the subordinates. The implication is that transformational leaders listen to the subjects' concerns and needs, provide adequate support, and are empathetic to the subjects' situations even as they work towards the attainment of organizational goals. Inspirational motivation is about the leaders' ability to articulate appealing visions that motivate subordinates to perform beyond expectations as a team with regard to the attainment of institutional goals. Idealised influence, on the other hand, focuses on the leaders' modelling of ethical behaviour. Leaders are role models to their subordinates since they engage in high standards of moral conduct. Consequently, followers identify with these leaders and want to imitate them. Their moral behaviour earns them the necessary echelon of respect and trust. Leaders of idealized influence also clearly communicate to the subjects the expected moral and ethical conduct in addition to the organizational core values. The idea of intellectual stimulation entails the capability of transformational leaders to regularly challenge assumptions, take risks, and solicit subjects' ideas and inputs. In the view of the researcher, this leadership fosters an environment where it is safe to have conversation and encourages collaboration with the subjects as they attempt new approaches that develop innovative techniques for handling the organizational issues.

It is within this setting of transformational leadership that the researcher proposes four leadership strategies, which are in line with the aforementioned four elements of transformational leadership. The suggested leadership strategies are strategic leadership, normative leadership, authentic leadership, and Value-awareness leadership (Okanda, Mwinzi & Gunga, 2021). Strategic leadership corresponds to the element of inspirational motivation, where the leaders convey appealing visions that motivate subordinates to attain the institutional goals beyond expectations with ethics. Normative leadership is consistent with the aspect of idealised influence where leaders are perceived as role models of appropriate ethical behaviour

whom subjects would want to identify with and imitate. Authentic leadership is aligned with individualized consideration and intellectual stimulation, in which leaders attend to the subjects' needs and regularly solicit the subjects' ideas and input, fostering a free conversation environment and encouraging subject participation. The concept of value-awareness leadership is supported by the concept of idealised influence, in which leaders regularly communicate to subjects the expected morals and conduct, as well as the institutional core values.

The idea of the four leadership strategies is therefore significant in the sense that it enables leaders to take into consideration the standards, norms, values, and ethics when carrying out various work duties and conveying the same to their subjects. Consequently, the leaders become not only goal-oriented but also underscore the significance of ethics in the process or ways of attaining the organizational targets. These leadership strategies also allow leaders to demonstrate to subordinates the behavioral boundaries established within an organization (Kapur, 2017). It is from this background that leaders ought to adopt leadership strategies that set the tone for the inspiration of ethical practices in the institutions they are leading. In this regard, the focus of this research is to examine how strategic, normative, authentic, and value-awareness leadership strategies inspire ethical practices in primary teacher education in Kenya. Further, this study is justified by the research findings of Brown and Trevino (2014), who posit that the subject matter of ethical leadership continues to be largely unexplored, giving researchers prospects for new findings.

Ferrell and Fraedrich (2015) observe that at the core of the world-wide crisis that has dogged humankind these days is a deficiency of ethical leadership along with appropriate leadership strategies in the entire spheres of human society. This lack of ethical leadership strategies is evidently revealed by the persistent exposure of immoral behaviour in all echelons of society around the globe. It is on this basis that there is a growing concern in the worldwide community regarding unethical practices perpetrated by leaders in learning institutions. This definitely

encompasses immoral conduct and practices by the leaders of teacher education institutions. Ishak, Haron and Ismail (2019), for instance, observe that the managerial unethical practices in educational institutions have sanctioned a culture of corruption, wastage of resources, lack of accountability and negative subordinate behaviour. On the other hand, some research has suggested that the current ethical problems in the field of teacher education are to a larger extent attributed to the absence of ethical leadership strategies that can integrate leadership with ethical practices (Supermane, Tahir & Aris, 2018). This means that, due to the lack of ethical leadership strategies, leaders within the teacher training colleges have not effectively promoted the needed ethical practices and standards among staff and students within their institutions. The researcher calls for effective leadership that applies leadership strategies that are not only goal-oriented but also underscore the significance of ethics in the process or ways of attaining organizational goals. In an endeavour to address the concern of unethical leadership in teacher education, the researcher resolved to conduct a study on morally enriched strategic, normative, authentic, and value-awareness leadership strategies that could inspire ethical practices in primary teacher education in Kenya.

Ethical practices, as explained by the Committee on standards in public life (2014), imply principles or standards that regulate the right conduct in public life, such as integrity, selflessness, objectivity, honesty, accountability, openness, and leadership. In the view of the researcher, leaders of teacher education are therefore tasked with the responsibility of motivating the standards and principles of ethical practices of their colleges as they work towards the achievement of the set goals.

The significance of ethical practices is central in teacher education since they define the parameters of values, actions, or lifestyles that are best for individuals within the colleges and, by extension, society at large. Promotion of ethical practices within teacher education ensures that leaders and their subordinates demonstrate appropriate conduct, attitudes, and values. In

addition, it empowers the teacher trainees to facilitate the same in their future learners, thereby teaching morality to the future generations in society (Kenya institute of curriculum development, KICD, 2016). The emphasis on primary teacher education in society can also help to instil in citizens the necessary nationalistic attitudes, patriotism, moral values, and integrity. In the view of the researcher, ethical practices can foster an ethical learning environment, which forms the basis for the moral behaviour of students in teacher training colleges. This ethical learning atmosphere enhances the ethical sensitivity and moral behaviour of teacher trainees and helps them realize the value of ethics in their personal and future career lives and in society at large. In this study, the focus is on the ethical practices anchored on leadership and integrity as reflected in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003. These legal documents emphasize the entrenchment of the national values, principles of good governance, and personal integrity (Republic of Kenya, 2010; Republic of Kenya, 2015; and Republic of Kenya, 2003).

The call for leadership strategies that promote ethical practices in public primary TTCs in Kenya is crucial against the report presented in the National Assembly by the Auditor General, which raised questions concerning the millions spent to cover construction and repairs in some public teachers' training colleges in Kenya. The Auditors' report further revealed that the tender evaluation committees never complied with the regulations of procurement (Gekonge, 2021). From the perspective of the researcher, these Auditor General's reports are a pointer to a probable indicator of managerial unethical practices within the public TTCs, which endorse a culture of corruption, wastage of resources, and lack of accountability. Further, the report justifies this study since the subject of ethical leadership is largely unexplored by scholars, especially in the primary teacher training colleges.

With the desire to use phenomenology and analytic methods of philosophical inquiry, the study is aimed at examining the fundamental leadership strategies that are perceived to strengthen the aforementioned ethical practices within primary teacher education in Kenya. In seeking solutions to address these ills of institutional unethical practices in modern times, many strategies for promoting ethical practices have been touted as panaceas for the leaders of learning institutions (Bullough, 2010). However, it is the view of this study that those strategies perceived to be a remedy for promoting ethical practices have not integrated the fundamental aspects of strategic, normative, authentic, and value-awareness leadership. Therefore, in this regard, the study analysed the extent to which strategic, normative, authentic, and value-awareness leadership strategies could inspire ethical practices within primary teacher education.

As noted by a study conducted in the United States by May (2011), strategic leadership entails thoughtful communication of organizational vision and mission and persuasion of subordinates to internalise the same vision in order to achieve a desired outcome in business. It is within this context that May (2011) articulated that the strategic leadership responsibility of transmitting vision and mission goals has to necessitate the generation and sustenance of an ethical tone through which subordinates act ethically as a matter of custom. However, May (2011) carried out a study in a business where production of goods, services, and facilitation of human capital tend to interact. On the contrary, this study aims at evaluating how ethical practices are integrated to guide education in the training of teachers at the primary teacher training colleges.

In the perspective of Ghanem and Castelli (2019), strategic leaders' vision and mission should include accountability in terms of assessing beliefs, performance, and behaviour of self and others in order to advance ethical views aligned with the social order. Maugo (2013) further argues that one of the factors influencing ethical practice is the leadership strategy adopted towards achievement of the desired vision and mission goals of the organization. The researcher deduces from May (2011), Ghanem and Castelli (2019), and Maugo (2013) that strategic

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leadership can influence ethical practices among subordinates. Nevertheless, these studies focused their attention on the impact of strategic leadership on ethical practices in business organizations. In this regard, this study highlights how strategic leadership can promote ethical practices in teacher education in Kenya.

The foregoing argument discloses that strategic leaders have a great capability to shift the ethical mindfulness of their subordinates in a positive direction. In this case, Ghanem and Castelli (2019) argue that successful strategic leaders need to develop and communicate an effective vision and mission for the organization, in addition to placing emphasis on innovation and building institutional cultures while embracing ethical practices among their subordinates. This idea of Ghanem and Castelli (2019) implies that strategic leaders have to manage their resources effectively and prudently, build social and human capital, and clearly act in ethical ways within which ethical behaviour becomes a strong and compelling organizational culture. It is therefore vital in the interest of education stakeholders to bring to light the extent to which teacher education leadership is utilizing strategic leadership towards inspiring ethical practices contained in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003.

In view of a study carried out in South Africa, Uganda, and Ghana by Agyepong, Lehmann, Rutembemberwa, Babich, Flimpong, Kwamie, Olivier, Teddy, Hwabamungu, and Gilson (2018), strategic leaders have competencies which include; provision of vision and inspiration for organizations; motivation of fundamental personal values and character qualities such as trustworthiness and integrity; and inculcation of skills for adjusting to situations. It is from the findings of Agyepong et al. (2018) that the researcher contends that there is no explicit evidence that primary teacher education leadership in Kenya to a larger extent is amalgamating college vision and mission with character traits such as trustworthiness and integrity to promote ethical practices in their institutions. Moreover, the study was based on health system governance

across countries in Africa and not teacher education governance in Kenya, which is the focus of this study.

Gaitho, Ogutu, Awino, and Kitiabi (2018) observed that in Kenya, strategic leadership can significantly influence service delivery amongst county governments. As noted by Gaitho et al. (2018), strategic leaders when planning to pursue organizational goals while upholding ethical values such as integrity, fairness, professionalism, and responsiveness to the individual's needs, result in better service delivery within the county governments. The study further posits that strategic leaders possess unique management styles and personality skills and traits that, when applied in the context of ethical practices, can improve service delivery to citizens. The researcher concurs with Gaitho et al. (2018) that strategic leadership can enhance service delivery only if it is executed within the framework of ethical practices. The concept of strategic leadership is therefore an important consideration in government organizations because it empowers leaders to promote ethical practices, which in turn improve service delivery. The study was, however, focused on strategic leadership in county governments and not in the administration of primary teacher education; hence the endeavour to fill the knowledge gap in the realm of strategic leadership in primary teacher training colleges.

In a study on normative leadership in the United States of America (USA), Northouse (2016) noticed that this leadership is concerned with how leaders ought to conduct themselves. It is further highlighted in Northouse (2016) that this leadership strategy is explicitly based on moral norms or principles and it specifically addresses the leader's behaviour. In this framework of Northouse (2016), the researcher observes that normative leaders have the capacity to demonstrate greater integrity, engage in advanced level moral reasoning, and generally succeed at creating a positive ethical climate that institutionalizes ethical practices within an organization. Notably, Northouse (2016) aimed at the idea of normative leadership ethics within

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the setting and milieu of an industry and factory, but not in the training of teachers, which is the focus of this study.

Mihelic, Lipicnik, and Tekavcic (2010) studied normative leadership in Slovenia and asserted that normative leaders show credibility, demonstrate integrity, and walk the ethical talk. The researcher infers from Mihelic et al. (2010) that a normative leader is steered by universal ethical ideologies that contribute to integrity within an organization. Against this background, the researcher is of the view that normative leadership can produce an ethical environment at the teacher training colleges. In this atmosphere, everyday interactions and ethical practices are dependent on ethical ideals, and subordinates are steered into living and relating ethically. Nonetheless, normative leadership in Mihelic et al. (2010) was engrossed in political leadership and thus had minimal connection with teacher training. It is in this regard that the researcher resolved to interrogate the degree to which normative leadership promotes ethical practices in teacher education in Kenya.

Concerning normative leadership challenges in learning institutions in Kenya, Taaliu (2017) reported that there were corruption cases touching on administrators in schools, in terms of recruitment of students, in national examinations and supplies to the schools. At the colleges, the vice replicated itself in the form of ethnicity and tribalism in employment and promotion of employees by administrators. From the perspective of the study, these corrupt practices dented the integrity of those educational leaders and put into question their adoption of normative leadership strategies in their schools and colleges. Taaliu (2017) further reported that corruption problems relating to unethical practices of principals and head-teachers prompted the Ministry of Education in Kenya to recommend to the Ethics and Anti-Corruption Commission (EACC) to investigate and prosecute those who were found culpable.

Another leadership strategy with the potential for inspiring ethical practices is authentic leadership. In his study conducted in Spain, Luenendonk (2016) explicates that the concept of authentic leadership emanates from early Greek philosophy, which emphasizes on leaders taking control of their destiny while being genuine and true to themselves as well as to their followers. The researcher infers from Luenendonk (2016) that authentic leaders are not only guided by their internal values to make decisions that consider the institutional objectives but are also mindful of the wellbeing of their subordinates. Based on this context, the point of focus in this study is to analyse to what extent the traits of authentic leadership of trueness and being genuine can contribute towards inspiration of ethical practices in Kenyan primary teacher education.

In recent studies, Riggio (2014) points out that authentic leadership emphasizes leaders' dealing in an honest and straightforward way with their subordinates. Cianci, Hannah, Roberts, and Tsakumis (2014) further underscore that authentic leaders have a strong ethical foundation, which significantly inhibits their followers from making immoral decisions when faced with temptations. Subordinates of less or neutral authentic leaders are more likely to succumb to the temptation to engage in immoral behaviour. The researcher deduces from Riggio (2014) and Cianci et al. (2014) that authentic leadership constrains subordinates from making unethical decisions and instead advances the virtues of genuineness, honesty, and straightforwardness, which creates a conducive environment for promoting ethical practices. In view of the foregoing studies, authentic leadership strategy requires further interrogation with respect to how leaders of primary teacher education commit themselves to these virtues to promote ethical practices in teacher training colleges in Kenya.

A report by Northouse (2016) in the USA found that authentic leadership yields positive moral impacts on subordinates. In addition, followers are more likely to imitate authentic leaders who set moral examples, feel capable of making ethical decisions without the leader's guidance, and

are more likely to act boldly. A further exposition from Northouse (2016) is that authentic leadership is true to themselves and their values; they are open with individuals; they align their characters with their values to effectively lead others; and they do the right thing based on moral principles for the good of others. It is inferred from Northouse (2016) that authentic leaders are role models who are emulated by followers to make sound ethical decisions and their leadership is based on truth, openness, and moral principles, which are necessary ingredients for inspiration of ethical practices. However, the extent to which leaders of primary teacher education in Kenya act as role models to influence subordinates to make good ethical choices on their own and promote ethical practices through their trueness of character is not clear and needs further explication.

A study carried out by Trnka, Kuska, Tavel and Kubena (2019) in the Czech Republic revealed a positive relationship between authentic leadership and ethical practices. They further pointed out that positive reinforcement by authentic leaders employed in social work in public service helped in fostering better services and prevented unethical conduct among followers. Whereas the above study outlined the impact of authentic leadership on ethical practices in the public service, the effective influence of authentic leadership on the ethical practices of subordinates is yet to be fully established in the context of Kenyan primary teacher education and training.

Authentic leadership can foster the positive psychological wellbeing of subordinates. In Taiwan, a study by Feng-I (2016) disclosed that authentic leaders, being genuine and value-based, are open, visionary, hopeful, morally sound, have the capacity for moral reasoning, and are sensitive to the views of their subordinates. Feng-I (2016) deduces that, based on those attributes, this leadership is viewed as that which enhances subordinates' psychological wellbeing. It is within the tenets of genuine and value-based leadership that college leaders in Kenya are challenged to be authentic to inspire ethical practices even as they navigate through the unsteady environment of conflicting societal values and expectations. Whereas the study of

Feng-I (2016) was geared towards the realization of psychological wellness, this research will examine the degree to which leaders in teacher education in Kenya pursue authentic leadership to inspire ethical practices.

In the context of South Africa, Nair (2017) argues that authentic leaders build personal links with their followers. This close connection between leaders and their subordinates emanates from the leaders' being genuine, thereby developing trust with their subordinates as they frankly care for them. Nair (2017) concludes that this leader-follower connection galvanizes the organization towards regulation of subordinates' behaviour since the leaders are conscious of how they relate to their followers and how they impact on their people. It is the researcher's insight that authentic leadership that creates personal connection with subordinates needs to be studied with a view to finding out how it regulates subordinates' behaviour towards the realization of ethical practices in primary teacher education in Kenya.

A study by Sang (2016) found out that Nairobi County employees derived their job satisfaction from the administrators' demonstrating authentic leadership. Such leaders make their motivations, values, and goals completely clear to their subordinates; they lead by example, mean what they say, and say what they mean. Their values are also consistent with their actions. These attributes make subordinates comfortable with their jobs. The insight deduced from Sang (2016) is that authentic leadership is necessary in primary teacher education to enhance job satisfaction among subordinates. It is within this background that the researcher inquires about how the contribution of authentic leadership towards the subjects' job satisfaction promotes ethical practices at primary teacher training colleges in Kenya.

Value-awareness leadership is the last strategy in this research. In this strategy, the leaders regularly communicate the highest values (summum bonum) and expectations that they view as important to the subordinates in the institutions they are leading (Lemoine, 2019). Within

this view, Benedictine University (2017) highlights that routine communication and discussion of values by leaders ensure that there is uniformity in understanding of them within organizations. Benedictine University (2017) further explicates that value-awareness leadership assists in guiding daily activities and focusing on life-sustaining values such as care for others, trust, humility, courage, excellence, integrity, honesty, environmental and social responsibility. The researcher discovers a deficit of literature on value-awareness leadership, and it implies that the idea of value-awareness leadership in promoting ethical practices seems to be isolated, peculiar, and likely not fully adopted by leaders at primary teacher training colleges in Kenya.

Plante (2016) studied students' ethical awareness in the USA and asserted that college leaders can communicate ethical values and expectations during orientation sessions for new students. Plante (2016) further posits that freshman orientation sessions are ideal times to reach out to the new, enthusiastic students who are eager to learn about the college culture and the expected values espoused. An analysis inferred from Plante (2016) is that orientation sessions can alert the students to the ethical expectations and the emphasis placed by the college on ethical practices in the realm of national values, good governance, and integrity. Adoption of value-awareness leadership in Kenyan primary teacher education towards the promotion of ethical practices seems not to be clear and it is a central aspect of this study.

There are various methods that the principals utilize to create awareness of values in Tanzania's secondary schools, and in this regard, Fussy (2018) observed that school heads employ several ways, such as; communicating values during staff induction at the beginning of every term; during staff and student meetings; allotment of weekly virtue practices; and posting ethics-related placards on the notice boards within the school compound. The study showed that, generally, the methods lacked a remarkable influence towards shaping the teaching staff's professional conduct and student discipline. Whereas the above study outlined the methods undertaken by secondary school principals to promote ethical practices in Tanzanian secondary

schools, the effective actualisation of such methods is investigated in the Kenyan framework of teacher education.

Odundo and Ganira (2017), in a study on spurring value-based education targeting early education in Kenya, posited that the creation of awareness of ethical values and expectations produces a conducive learning environment that enriches academic achievement and strengthens morals and ethics within the learning institutions. They established that there were no properly planned ethical values and expectations awareness programmes established in schools. In addition, Odundo and Ganira (2017) opined that leaders who initiate awareness of ethical values through activities that emphasize what is right and what is wrong, have students who demonstrate respect, compassion, self-control, honesty, fairness, in addition to trust, which translates into appropriate behaviour. In concurrence with this view, Turker, Vural, and Idowu (2016) also observed that when knowledge of what is right and wrong is reinforced, the students learn honesty, how to relate with others, and how to avoid conflicts.

In this regard, the researcher infers from Odundo and Ganira (2017) that the road towards promotion of ethical practices contained Chapter Six in the 2010 Kenyan Constitution, Mwongozo: The Code of governance for state Corporations and the Public Officers Ethics Act of 2003 within the teacher training colleges requires leaders who create awareness of ethical values and expectations among the subordinates. The fact that the study targeted early education and not teacher training colleges is an indication of epistemological gap which requires to be filled in the context of teacher education in Kenya. In addition, several studies have been conducted on quality training in teacher training colleges with respect to effective classroom management, poor planning, changes in social behaviour and technological advancement, and ineffective approaches of college administration in the handling of issues of teacher trainees (Kipkurui, 2012). It is further posited in Kipkurui (2012) that the research studies regarding ethical leadership in public teacher education institutions are largely unexplored by research. It

can be concluded that there is a deficit in studies pertaining to the development of ethical leadership strategies necessary for promoting ethical practices and outcomes within the primary teacher training colleges in Kenya.

In order to fill the mentioned gaps, this study analysed the leadership strategies that can bolster ethical practices in teacher education. In accordance with the Ministry of education, science and technology, MOEST (2011), for Kenya to attain internationally competitive standards, learning institutions, including teacher training colleges, need effective ethical leadership strategies that would actualise ethical principles enshrined in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003. The main intention is to propose a working model of moral leadership strategies that can inspire leaders and subordinates to voluntarily espouse national values, good governance, and integrity as moral duty and moral goodness within primary teacher education.

1.2 Statement of the Problem

In Kenya, ethical leadership in the education sector has attracted increasing attention in recent times, amidst calls to fight corruption as a social problem within the country. Accordingly, teacher education leaders are expected to adopt strategies that strengthen ethical practices in line with the leadership principles of Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003 as they work towards the set goals. Moral-laden leadership strategies would ensure that individuals in teacher education contribute to the achievement of college goals while promoting the ethical qualities of national values, good governance, and integrity.

However, some administrators in teacher training colleges have not applied effective leadership strategies towards the promotion of ethical values of good and right conduct within their

institutions. They have failed to demonstrate to the staff and students the behavioural limits set within the primary teacher training institutions. The recent cases of corruption of administrators regarding abuse of authority for personal as well as material gain; ethnicity and tribalism in employment; and corruption towards recruitment and promotion of employees are indicators of disregard for the leadership principles of Chapter Six of the 2010 Kenyan Constitution; Mwongozo: The Code of Governance for State Corporations; and the Public Officers Ethics Act of 2003. In particular, the recent recommendation by the Ministry of Education in Kenya of sanctioning the Ethics and Anti-Corruption Commission (EACC) to investigate some principals and head teachers who have engaged in corruption and recommend to the Director of Public Prosecutions to prosecute points to important cases where administrators' strategic, normative, authentic, and value-awareness leadership are compromised. This portrays these leaders as questionable agents for promoting the aforementioned ethical practices. Consequently, the ethical character intrinsic to education is diminished.

Hence, this study was founded on the postulation that the weak leadership strategies for enforcement of ethical practices as a crucial dimension in teacher education imply that the leadership of teacher training colleges in Kenya is not sufficiently promoting fundamental aspects of ethical practices within those institutions in the context of moral goodness and duty.

1.3 Purpose of the Study

The aim of this study is to analyse the leadership strategies that are envisaged to promote ethical practices in primary teacher education in Kenya.

1.4 Objectives of the Study

This study was guided by the following objectives:

i) To analyse how strategic leadership promotes ethical practices in primary teacher training colleges (TTCs).

ii) To examine how normative leadership inspires ethical practices in primary TTCs.

iii) To explore how authentic leadership promotes ethical practices in primary TTCs.

iv) To analyse how value-awareness leadership inspires ethical practices in primary TTCs.

1.5 Research Questions

The study answered following questions:

i) How does strategic leadership promote ethical practices in primary TTCs?

ii) To what extent does normative leadership inspire ethical practices in primary TTCs?

iii) How does authentic leadership promote ethical practices in primary TTCs?

iv) How does value-awareness leadership inspire ethical practices in primary TTCs?

1.6 Significance of the Study

Many of the management crises that have plagued the education sector over the past decades have been caused by unethical practices perpetrated by leaders of learning institutions. In light of the unrelenting threat of unethical leadership, the findings of this research highlight the effective and comprehensive leadership strategies needed for the promotion of ethical practices in primary teacher education in Kenya.

The results and recommendations of this research are envisaged to offer institutions in charge of the leadership development programmes for education leaders, for instance, the Kenya Education Management Institute (KEMI) and other non-governmental organizations, with the data gathered from the field that could empower college leaders to adopt the leadership strategies that enforce ethical practices in their institutions.

Further, the study is handy towards providing valuable information that could help education stakeholders, namely, the Ministry of Education and the Teachers Service Commission (TSC), on matters pertaining to the formulation and implementation of sound leadership strategies that would inspire the globally accepted ethical practices in teacher education. This study also sheds light on leadership as a fundamental element of education since successful learning institutions are largely dependent on their leadership. It steers the reader in the direction of a new conception, considering the correlation between leadership strategies and ethical practices within teacher education. Moreover, whereas it reflects the characteristics of Kenyan teacher education, it also provided guidelines to the international readers on the significance of morally-laden leadership strategies such as normative, strategic, authentic and value-awareness towards the motivation of ethical practices in their respective teacher education leadership.

The findings of the study are also significant because they have the potential to clarify and advance knowledge on leadership strategies and ethical practices in primary teacher education in Kenya. In addition, this study attempted to address a current knowledge gap relating to ethical leadership in the field of primary teacher education.

1.7 Assumptions of the Study

The study was grounded on the assumption that primary teacher education (PTE) leadership strategies can be improved to promote ethical practices within the primary teacher training colleges (TTC). Furthermore, it was believed that the sample size would represent the target population as much as possible, to the extent that the study findings would be generalized to the target population. Another assumption of the study was that the respondents would be willing to provide honest and objective information during interview sessions. It was also presumed that all the respondents were capable of relating leadership strategies to ethical practices. The above assumptions of study are in line with those highlighted in Wango (2015).

As explained by Wango (2015), some of the basic assumptions in qualitative research have to do with the participants' responding to the interviews in a candid and honest way. Second, the sample size criteria ensure that the respondents have experienced similar or the same phenomenon as those in the study. Further, the respondents have a sincere interest in participating in the study without any other motive.

1.8 Limitations of the Study

Limitations of the study are possible weaknesses of the study which are beyond the researcher's control (University of Southern California, 2021). The study identified five main constraints. Firstly, this research acknowledges that, other than leadership strategies, there are other variables which influence ethical practices within the primary teacher training colleges in Kenya. The dynamics of leadership strategies cause a multifaceted interaction in teacher education. This state of affairs could have influenced the responses to interviews. Secondly, there was limited access to the literary works of Kenyan scholars to gain deeper insights into the Kenyan perspective of the ethical practices of Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003 in relation to leadership and governance in primary teacher education. Thirdly, the researcher could not sample the respondents from all other key stakeholders, such as professional bodies, employers, parents, and the public in general. However, an effort was made to incorporate the representative samples from the colleges across the country in addition to selecting small samples of the regional Quality Assurance and Standards Officers and regional TSC Officers to represent the Ministry of Education and enrich the findings. Fourthly, the study, being a philosophical inquiry, was limited to phenomenological and analytical methods. Finally, this study addressed only the leadership strategies it considered significant towards promotion of ethical practices in primary teacher education (PTE).

1.9 Delimitations of the Study

Delimitation refers to the scope of the research that encompasses the study (Mwinzi, 2012). The delimitation of the study was the Kenyan public primary teacher training colleges (TTCs), which were purposively sampled from various regions in Kenya. The private primary TTCs were excluded from the study on the basis that there were many developing private colleges whose leadership structures could not be ascertained. The sample was confined to at least one primary teacher training college (TTC) per region (former provincial administrative unit) to make sure that data from all the regions in Kenya was captured. The main respondents of the study were the principals, deputy principals, deans of students, and top student leaders of the primary TTCs. This study restricted itself to the ethical practices highlighted in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003. Finally, the study's being philosophical, logically established the coherence between the sets of concepts linking the leadership strategies with the ethical practices in primary teacher education while utilising analytical and phenomenological methods of philosophical inquiry.

1.10 Definition of Key Terms

Authentic leadership: Leadership based on sincerity and honesty which enable leaders to be perceived as genuine and trustworthy by their subordinates.

College: Refers to teacher training college (TTC) in Kenya.

Decision-making: The act or process of making important ethical judgments within the primary TTCs.

Discipline: An ethical principle of working and behaving in a controlled way which encourages obedience to rules or standards within the primary TTC.

Ethical practices: Refer to core values such as national values, good governance, and personal integrity.

Ethical leadership: Represent leadership that is focussed on respect for ethical values and beliefs and upholding rights and dignity of others.

Good governance: Refers to utilization of principles of accountability, transparency and integrity when discharging duties.

Integrity: An ethical principle of doing what is right consistently even when there is chance to do wrong and get away with it or benefit from the wrongdoing.

Leadership strategies: Leadership plans of actions within the transformational leadership in TTCs designed to achieve goals with ethical practices such as national values, good governance, and integrity.

Leadership styles: Leaders behaviours, characteristics and methods when directing, managing and motivating their subjects towards a common goal in TTCs.

Moral decision: Ethical principle of ensuring that judgements made on ethical matters are not influenced by favouritism, nepotism, corrupt practices or other inappropriate motives.

National values: Entail principles of national unity, patriotism, rule of law, participation of the people, equity, equality inclusiveness, non-discrimination, human rights and human dignity

Normative leadership: Leadership that emphasises on the display of virtuous behaviour by leaders to inspire their subordinates to act in the same manner in order to promote moral development within the organisation.

Primary teacher education: Comprises the procedures, practices and policies aimed at training persons for professional work as instructors in Kenyan primary schools.

Strategic leadership: Leadership that encourages the transmission of the college vision and mission goals with a view to persuading the subordinates to internalise the same vision and mission within the primary TTC.

Transformational leaders: Leaders who control organisations by conveying a clear vision of their goals, are role models, value subjects' inputs and needs, regularly challenge assumptions and take risk.

Values: Standard and morals of what is desirable or undesirable, and what is good or bad within TTCs.

Value-awareness leadership: Leadership that regularly creates awareness of the ethical values and expectations to the subordinates of primary TTC with the intention of clarifying permissible and non-permissible practices.

1.11 Organization of the Study

The study is structured into six chapters; Chapter One entails the introduction. The outline of the key aspects of chapter one are the background to the study; statement of the problem; objectives of the study; research questions; significance; assumptions; limitations; delimitations; and operational definition of key terms. The second chapter deals with the review of related literature. The chapter focuses on the strategic, normative, authentic, and value-awareness leadership strategies that are envisioned to promote ethical practices in primary teacher education in Kenya. The chapter also discloses the existing gaps that emerge from the review literature on how these leadership strategies promote ethical practices in teacher education globally, regionally, and in the Kenyan context. A detailed discussion of the phenomenology, theoretical framework, and conceptual framework is also reviewed.

In chapter three, the research describes the methodology adopted to guide and focus the study. The utilization of philosophical methods of inquiry, namely phenomenology and analysis research, in the context of the study is explained. Other elements that define this chapter include the target population, sampling techniques and sample size, data collection instruments, data collection procedures, data analysis techniques, and finally ethical considerations.

Chapter four discusses data presentation, analysis, and interpretation. The chapter analyses and interprets the generated qualitative data of leadership strategies envisaged to promote ethical practices in primary teacher education. Chapter five utilizes the findings to propose a model of leadership strategies that can promote ethical practices within the primary teacher training colleges. Chapter six contains the recapitulation, conclusions, and recommendations of the study.

1.12 Conclusion

This chapter has covered the key sections of the study, such as the background to the study, its purpose, and the significance of the study. It has elaborated on the overall aim of the study as an endeavour to analyse the leadership strategies that inspire ethical practices in primary teacher education in Kenya. This study is prompted by the increasing concern in the international community with regard to unethical practices perpetrated by some leaders of learning institutions. It is from this viewpoint that the study has proposed four ethical leadership approaches, namely strategic, normative, authentic, and value-awareness leadership strategies within the context of primary teacher education. When these morally anchored leadership paradigms are adopted, they can enable leaders to inspire ethical practices as they take into consideration the ethical standards when carrying out various work duties and transfer the same ethical standards to their subordinates. These leadership paradigms can hence enable leaders of TTCs to promote ethical practices that go beyond the boundaries of observance of the laid down ethical policies, rules, and regulations guiding the individuals within those teacher education

institutions. The next chapter deals with the review of the related literature on the proposed

leadership strategies and ethical practices.

CHAPTER TWO
REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter, the literature is reviewed under the following sub-headings: overview of leadership strategies and ethical practices; strategic leadership and ethical practices; normative leadership and ethical practices; authentic leadership and ethical practices; value-awareness leadership and ethical practices; phenomenology; theoretical framework; and finally, a conceptual framework is put forward indicating how the study variables relate.

2.2 An Overview of Leadership Strategies and Ethical Practices

Leadership philosophy entails governing subordinates with a strategy based on the set core principles, sentiments, and beliefs to meet the organization's needs (Case, French, & Simpson, 2011). Case, French, and Simpson (2011) state in the context of this philosophy that leadership studies seek to expose the ontological (existence), epistemological (knowledge), and ethical traditions embedded within the discipline. In their view, consideration of philosophical interrogations of ontology and epistemology in isolation may be significant, but the third domain of ethical tradition and practices is by far the most crucial to leadership study and practice. This is because the notion of ethical tradition requires leaders to make judgements about actions as either good or bad, right or wrong. This is in line with this study where the ethical tradition of leadership is examined as an instrumental aspect towards the entrenchment of ethical practices among the followers in the milieu of primary teacher education.

The concept of leadership, as noted by Makhmoor (2018), constitutes the process through which a leader influences subordinates to realise a common goal or a certain objective. Nonetheless, the context of leadership in this study is about influencing individuals to realize the group objectives voluntarily as a moral duty and moral goodness for the majority within the teacher

education institutions. Truptimayee (2018) observes that effective leadership is attained when the leadership qualities are nurtured through the application of knowledge and skills gained through training and experience. It can be deduced that leadership qualities need to be refined through the exercise of the knowledge and skills acquired when leaders are discharging duties. The researcher concurs that the leaders across the divide should have some fundamental qualities which are strengthened through practice and experience to enable them to accomplish the institutional aspirations. In this study, the point of focus is on how these basic qualities of leaders can be utilized to promote ethical practices in primary teacher education institutions in Kenya. Further, the justification for this study is attributed to the fact that good leadership is a dynamic process which is attained through incessant study and work. Therefore, good leaders are continuously studying and working towards improvement in their leadership skills; they are not contented with their past laurels.

Leadership strategies represent leadership plans of actions intended to bring about higher levels of performance, better decision making, stronger service quality, better communication, and a more trusting environment (Littman & Littman, 2017). It is further expounded in Littman and Littman (2017) that these actions of leaders and the manner in which they are conveyed are the stepping stones on the organization's road to success. The six leadership strategies articulated in the Project management institute code of conduct (2013) and also in Littman and Littman (2017) that leaders must demonstrate are honesty, fairness, respect, responsibility, courage, and kindness.

Regarding the honesty strategy, Littman and Littman (2017) observe that leaders should always be truthful in terms of speech and actions. They should also honour their commitments and share important information with their subordinates. The element of fairness requires leaders to treat all individuals equally. They should be objective in their decisions, avoid showing favouritism, recognise positive contributions and value diverse points of view. In terms of

respect strategy, the leaders should respect the points of view of others, foster collaboration, respect the confidentiality of information provided, respect the possession rights of individuals, act as professionals, listen and take action in a tactful manner.

Taking responsibility is another leadership strategy that requires leaders to be accountable for their decisions; be accountable for both human and financial resources; abide by all the relevant laws and regulations; follow the stipulated code of ethics; make decisions that benefit all the individuals within the organization; and take ownership of the organizational processes and outcomes. Concerning the aspect of courage, leaders should be able to take risks, follow ideals, lead ethical change, encourage discussion, have passion, and deal with low performers. Displaying kindness as a strategy requires leaders to show appreciation, display compassion, be considerate toward the feelings of others and be empathetic. In the view of the researcher, the observations of Littman and Littman (2017 and Project management institute code of conduct (2013) were focused on project management in business, while in this study the emphasis is focused on strategic, normative, authentic and value-awareness leadership strategies in the public primary TTCs in Kenya.

Lucinda (2017) further observes that the most common leadership strategies are democratic (participatory), authoritarian (autocratic) and laissez-faire (delegative). Democratic leaders believe in the attainment of the organizational set goals through the collaborative work of all the participants. The ideas of the participants are incorporated by these leaders to make the organizational vision materialize. Authoritative leaders, on the other hand, make decisions without the involvement of their subordinates. This is therefore a non-participatory leadership strategy where the subordinates are directed as to what to do and how to do it in terms of the achievement of set goals without any explanation. Laissez-faire leaders perceive their subordinates to be entirely capable of undertaking their duties without direction. These leaders offer their subordinates a high level of autonomy to pursue organizational goals. The

subordinates are delegated the duty of ensuring that the vision of the organization is realized. From the perspective of the researcher, the accomplishment of the institutional goals along with the idea of the ethical dimension of leadership is not a priority in the aforementioned leadership strategies. This study analyses how ethical leadership strategies, namely, the strategic, normative, authentic, and value-awareness leadership strategies, can promote ethical practices in primary teacher training colleges in Kenya. Attainment of institutional goals incorporates ethical leadership strategies, which thereby inspire ethical behaviour within the teacher education institutions.

Ethical practices in the context of leadership are a set of principles of moral conduct and judgment intended to guide and control leaders in an organization from abusing offices or positions when discharging work-related duties. The principles should also restrain conflicts of interest among leaders (Chesterton, 2016). From the perspective of Chesterton (2016), these principles also regulate the professional behaviour of members of staff in any line of work, especially those who serve the public. As explained by Green and Russell (2021), these sets of guidelines for moral conduct and actions in the workplace are anticipated to serve the interests of all individuals for their common good. In this way, it is evident that leadership is a blend of both job competence (relevant skills and knowledge) and moral fibre (character) and integrity. An integral implication is that the knowledge and skills needed by leaders to be successful in the workplace are certainly needed, as are strong moral character blended with high integrity. The point of focus in this study within the context of teacher education in Kenya is the leadership strategies that inspire these sets of guidelines for moral conduct is the point of focus in this study within the context of the teacher education in Kenya.

A study in India by Kar (2014) articulates that ethical practices play a crucial role in the good governance of corporations. A further exposition from Kar (2014) posits that nurturing ethics-based leadership is the basis for enabling the creation of a stronger, more ethical culture, and

this makes the leadership style more effective. In that regard, the researcher deduces that ethical practices such as fairness, integrity, honesty, abiding by laws and rules, and being devoted to the organization's values are very significant in any organizational leadership. The focus of the study by Kar (2014) was on leadership in business corporates, whereas this research is based on the leadership strategies for the promotion of ethical practices in primary teacher training colleges.

Turyakira (2018), in his study in Uganda, holds the view that ethical practices are the deliberate standards of morality that guide individuals to follow specified norms of behaviour when handling people inside and outside organizations. This study concludes that business leaders need to behave ethically and design a code of ethics for their organizations as a vital tool for promoting ethical practices such as integrity, fairness, openness, honesty, respect, and responsibility. The study of Turyakira (2018) was skewed towards leadership in business organizations and not leadership in the teacher training colleges' context.

In the milieu of Chapter Six on Leadership and Integrity of the Kenya Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003, ethical practices in this study refer to the national values, good governance, and integrity. The national values in the Kenyan context, as explained by Kenya accountants and secretaries national examination board, KASNEB (2022), refer to values contained in article 10 of the Kenyan Constitution, 2010. It is further explicated in KASNEB (2022) that the national values are beliefs that guide the actions, attitudes, and behaviour of Kenyan citizens in all situations. The main national values utilized in this study include principles of national unity, patriotism, rule of law, participation of the people, equity, equality, inclusiveness, non-discrimination, human rights, transparency and accountability, and human dignity (Republic of Kenya, 2010). Good governance, as per the KASNEB (2022), refers to putting in place structures and systems through which the exercise of authority and power of institutional leaders can be regulated or

held to account. It also implies prudent management of institutions and resources by leaders entrusted with the task of supervising them. It is the perspective the researcher that the principle of good governance in teacher education should be internalised by college leaders so that they can put in place systems and structures to regulates their power as well as hold them accountable.

As per Chesterton (2016), integrity is the internal sense of wholeness and consistency in character in terms of principles, measures, methods, values, actions, expectations and outcomes. Chesterton (2016) further explains that leaders with integrity do what is right even when they have the opportunity to do wrong and get away with it or benefit from the wrongdoing. As explained in Republic of Kenya (2010), integrity refers to observance of virtuous ethical and moral principles consistently both in public and private life. The moral principles include truthfulness, honesty, and moral character. It also refers to the ethical principle of doing what is right consistently even when there is chance to do wrong and get away with it or benefit from the wrongdoing. The researcher deduces from Chesterton (2016) and Republic of Kenya (2010) that integrity influences an individual to behave in accordance with the laid down criteria that is free from undue bias or influence regardless of the circumstances. It is the view of the researcher that the concept of integrity in teacher education should be fully understood by college leaders so that they can discharge their roles in line with the integrity principle.

2.3 Strategic Leadership and Ethical Practices

Strategic leadership refers to the leader's ability to tactfully express the vision and mission of an institution and persuade and motivate others to attain that vision and mission (Juneja, 2019). The researcher infers from Juneja (2019) that effective strategic leadership requires articulation of the right ethical vision and mission for the organization and the capability to persuade and inspire followers to embrace the vision and mission when implementing the strategy. The study

carried out by Juneja (2019) focuses on project or industry management, which differs from a teacher training college (TTC) situation.

Hitt, Haynes and Serpa (2010) of the United States also echoed the critical role of strategic leaders in promoting ethical practices throughout the organization. As stated by Hitt, Haynes, and Serpa (2010), effective strategic leaders not only create and share their vision but also put strong emphasis on ethical practices such as integrity, trust, and honesty to serve as moral filters during the process of decision making and execution of those decisions within organizations. Their study concludes that these ethical practices need to be instilled amongst the leaders and their subordinates so that they are well internalised and witnessed in the course of their decisions and actions. The study by Hitt, Haynes, and Serpa (2010) was about building effective strategic leadership in the setting of the financial services industry. However, this study delves into how effective strategic leadership can inspire ethical practices in the landscape of primary teacher education in Kenya.

As explained by Celikdemir and Tukel (2015), strategic leadership encompasses analysis of the organization's internal and external environment by leaders to improve the utilization of resources to realize its organizational goals, which are set out in their plans. Celikdemir and Tukel (2015) further articulate that due to reported ethical lapses and scandals of organizations in western countries, ethical practices should be ingrained in their corporate strategy by leaders to provide the organizations with a good reputation and enhance their performance. Establishment of ethics committees, ethics officers and ethics training courses in organizations by management provide the needed ethical behaviour and deter unethical actions. The researcher infers from Celikdemir and Tukel (2015) that the long-term organization's strategies and plans set by management should incorporate ethical approaches and practices to enable the organizations to augment their performance and safeguard their reputation. It is deduced that most of the studies on this subject are empirical and are in the context of the leadership of

business organizations in western countries. Since this qualitative research is conducted in non-western countries in the realm of teacher education, it fills the gap in the literature as it brings a different perspective.

Ahmed, Othman, and Shanmugan (2016) discovered that in a number of businesses, strategic leadership experienced ethical crises that were neither healthy for the business nor for the general public consumers in their study on ethical deficits within strategic leadership in the United Arab Emirates (UAE). The study concludes that in order to overcome the crisis, ethical strategic business leadership of good standing and integrity, which cannot be questioned even as business stakeholders are satisfied with good dividends and profits, must be restored. The idea of Ahmed, Othman, and Shanmugan (2016) implies that an organization whose strategic leadership is devoid of ethical practices such as national values, good governance, and integrity is unhealthy and may not realize its set vision and mission goals. This study was focused on the dearth of ethics in strategic leadership in business organizations in the UAE, but it does not stipulate the details about how strategic leadership can inspire ethical practices in teacher education in Kenya. Hence, the knowledge gap this study sought to fill up.

The study of Amayreh (2020) on the impact of strategic leadership on intensifying ethical practices among pharmaceutical corporations in Jordan indicated the positive imprint of strategic leadership on ethical practices amongst individuals and subordinates in those organizations. The findings further revealed that the good leadership performance sustained by the intense effect of ethical standards is credited to strategic leadership. This is a pointer to the fact that effective strategic leadership positively influences performance, inculcates ethical practices and sounds decision-making in pharmaceutical corporations. The study suggests that pharmaceutical corporations should consider increasing their workers' awareness of the positive link between ethical leadership and business. It can be inferred from Amayreh (2020) that strategic leaders can strengthen ethical practices in their administrations by being role models

and encouraging their subordinates to make sound ethical decisions. Amayreh (2020) emphasises the influence of strategic leadership towards sound ethical practices among pharmaceutical businesses in Jordan. On the other hand, this study interrogates the impact of strategic leadership on the ethical practices in primary teacher education in Kenya.

Gaitho and Awino (2018) found in the study on the influence of strategic leadership on service delivery in African governments that strategic leadership that is grounded in ethics can play a key role in expediting service delivery in government institutions. The study concludes that it is necessary that the organizational structure that supports ethical practices be put in place by strategic leaders so that better service delivery is guaranteed. The researcher deduces from Gaitho and Awino (2018) that there is a need to strengthen structures of ethical practices within the strategic leadership to get the very best leadership expertise in an endeavour to give the best service delivery. The study of Gaitho and Awino (2018) was based on the influence of strategic leadership on service delivery in African government institutions in general and not on teacher education in Kenya, which is the focus of this study.

In their study conducted on the implications of ethical leadership on organisations in Nigeria, Tamunomiebi and Orianzi (2019) observe that leadership is a vital resource that steers an organisation as well as its employees towards the realization of its corporate goals. Subsequently, most organizations are currently re-examining their strategic goals by establishing guidelines that ensure the installation of moral leadership for the purposes of motivating ethical practices and business growth. The researcher deduces from Tamunomiebi and Orianzi (2019) that through moral strategic leadership, ethical practices can be promoted within organisations. The focus of Tamunomiebi and Orianzi (2019) is on 'business', which does not aptly align with this study of teacher education and hence there is a glaring gap.

A study conducted by Minja (2011) on ethical leadership in Kenya established that unethical practices in the public service were attributed to a failure by leaders to provide moral, strategic and accountable leadership. His findings further indicate that a new way of thinking through strategic leadership is necessary. This kind of leadership empowers leaders and followers to begin having the mind-set of behaving in an ethical manner based on Aristotle's perspectives, social learning, and cognitive moral development theories to model the desired behaviour. In line with Minja (2011), this would go a long way toward shaping leaders and subordinates into ethically accountable people who will foster nation building. The study, however, was general and did not directly address the effectiveness of strategic leadership towards promotion of national values, good governance, and integrity in primary teacher education in Kenya as a knowledge gap this study seeks to fill.

Still within the Kenyan context, Kahiga (2017) indicates that strategic leadership based on ethical practices cultivates the organization's values and culture shared by subordinates and also regulates the subordinates' conduct and behaviour. Kahiga (2017) further argues that organizations whose strategic leadership upholds ethical values operate without much interference from the regulatory environment since subordinate actions are guided by principles which enable them to comply with ethical standards and stipulated rules. From the researcher's perspective, there is a significant connection between ethical practices (national values, good governance, and integrity) and effective strategic leadership in organizations. The study was conducted with reference to the strategic leadership of the National Bank in Kenya, whereas this study is based on the influence of strategic leadership towards motivation of ethical practices in primary teacher education in Kenya.

2.4 Normative Leadership and Ethical Practices

The normative perspective of leadership is rooted in philosophy and it entails prescriptions of how leaders should or ought to conduct themselves, especially in the workplace (Brown & Mitchell, 2010). The notion of normative leadership as outlined in Brown and Mitchelle (2010) examines the ethicality of individual leaders, their decision-making from specific philosophical backgrounds, and considers the extent to which the conduct of leaders influences the ethical behaviour of their subordinates. As such, normative leadership demands moral people who have a reputation for being trustworthy, honest, fair, and principled. Moreover, the leaders should be perceived as consistently ethical in both their professional and personal lives. The researcher observes Brown and Mitchelle (2010) to construe that normative leaders should use their positions as leaders to inspire ethical practices and good conduct in the workplace. Consequently, this study examines how normative leadership can inspire ethical practices in primary teacher training colleges in Kenya.

In their argument, Greenbaum, Mawritz, and Piccolo (2015) in their study with specific reference to the USA, portray that normative leadership involves the utilisation of role modelling as an influential means to foster positive ethical decision making and conduct among subordinates. Greenbaum, Mawritz, and Piccolo (2015) further observe that normative reference leadership emphasises the significance of leaders who walk the talk, thus contributing towards positive ethical role models for the subordinates in an organization. An insight deduced from Greenbaum, Mawritz, and Piccolo (2015) is that normative leadership is concerned with the display of virtuous behaviour by leaders for the purpose of influencing moral development within an organisation. The usage of terms such as behaviour and moral development is directing their views towards psychological well-being, whereas this study focuses on the influence of normative leadership on national values, good governance, and integrity within the teacher training colleges in Kenya.

Brown and Trevino (2014) argue that normative leaders perceived as role models facilitate the acquisition of moral and other types of positive behaviour among subordinates. Ethical role models are positively and more strongly related to normative leadership. In reaction to the argument of Brown and Trevino (2014), the researcher construes that organizations can promote ethical practices within their organizations by hiring normative leaders who are ethical role models since such leaders can play a crucial role in developing the moral behaviour of their subordinates. The field study of Brown and Trevino (2014) was focused on the relationship between role modelling of leaders at different ages and ethical leadership; whereas, this study has narrowed down on how normative leaders perceived as role models can promote ethical practices within the primary teacher education set up in Kenya.

In recent times, there has been a rise in studies seeking to demonstrate the significance of normative leadership in learning institutions. Part two of the Teachers' standards for England is concerned with the issues of professional and personal conduct (Department for education, 2011). As noted by the Department for education (2011), leaders are required to maintain a high degree of integrity by demonstrating that they are models of ethical conduct. They are also expected to show respect for others and uphold basic British values such as the rule of law, individual liberty, democracy and tolerance towards those with diverse beliefs and faiths. From the perspective of the researcher, these are complex, weighty, and challenging ideals, but they ought to be demonstrated by leaders in teacher education. A sustained and serious reflection is needed for a sufficient understanding of these leadership ideals towards promoting ethical practices within the public TTCs in Kenya.

In the process of moulding student-teachers at the level of teacher training, educational leaders are confronted with the duty of being ethical role models not only in their professional competency but also in their lifestyle. In a study on ethical perceptions of school teachers in Turkey, Keser and Kocabas (2013) observe that leaders are people who become integrated with

their actions in the course of duty and they reveal it in their lifestyles. When perceived from the ethical point of view, it is feasible to deduce that the lifestyle of an ethical leader has to be consistent with their actions, values, principles, expectations, and outcomes (Kocabas & Keser, 2013). From the perspective of the researcher, developing ethical behaviour is regarded as the basis of being good leaders with appropriate ethical practices. In view of the above ethical traits, this study analyses the understanding of the leaders of teacher education as models of moral conduct as a means of promoting ethical practices within primary teacher education in Kenya.

In their argument, Tamunomiebi and Orianzi (2019), whose study is in the context of Nigeria, argue that normative leadership constitutes the demonstration of proper behaviour by leaders when relating with other people. Tamunomiebi and Orianzi (2019) further point out that normative leaders should be morally upright individuals upholding high ethical standards in the process of pursuing business organizational goals in management. In addition, the findings stipulate that the conduct of normative leaders should be informed and guided by a set of moral principles and values such as fairness, integrity, accountability, transparency, and responsibility while leading in their organizations. Whereas the study of Tamunomiebi and Orianzi (2019) was based on normative leadership in business organizations, this research examines how normative leadership promotes ethical practices in primary teacher training colleges in Kenya.

In a study based on the African perspective on leadership and integrity with specific reference to Uganda, Jendia (2015) indicated that leaders are role models who greatly influence the groups they command. In effect, this could lead to modelling or moulding of the group's behaviour and this justifies why a leader should have and maintain the highest standards of character and integrity, whether on duty or off duty. In the view of Jendia (2015), without integrity, leaders cannot earn the respect and confidence of followers within an organization or an institution. The researcher construes from Jendia (2015) that integrity of character should become the ultimate goal for a leader as a role model rather than the privileges that one might

enjoy, including possible promotional opportunities. The study of Jendia (2015) was based on normative leadership in both public and private organizations, while this study concentrates on how best normative reference leadership can contribute to ethical practices within Kenyan teacher education.

In their study on leadership styles in state corporations in Kenya, Koech and Namusonge (2012) observed that subordinates place higher trust in normative leaders who are role models. As explained by Koech and Namusonge (2012), leaders should endeavour to be role models to their subordinates and demonstrate a high level of moral and ethical conduct. They should also be mindful of subordinates' needs over their own self-gain and share risks and successes with subordinates. It is the researcher's view that normative leaders who strive to be role models can create a conducive atmosphere for inspiring ethical practices contained in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003, namely; national values, good governance, and integrity in the context of teacher education leadership in Kenya.

Minja (2017) also noted in the context of Kenya that effective normative leaders directly mould the needed behaviour, generate a sense of urgency within the entity to advance and embrace a new principled culture, and form teams of co-leaders and subordinates of similar mind-set. The study of Minja (2017) suggests that the application of the Theory of Mechanical Advantage would assist in marshalling an organisation into a status in which a solid foundation for role model ethical leadership could be entrenched. Nevertheless, the study was broad in nature and did not specifically address how normative leadership promotes ethical practices in primary teacher education (PTE) in Kenya. This is the knowledge gap that this study seeks to fill.

2.5 Authentic Leadership and Ethical Practices

As explained by Scouller (2019) the notion of authentic leadership entails being genuine to oneself, being true to character and not hiding the real person through false image. Scouller (2019) further articulates that authentic leaders recognize and live their values, and they gain the subordinate's trust by being real, not acting to be somebody else or living according to other people's expectations. In that regard, the idea of being authentic is likened to being truthful and honest as well as being direct and straightforward. It is the understanding of the researcher that authentic leadership aspects of living the values such as truthfulness, honesty, and straightforwardness need to be embraced by the college leaders since the traits align with and can inspire ethical practices of Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003.

In a study on the role of authentic leadership in stimulating positive organizational change, Kiehne (2017) is of the view that authentic leaders have the skills required to assist organizations to succeed. The skills such as being transparent, role-models, being morally grounded and responsive to the subordinates' needs are key towards helping their followers grow professionally. These abilities provide followers with the assurance and confidence that their leader will consistently demonstrate ethical behaviour when making decisions, taking appropriate actions, and leading by example. The researcher deduces from Kiehne (2017) that authentic leaders are concerned with the collective good of their followers, which is a critical ingredient for inspiring command and action through times of change. While the above study was in the context of organizations in general, this study analyses the extent to which authentic leadership can positively influence organizational change among subordinates in primary teacher education in Kenya.

Authentic leadership, as per Towler (2019), is articulated as an approach to leadership which emphasizes the ethical facets of the relationship between the subordinate and the leader and expresses those behaviours which give rise to a trusting relationship. Towler (2019) further enunciates that authentic leaders advocate for ethical standards as opposed to focusing on profits in business organizations. Consequently, many practitioners and researchers support the idea that organizations should embrace the authentic leadership model because it brings about stronger relationships, commitment to the vision, and increased performance of the organizations—that is, both individual and team performance. Nonetheless, the study of Towler (2019) was based on business corporate governance in general and not teacher education leadership, which is the focus of this study.

In a study carried out among military personnel in the USA, Hannah, Avolio, and Walumbwa (2011) observed that authentic leadership positively relates to followers displaying moral boldness, ethical and pro-social behaviours. This leadership enables members of an organization to acquire levels of moral boldness adequate to inspire their ethical decision-making actions while abstaining from immoral actions when faced with pressures or temptations. The exposition of Hannah, Avolio, and Walumbwa (2011) is inferred to imply that authentic leadership influences followers to be morally courageous and to exhibit acceptable ethical behaviour. However, the study was carried out in the military context, whereas this study focuses on the extent to which authentic leadership influences subordinates' pro-social and ethical behaviours within the teacher training colleges in Kenya.

Studying authentic leadership as a link between theory and practice in organizations with specific reference to the USA, Covelli and Mason (2017) noted that authentic leadership is a concept that integrates behaviours of fortitude, justice, temperance, and prudence with honesty to inspire ethical conduct in order to have greater positive long-term results for leaders, their staff, and their organizations. Covelli and Mason (2017) further suggest that authentic

leadership is in a better position to make leaders more efficient, lead with a purpose and values, and be better prepared to deal with corporate scandals and other organizational challenges. The researcher construes from Covelli and Mason (2017) that authentic leadership behaviour traits of fortitude, justice, temperance, and prudence can positively impact on ethical practices of both leaders and followers within corporate organisations. Whereas the study of Covelli and Mason (2017) focused on the influence of authentic leadership on ethical practices in corporate organisations, this study specifically considers its influence on ethical practices of primary teacher training colleges in Kenya.

Another study carried out in Canada by Gardiner (2011) posited that relational transparency, moral perspective, and self-awareness are integral attributes of authentic leadership. As noted by Gardiner (2011), proponents of authentic leadership argue that the increasing prevalence of corporate scandals in the west calls for a complete rethinking of leadership that embodies authentic leadership qualities such as a deep sense of purpose and integrity. Gardiner (2011) further contends that authentic leaders rest on the belief in resoluteness in speech and in action as indicators of strong leadership. It is deduced from Gardiner (2011) that the essence of moral perspective in authentic leadership can provide direction in ethical practices such as those contained in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003 by promoting national values, good governance, and integrity. The insight of Gardiner (2011) reveals that authentic leadership cannot be undervalued in the promotion of ethical practices in teacher education in Kenya.

Focussing on the concept of authentic leadership in Pakistan, Makhmoor (2018) reported that authentic leadership essentially focuses on the responsible behaviour of leaders, especially on the four cardinal values of fortitude (courage), justice (fairness), temperance (emotional balance) and prudence (wisdom). It is further articulated in Makhmoor (2018) that authentic

leaders stress on building honest relationships with the subordinates and valuing their inputs based on their moral boldness, fairness when handling subordinates, emotional steadiness, and setting realistic goals with understanding. It is also stated that authentic leaders are individuals of the highest integrity who are committed to the development of organizations, and such leaders intend to take on organizational responsibilities while remaining committed to their values and goals. The researcher infers from Makhmoor (2018) that due to consistency in behaviour in terms of courage, fairness, steadiness of emotions, and setting of realistic goals, authentic leaders can play a crucial role in creating strategies that influence others to make sound ethical practices in order to achieve the desired goals. Makhmoor (2018) outlines the impact of authentic leadership towards sound ethical practices in Pakistan, but this study investigates its influence on ethical practices in primary teacher education in Kenya.

From the perspective of Omo (2020), the future of Africa depends on its leaders' willingness to embrace authentic leadership as the new normal leadership strategy. A further insight inferred from Omo (2020) is that authentic leaders build an ethical framework which is predictable and safe by creating the necessary atmosphere of innovation, accountability, and trust. This ethical structure guarantees others of the organization's standard of excellence and produces a sense of security, trust, and readiness to serve. Authentic leaders are directed by their values and, as such, are capable of empowering their subordinates to support their convictions. The researcher deduces from Omo (2020) that the development of an ethical framework by authentic leaders generates an essential atmosphere for promoting ethical practices within the organization. It is this establishment of ethical structures by authentic leaders that directed the researcher to examine the extent to which authentic leadership can promote ethical structures in primary teacher education in the Kenyan context.

Hendricks and Toth-Cohen (2018), in a study conducted to establish the perceptions about the authentic leadership development of learners in South Africa, found out that individual

reflection of students for authentic leadership development was carried out through storytelling in camps. Through investment in camps, this aided leadership advancement in self-awareness, self-knowledge, and the development of authentic leadership knowledge and skills. The researcher infers from Hendricks and Toth-Cohen (2018) that authentic leadership skills among students can be developed via the life story approach in camps. Whereas the above study was in the South African context, this study analyses to what extent authentic leadership can influence a subordinate's ethical practices within the public teacher training colleges in Kenya.

In the Kenyan context, Onyalla (2018) argues that authentic leadership is a new area of leadership research. Leadership focuses on the genuineness of leaders, and ethics are central to this leadership strategy. In line with Onyalla (2018), the demand for trustworthy, honest, and genuine leadership in recent times has made the study of authentic leadership worthwhile and timely. The study concludes that authentic leadership can actually contribute to ethical leadership. The researcher infers from Onyalla (2018) that ethics is key in authentic leadership and, as such, the leadership construct can promote ethical practices of Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003. Aspirations of national values, good governance, and integrity are therefore consistent with authentic leadership. It is on the strength of this argument that this research attempts to examine how authentic leadership can promote ethical practices in primary teacher training colleges in Kenya.

2.6 Value-Awareness Leadership and Ethical Practices

As explained by Kuligowski (2019) of the United States, value-awareness leadership entails communicating ethical values and expectations to subordinates in order to clarify permissible and non-permissible behaviours. This should be done with regard to the organization's principal values and the ethical standards that employees are expected to abide by. Kuligowski (2019)

further accentuates that leaders should openly communicate ethical values and expectations to the subordinates within their organizations. The researcher deduces from Kuligowski (2019) that values awareness leadership involves creating avenues where values and ethical rules are communicated to promote ethical practices within organizations. The study of Kuligowski (2019) generally examined the communication of ethical values by leaders cutting across all organisations but did not address how value-awareness leadership strengthens ethical practices in teacher training colleges. This is the knowledge void this research attempts to fill.

In the study on ethical leadership in the Middle East, Ataya (2016) observed that value-awareness leadership is about clear and frequent communication of both acceptable conduct and what is not acceptable. It also entails encouraging subordinates to openly and freely discuss any situation that needs an ethical decision. It is essential that explicit discussion and training on ethical issues and values are carried out on a regular basis to set the right ethical tone for the organization. In accordance with Ataya (2016), the code of conduct should be communicated clearly to help subordinates understand the unclear sections of the code's ethical continuum. The research of Ataya (2016) was based in the Middle East, whereas this study analyses the link between value-awareness leadership and ethical practices in primary teacher education in Kenya.

Concerning value-awareness leadership in India, Shobana and Kanakarathinam (2017) argue that college leaders should create awareness of the code of ethics among the students so that it is internalized in their daily college routine. College leaders who are perceived as moral guides have an obligation to train and sensitize students regularly on the various aspects of their code of ethics in order to inculcate good behaviour. As stated by Shobana and Kanakarathinam (2017), leaders' creation of awareness of college values and expectations helps students learn, behave ethically, and demonstrate integrity, discipline, commitment, responsibility, tolerance, respect, non-discrimination, cooperation, and good citizenship. This kind of awareness-creation

by leaders can aid in reducing cases of disruptive behaviour and psychological instability among students. In this regard, this study draws further insight into how value-awareness leadership can inspire ethical practices among subordinates in primary teacher education in the Kenyan context.

Reporting from a study based on ethical leadership in South Africa, Toit (2015) indicated that leaders should continuously and openly communicate ethical values and standards in order to emphasize the significance of ethics as an organizational goal and punishment for those deviating. In this context, the researcher is of the view that open and continuous communication on ethical standards and punishment of deviants by leaders inspires ethical practices in an organisation. The study, however, focused on the communication of ethical standards by leaders in a South African context, whereas this study will concentrate on how value-awareness creation leadership aligns with improved ethical practices in primary teacher education in Kenya as the knowledge gap that this study strives to fill.

In Kenya, Tanui (2016) observed that leadership characterized by clear communication of the organization's values motivated the employees and encouraged them to work harder, contributing to improved performance and ethical practices. The researcher infers from Tanui (2016) that value-awareness leadership in an organization stimulates employees to be committed strongly to the organizational vision and mission goals. The study focused on the influence of value-awareness leadership on the employees at Kenya Ports Authority, whereas this study investigates how value-awareness leadership can promote ethical practices among the subordinates within primary teacher education (PTE) in Kenya as a knowledge gap to fill up.

2.7 Phenomenology

As noted by Qutoshi (2018), phenomenology has its origins in the works of Edmund Husserl, a 20th century philosopher from Germany. It is further articulated in Qutoshi (2018) that Husserl succeeded in establishing phenomenology as a method in philosophy for studying the lived experiences of individuals at the conscious level of insight. In the perspective of Qutoshi (2018), phenomenology is employed when describing individuals' experiences of a particular phenomenon. It entails an intellectual commitment that gives a deeper meaning to the lived experiences of the subjects or respondents under study. Phenomenology can be adopted both as a philosophical research design and a philosophical method of inquiry in qualitative research (Mwinzi, 2012). A researcher utilizing phenomenology as a research design or as a method of inquiry focuses on the lived experiences of the people on the ground involved with the issue being investigated while refraining from any preconceived framework but remaining true to the facts (Abakpa, Agbo-Egwu & Abah, 2017).

In line with Qutoshi (2018), a phenomenological approach utilizes bracketing to set aside preconceived beliefs or knowledge about the phenomena being studied. This enables the phenomena to be described in a natural condition of appearance in order to gain a deeper level of understanding of the respondents' lived experience and interpretation of the intended meaning. However, the degree of attaining a deeper level of understanding of the participant's personal knowledge depends on the expertise of the researcher.

In a phenomenological study, a sample size of a few respondents is selected to maximise the depth of the data collected and to keep a balance of the study focus within the confines of resources and time (Abakpa, Agbo-Egwu & Abah, 2017). The commonly employed methods of data collection are in-depth interviews, participant observations, focus group discussions, and analysis of texts (Qutoshi, 2018; Mwinzi, 2012). During the data collection process, the

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key phenomenological question is how to capture the experiences in their original reality. This necessitates fidelity to the phenomenon as it appears to be, at the level of experience, describing reality as it appears to consciousness (Qutoshi, 2018).

The study of the analysis of leadership strategies that inspire ethical practices in primary teacher education needs a research design such as phenomenology to effectively synchronize the various components of the study. The focus is more on in-depth insight of the phenomenon entrenched within the respondent's perspectives and views. A further exposition of phenomenology as a research design and its analysis is deliberated in chapter three.

2.8 Theoretical Framework

A theoretical framework is the foundation that supports or holds a research investigation's theory (Mwinzi, 2012). This study is anchored on the theoretical framework informed by two ethical theories, namely, deontological ethical theory and teleological ethical theory (consequentialism) (Perala, 2019). From each of the two theories, one or more of the aspects of the leadership strategies are discussed from a particular perspective.

Deontological ethical theory states that actions are considered right or wrong based on the set of rules and obligations or duties the person strives to fulfil and not on the consequence of actions (Perala, 2019). The researcher infers from Perala (2019) that leadership aligns with deontological theory focusing on adherence to rules and obligation to determine the rightness or wrongness of actions as a duty. This theory fits well with strategic, normative, authentic, and value-awareness leadership strategies whereby the leaders are required to conduct themselves based on laid down moral principles, vision, and values as an obligation when discharging their duties. As a result, deontological ethics provides a duty conception for teacher education leaders to fulfil their responsibility demands effectively. It acts as a firm ontological foundation for the performance of duties by leaders, since duty is an essential professional aspect. Leadership

based on deontological ethics therefore emphasizes compliance with ethical practices as a moral duty. Its significance is based on the fact that it clearly defines boundaries for operating within one's profession (Smith, 2014).

The researcher infers that when college leaders adopt strategic leadership, they would transmit the institutional vision and mission goals along with ethical practices as a matter of duty. Further, normative leaders as ethical role models emulated by subjects would promote ethical practices based on laid-down rules and moral principles as a duty obligation. Authentic leaders, on the other hand, being genuine with a strong ethical foundation, would promote ethical principles of national values, good governance, and integrity as a moral duty. Value-awareness leaders would stimulate ethical practices through creating awareness of ethical values and expectations within college as a duty and obligation.

On the other hand, teleological (consequentialism) ethical theory states that a morally right action is one that produces a good outcome or consequence for the greatest number of individuals (Kumari, Sinha & Prasad, 2013). It is construed from Kumari, Sinha, and Prasad (2013) that leadership based on consequentialism emphasizes morally right actions that generate good consequences. However, the moral rightness or wrongness regarding the consequences depends on which way the leader wants to consider consequentialism—rule consequentialism or act consequentialism. The rule consequentialist leader will view the situation through a list of predetermined rules before a decision can be made about the situation. The act consequentialist leader will behave relativistically and will make moral decisions based on the situation surrounding the moral matter (Aylor, 2015). The rule consequentialism theory conforms well with strategic, normative, authentic, and value-awareness leadership strategies where leaders view actions as having good outcomes based on predetermined rules or principles.

As per the researcher, strategic leaders would steer their organizations as well as their subordinates towards the realization of their corporate goals based on morally right actions that generate good consequences. Normative leaders would conduct themselves as ethical exemplars both in the workplace and in their private lives to positively influence their subjects' behaviour on the basis of a good outcome for the majority within college. Adoption of authentic leadership in the framework of teleological ethics would ensure that national values, good governance and integrity are promoted with truth and honesty as a matter of moral goodness. Espoused ethical values and expectation would be communicated by value-awareness leaders of TTCs to their subordinates to promote ethical practices based on their moral good outcomes. Leadership grounded in teleological ethics is hence guided by rules or principles to promote ethical practices as a matter of moral goodness. In view of the foregoing discussion, the two theories are therefore selected based on their complementary value.

2.9 Conceptual Framework of the Study

Adom, Hussein, and Agyem (2018) opine that a conceptual framework is a structure in narrative or graphical form indicating the main variables to be studied and a presumed correlation between them. The conceptual framework is important because it allows the researcher to quickly perceive the relationship that has been established between the independent and dependent variables (Regoniel, 2015). The study conceptualised the independent and dependent variables as indicated in figure 2.1.

Figure 2.1: Conceptual Framework of the Study

Independent Variable

Leadership Strategies
- Strategic Leadership
- Normative Leadership
- Authentic leadership
- Value-awareness Leadership

Intervening Variables
- Government policy interventions
- Capacity building
- Favourable ethical climate

Dependent Variable

Ethical Practices
- National values
- Good governance
- Integrity
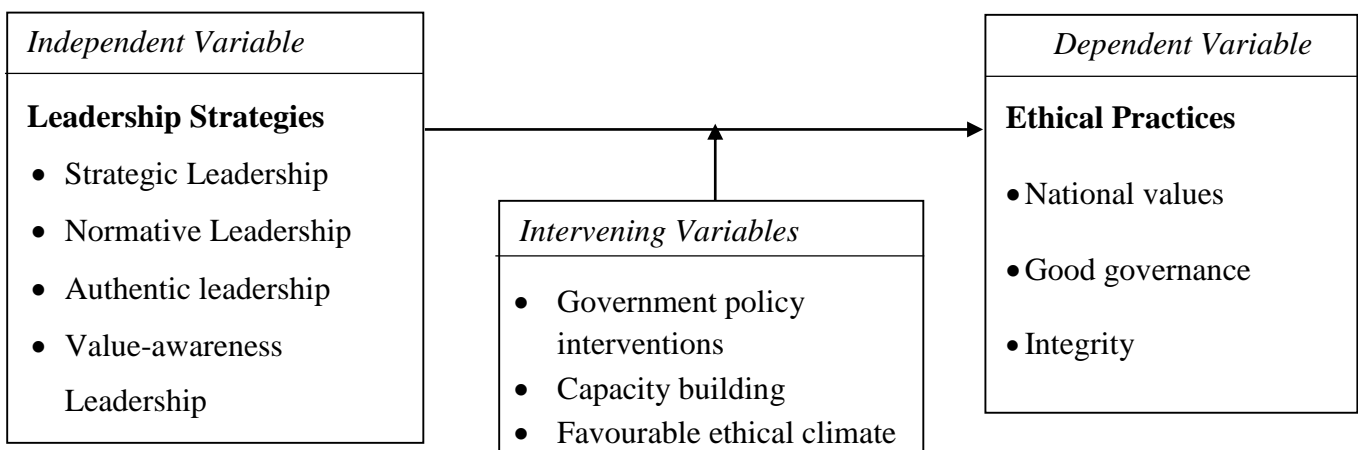
As indicated in the conceptual framework, the independent variable is defined by strategic, normative, authentic, and value-awareness leadership strategies. On the other hand, the dependent variable is represented by national values, good governance, and integrity. The presumed result of the leadership strategies (independent variable) is the promotion of ethical practices (dependent variable). The possible intervening variables in this study may include: government policy interventions, capacity building, and a favourable ethical climate.

2.10 Conclusion

The different conceptions of morally based leadership strategies are investigated in this chapter. The chapter proposes that promotion of ethical practices within the primary TTC requires adoption of all the four ethical leadership approaches, namely; strategic, normative, authentic, and value-awareness leadership strategies to maximize inspiration of ethical practices contained in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003. The study also holds forth that these ethical practices, namely national values, good governance, and integrity, can be inspired when these ethical leadership strategies are adopted by college leaders. Lastly, this chapter has expounded that these morally based leadership approaches, when exercised in the context of deontological ethics and teleological ethics, would ensure that the college goals set in their plans are realized as a matter of moral duty and moral goodness. The next chapter examines the research methodology adopted for the study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the methodology that was applied to respond to the research questions of the study. Research methodology represents the procedures followed by the researcher during data collection, analysis, and presentation of the research findings. The components of this chapter include the research design adopted in the study, the target population, sample size and sampling techniques, data collection tools and instruments, data analysis techniques, and ethical considerations.

3.2 Research Design

The study adopted the phenomenological research design to analyse the leadership strategies that are envisioned to inspire ethical practices in primary teacher education. This research design is qualitative and it involves accurate description of a phenomenon, while refraining from any preconceived framework, in the perspective of lived experiences of the individuals involved (Abakpa, Agbo-Egwu & Abah, 2017). Through the design, the researcher can gain access to the authentic and deep sources of human lived experiences. Phenomenological research design can be utilized to explore unique educational phenomena or experiences (Manen & Adams, 2010). The relevance of phenomenological research design to this study is attributed to the fact that it helped the researcher to gather the necessary information on the intricate experiences, perceptions, understanding, beliefs, and attitudes of the respondents on the ground (Mwinzi, 2012). This is with regard to the leadership strategies that promote ethical practices in Kenyan primary teacher education.

Consistent with Koopman (2017), a phenomenological paradigm is an appropriate design for qualitative data collection, analysis, and interpretation of educational matters. The research

design advocates for the utilization of purposive sampling and the generation of qualitative data through in-depth interviews, observation checklists, and analysis of texts (Qutoshi, 2018; Mwinzi, 2012). Data analysis in design is frequently carried out through rigorous reading, reflective writing, and data interpretation (Abakpa, Agbo-Egwu, & Abah, 2017). Within the interpretative paradigm of phenomenological research design, phenomenological and analytical methods of philosophical inquiry have been employed.

The utilization of the phenomenological research design was prompted by the intricate and sensitive qualitative information gathered about the lived experiences touching on human behaviour and habits of the respondents. The descriptive nature of the research, in addition to the dearth of recorded literature in the area under study, also influenced the inevitability of utilising a phenomenological research design. As such, the research design of phenomenology is in a better position to put into context the leadership strategies that can inspire ethical practices envisaged within the milieu of primary teacher education in Kenya.

3.2.1 Phenomenological Method

Phenomenology as a method of philosophical inquiry entails in-depth description and clarification of lived experiences of participants through bracketing (Qutoshi, 2018). It is further articulated in Qutoshi (2018) that bracketing involves suspending the researcher's preconceived beliefs or knowledge about the phenomena being studied while allowing the lived experiences of the participants to become more apparent. Qutoshi (2018) identifies a four-step procedure in the phenomenological method: description, reduction, searching for essences, and intentionality. Description involves rigorous reading of qualitative data collected while reduction entails sorting of meaningful aspects of data. Searching for essences refers to reflection on each meaningful aspect of collected data, as intentionality is all about analysis of data based on the research questions. As explained by Qutoshi (2018), reporting of qualitative

data entails summarising the major themes and fair description of themes without any bias. The research findings are reported in narrative descriptions and with the use of direct quotations.

A phenomenological method was employed to obtain the information of lived experiences from the participants during interviews. Using the method, the researcher recorded personal notes while taking into account the notion of bracketing; that is, the researcher suspended any preconceived belief or knowledge about the phenomena being studied as the interviews progressed. The method was used when collecting qualitative data from interviews on the leadership strategies that promote ethical practices in the public primary teacher training colleges in Kenya.

3.2.2 Analytic Method

Within the paradigm of phenomenological research design, the analytic method of philosophy is utilized to interpret the meaning of different parts of each phenomenon in its entirety (Qutoshi, 2018). In keeping with Hospers (2013), the analytic method entails the breakdown of concepts into their constituent parts so that their logical structure is displayed and clarified (Hospers, 2013). Andafu (2019) holds the view that the analytic method in education helps in understanding the concepts and terms used in education. Andafu (2019) further concurs that the analytic method can be applied in breaking down the concepts of education into their individual parts in an endeavour to bring to fore their clarity so that they are understood better. It can be deduced from Andafu (2019) that an analytic method can be adopted when examining the sensibility of educational ideas and concepts, their logical consistency with other concepts, and the satisfactoriness of matters they attempt to explicate.

Hospers (2013) notes that the analytic method assists in clarifying challenges related to ambiguity by delimitation and specification of the logical implications of the concerned statements in the study. Additionally, Andafu (2019) observes that the analytic method seeks

to simplify components of concepts by breaking them down to confirm their relationships. In the researcher's estimation and assessment, an analytic method was used to analyse the concept of leadership strategies and establish their relationship with ethical practices in order to confirm how the leadership strategies can inspire ethical practices within primary teacher education in Kenya.

3.3 Target Population

As explained by Mwaniki (2013), the target population represents the human or non-human objects under enquiry in research. In this study, the target population was drawn from the 23 public primary teachers' training colleges (TTCs) in the seven regions of Kenya. The Nairobi region was not represented since it had no public primary TTC, implying that the participants were only drawn from the seven regions. Each primary TTC was represented by four leaders; specifically, the principals, deputy principals, deans of students, and top student leaders who stood for the targeted population. This gave a total of 92 respondents from the TTCs. Other respondents who were targeted in the study were one Regional Quality Assurance Officer (QASO) and one Regional TSC officer, drawn per region from the 7 regions in Kenya. This gave a total of 14 regional officers. Therefore, the total target population for the study was 106 respondents. These figures of the target population from TTCs were based on the 23 established public teacher-training colleges in Kenya by January 2019. In Table 3.1, the distribution of the colleges and the corresponding target population from the various regions across the country are indicated.

Table 3.1

Primary Teacher-Training Colleges in Kenya and Target Population

Region	Number of primary TTCs per Region	Target population per region
Central	4	18
Coast	1	6
Eastern	5	22
North Eastern	1	6
Nyanza	5	22
Rift Valley	5	22
Western	2	10
Total	23	106

Although the primary target population for this research was teacher training college leaders, a few other stakeholders, such as regional Quality Assurance and Standards Officers (QASOs) and regional Teacher Service Commission (TSC) officers, were included to supplement the study findings. The study targeted these respondents because of their familiarity with leadership strategies that needed to be applied to promote ethical practices in primary teacher training colleges. These leaders are also involved with the implementation of ethical practices in primary teacher training colleges. The views from student leaders were important because of their ability to motivate, influence, and direct ethical practices among students. Furthermore, the student leaders are important role models for other students and often become examples to follow in relation to appropriate ethical behaviour.

3.4 Sample Size and Sampling Techniques

As noted by Orodho (2012), a sample is a sub-set of the target population. Orodho (2012) further articulates that sampling is defined as a clear-cut plan for selecting a portion of a target

population in order to draw conclusions about the entire population. The study being qualitative research draws support from Mwinzi (2012), who argues that a researcher is compelled to deliberate and reflect on a small number of respondents. This is because sampling the entire target population prolongs the study, makes it complex and too difficult. Further, the study being philosophical and having adopted a phenomenological research design, which is qualitative, restricted the sample size to a few selected public primary teacher training colleges (TTCs) within Kenya with a belief that the findings could be extrapolated to represent other TTCs which reveal similar features countrywide.

Purposive sampling involves deliberate selection of participants based on their knowledge. The researcher rely on own judgement to choose information rich cases appertaining to the phenomenon of interest (Orodho (2012). The sample was limited to at least one college per the regional administrative units to ensure that the data from all the regions was included. Purposive sampling was used to select the colleges and the participants. Gender balancing was also taken into consideration when selecting the respondents. Out of the 23 public primary TTCs distributed in Kenya, seven public primary teacher training colleges (TTCs) were purposively sampled, one college each from the seven regions. Seven principals, seven deputy principals, seven deans of students, and seven top student leaders were purposively sampled. They were selected because they formed part of the leadership of primary TTCs who could give in-depth qualitative data. A total of 7 regional QASOs and 7 regional TSC regional officers, one from each of the 7 regions chosen, were also purposively sampled. The total sample size was therefore 42 respondents.

However, the total number of respondents who participated in the final study was 35; seven principals, seven deputy principals, seven deans of students, seven top student leaders, four regional QASOs, and three regional TSC regional officers, representing 83.3% of the sample. Gentles, Charles, Ploeg, and McKibbon (2015) recommend a sample size of at least 30

respondents for phenomenological studies to attain data saturation. It is further highlighted in Gentles, Charles, Ploeg, and McKibbon (2015) that the commonly proposed basis for deciding when adequate sample size is attained in qualitative studies was saturation. In this case, the researcher was inspired by Gentles, Charles, Ploeg, and McKibbon (2015) counsel for selecting the respondents.

3.5 Data Collection Instruments

The structured interviews and observation checklists were used to collect data for this study. The selected respondents were interviewed on how strategic, normative, authentic, and value-awareness leadership strategies could promote ethical practices in primary teacher education. The interview schedule has two parts. Part one sought information about the particulars of the respondents. Part two consisted of the open-ended questions related to how the four leadership strategies could promote ethical practices in primary teacher education. The researcher utilized eight interview guide questions to conduct interviews with the sampled respondents.

An observation checklist was used to record observable data about the level of motivation for ethical practices by the various leadership strategies. The first section of the observation checklist was comprised of the identification details of the teacher training college. The second part consisted of filling in the observable information on the status of inspiration of ethical practices with respect to strategic, normative, authentic, and value-awareness leadership strategies for each college.

Literature analysis of the secondary data was carried out on internet articles and journal books to analyse the views of other authors related to the research area under study. The analysis was performed across all the chapters of this study. Document analysis also covered the documents containing college vision and mission statements, notices, codes of ethics, and college

regulations. They were analysed in relation to how they were utilised by leaders in promoting ethical practices in primary TTCs.

3.6 Data Collection Procedures

The data collection procedure comprises the steps and actions necessary for conducting research effectively and the desired sequencing of these steps (Kothari, 2005). The researcher sought an introductory letter from the Department of Educational Foundations of the University of Nairobi. This letter was used to apply for and obtain a research permit from the National Commission for Science, Technology, and Innovations (NACOSTI), which gave the authority to collect data for the study. Using the research permit, the researcher sought permission from the relevant authorities to be allowed to begin data collection. The researcher made a courtesy visit to the County Education officers' in-charge of the selected Teacher Training Colleges (TTCs) to present copies of the research permit from NACOSTI to make them aware of the researcher's intention to collect data within the county under their educational jurisdiction.

Further, prior appointments were made with the interviewees to agree on a convenient time for the interview meetings. This made sure that sufficient time was allotted for the interview process to enable the respondents to respond to all the interview questions. The data collection process entailed one-on-one individual interviews with the principals, deputy principals, deans of students, student leaders, and regional officers of education who were purposely selected from the regions. Before the interviews were carried out, all the respondents were briefed about the confidentiality of the data received, the purpose, and the nature of the research. The focus of the briefing was with regard to the explanation of the concepts of leadership strategies and ethical practices contained in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003. This

was crucial in helping the respondents understand and recall the concepts related to the study as a further support for them to get ready for the mutual interaction during the interviews.

In the perspective of phenomenological research design, the method of questioning during interviews employs a descriptive format with a novel utilization of imaginative variation to delve into respondents' experiences (Qutoshi, 2018). In the course of the interviews, the researcher asked questions that elicited the interviewees' experiences and also recorded their responses. As pointed out by Mwinzi (2012), statements for clarification based on interview guide questions were sought through follow-up questions to get the interviewees to elaborate more on their responses. Field observation notes were also taken by the researcher to complement the recorded responses as the interviewees answered the interview guide questions. The observation checklist for each college was filled in by the researcher based on what was observed as per the research objectives. The major points deduced from the interviews were reported in the tables, narrative, and verbatim quotation formats as per the research questions.

3.7 Reliability and Validity of the Study

Reliability and validity terminology are more fitting for quantitative studies. In qualitative research, reliability and validity are substituted by transferability, credibility, consistency, and verifiability of data statements (Denzin & Lincoln, 2011). In order to realise these aspects of reliability and validity, the interview questions and observation checklists were presented to the academic experts in the field of study for their professional contribution. Some additions, subtractions, and amendments were made to the interview questions and interview schedules. The comprehensibility of the interview questions was also ascertained. Lastly, the data analysis was carried out together with the supervisors and a consensus on the same was arrived at.

3.8 Data Analysis Techniques

The data gathered through interviews with respondents was analysed using thematic analysis. This technique is suitable for analysing data of people's opinions, views, values, or experiences from a set of qualitative data such as interview scripts and observation checklists (Caulfield, 2019). As reported by Nowell, Norris, White, and Moules (2017), a trustworthy thematic analysis consists of six phases. The first phase is familiarization with the transcribed data. This is followed by the second phase, which entails the generation of the initial codes. The third phase has to do with searching for the themes. The fourth phase involves a review of the themes. The fifth phase encompasses defining and naming themes. The last step is the production of the report.

Caulfield (2019) corroborates the six steps put forward by Nowell, Norris, White, and Moules (2017). As explained by Caulfield (2019), familiarization with the data requires the researchers to acquaint themselves with the breadth and depth of the qualitative textual data. This data may include field notes from observation checklists, policy manuals, multimedia, and focus group transcripts. Other forms of data are texts, narratives of interview scripts, photographs, reflective documents, and journal entries. The types of qualitative data analysed in this study are the interview scripts and observation checklists.

The second phase of generating initial codes involves the creation of codes from the data. As per Nowell, Norris, White and Moules (2017), coding of qualitative data is a process of reflection, a way of simplifying and focusing on the specific features of the required data. Caulfield (2019) further suggests that during coding, important sections of the texts are identified and labelled. In this phase, the researcher is anticipated to work systematically across the entire data set and identify the specific data points of interest from which the themes are derived. The third phase of searching for themes follows after the entire data set is coded. This phase involves sorting and collating all the pertinent coded data excerpts into themes (Nowell,

Norris, White & Moules, 2017). A further insight from Nowell, Norris, White, and Moules (2017) is that the theme in this framework refers to an abstract concept that brings identity and meaning to a recurring experience and its different manifestations. In this regard, themes seem to be important concepts that connect considerable sections of the data together. The relevant themes in this study were represented by normative, strategic, authentic, and value-awareness leadership strategies and how they relate to ethical practices.

In the fourth phase of the review of the themes, the researcher refines the themes to ensure that they are coherent, accurate, and suitable representations of the coded data excerpts (Caulfield, 2019). In view of Nowell, Norris, White, and Moules (2017), during this phase, some themes may be collapsed and broken down into separate themes. It may also become evident that some themes have insufficient data to support them, while others may be too diverse. At this level, all the themes are reviewed so that they are specifically distinct and broad enough to capture the essence of the ideas contained in various text segments. Consequently, the data is reduced to a more reasonable set of weighty themes that concisely summarize the texts.

During the fifth phase of defining and naming themes, what is meant by each theme is well articulated (Caulfield, 2019). Nowell, Norris, White and Moules (2017) further advise that at this level, the researcher determines characteristics of the data to be captured in each theme in addition to the identification of what requires close attention in the themes and why. Caulfield (2019) suggests that the names of the themes should be punchy and straight away give the reader a gist of what the theme is all about.

The final phase is producing the report. In the views of Nowell, Norris, White and Moules (2017), once the final themes are ascertained, the process of writing up the reports commences. Caulfield (2019) argues that the write-up of a thematic analysis should provide a concise, logical, non-repetitive, coherent, and fascinating account of the information within and

across the themes. From the perspective of the researcher, this reporting should be carried out by summarizing the data and making inferences about the data gathered based on the research questions.

Tables containing data from both the interviews and observation checklists were generated from the created themes to expedite understanding by the readers. The research results were further supported by the verbatim quotations from the interview responses. In addition, the interviewees were coded as R1, R2, R3,... R35.

3.9 Ethical Considerations

It is imperative to convey the ethical issues that are crucial for the safety of the study population in a research study (Kumar, 2014). In that regard, the researcher's honesty and openness are critical when interacting with the respondents. Dignity and respect for human respondents should be upheld. Anonymity, informed consent, confidentiality of the respondents and data protection are the aspects of ethical issues explored in this study.

The principle of anonymity entails the understanding that the respondent's identities are concealed in the entire research as a prerequisite to guaranteeing their privacy as they participate in the study (Mwinzi, 2012). It is further elaborated in Mwinzi (2012) that anonymity is the provision for shielding the identities of institutions and individuals concerned by using pseudonyms to substitute their actual names and places.

The principle of informed consent calls for the non-coercion of respondents to participate in a research study (Mwinzi, 2012). This implies that the prospective respondents have a right to be fully informed regarding the nature, potential risks, gains, and procedures which are entailed in a given study prior to giving their consent of involvement (Mwinzi, 2012). Informed consent was ensured by requesting the respondents to sign a consent letter before the interviews were

conducted. The respondents were briefed about the purpose of the research before undertaking the interviews.

It is important that confidentiality is upheld by the researcher (Mwinzi, 2012). In this regard, every respondent was informed by the researcher that the data gathered from them and the documents used in the research would remain confidential. As far as data protection is concerned, the researcher ensured that the personal information, facts, and opinions about the individual respondents and institutions involved were kept securely safe. The data received from other sources apart from those from the research was duly acknowledged to avoid plagiarism. The findings of the research were reported with the highest honesty and with the utmost possible objectivity.

3.10 Conclusion

In this third chapter, the researcher has dealt with the research methodology. The philosophical phenomenological research design and analytic method were highlighted. Phenomenology was chosen as a suitable research design in explicating an understanding of inherent meanings and experiences about leadership strategies that promote ethical practices at the level of primary teacher education. The chapter also focused on the target population and sample size drawn from the selected primary teacher training colleges. The structured interviews and observation checklists were the data collection instruments employed to gather qualitative data on how strategic, normative, authentic, and value-awareness leadership strategies can inspire ethical practices in primary teacher training colleges. The data collection procedures and the use of thematic analysis as a data analysis technique were explicated. The ethical issues pertaining to the safety of the respondents and the data collected were also clarified. In the view of the researcher, the leadership strategies that entrench ethical practices at TTCs call for a methodology of phenomenology that effectively synchronizes the procedures for data

collection, analysis, and presentation of qualitative research findings. The next chapter deals

with the data analysis presentation and discussion.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND DISCUSSION

4.1 Introduction

In the preceding chapter on research methodology, the researcher explicated the phenomenological and analytic techniques of philosophical inquiry in qualitative research and their implications in this study. Through the critical analysis of the respondents' perspectives, this chapter covers the research findings, presentations, and discussions of the results for the study on the analysis of leadership strategies that promote ethical practices in primary teacher education in Kenya. In this chapter, the data from the interviews and observation checklists was analysed manually and presented in the form of tables and narratives. The sub-topics discussed in this section include the population distribution and response rate; identification of respondents' personal particulars; and reporting of interview responses on how normative, value-awareness, and strategic and authentic leadership strategies inspire ethical practices. Lastly, a discussion of the study findings is undertaken.

4.2 Population Distribution and Response Rate

In the preceding chapter on research methodology, the researcher explicated the phenomenological and analytic techniques of philosophical inquiry in qualitative research and their implications in this study. Through the critical analysis of the respondents' perspectives, this chapter covers the research findings, presentations, and discussions of the results for the study on the analysis of leadership strategies that promote ethical practices in primary teacher education in Kenya. In this chapter, the data from the interviews and observation checklists was analysed manually and presented in the form of tables and narratives. The sub-topics discussed in this section include the population distribution and response rate; identification of respondents' personal particulars; and reporting of interview responses on how normative,

value-awareness, and strategic and authentic leadership strategies inspire ethical practices. Lastly, a discussion of the study findings is undertaken.

Table 4.1

Response Rate

Targeted respondents	Sample size	Responses	Response Rate Percent (%)
Principals	7	7	100
Deputy Principal	7	7	100
Deans of Students	7	7	100
Student Leaders	7	7	100
Regional QASOs	7	4	57.1
Regional TSC Officers	7	3	42.9
Total	42	35	83.3

While most scholars are not in agreement regarding the acceptable level of response rate which is suitable for data analysis, Baruch (1999) suggests that a response rate of above 50 percent is adequate and good. In addition, Gentles, Charles, Ploeg, and McKibbon (2015) recommend that at least 30 interviews are adequate for data saturation in qualitative phenomenological studies. The implication is that this response rate of 83.3% is adequate in terms of data saturation and it is fitting for the data analysis, since it reasonably represents the study population.

4.3 Personal Particulars of the Respondents

The respondents were requested to list the main duties pertaining to their leadership portfolios. The principals stated their responsibilities as the provision of leadership, coordination, and direction within the college. Their key focus is the implementation and development of the education programmes, policies, plans, and curriculum activities of the teacher training colleges. The deputy principals' mandate was given as that of providing support to the principals to execute their responsibilities. Other key responsibilities for deputy principals

included being role models; promoting students' discipline; providing guidance and counseling services; serving as secretary during staff meetings; and chairing the disciplinary committee. The key responsibilities of the deans of students were given as promoting students' welfare, success, and development. Other major duties of the Deans of Students included promoting discipline of learners, serving as role models, offering guidance and counselling, and being the secretary to the disciplinary committee. These duties are in line with those of the administrators contained in the Career Progression Guidelines for Teachers (Republic of Kenya, 2018).

The major roles of the sampled student leaders involved supervisory roles and representational roles on behalf of the students. These findings are supported by Obiero (2012), who specified that the role of student leaders in colleges has to do with their participation in college governance, being the voice of the students in the various departmental committees and boards where they are members, and forming a link between the student body and the college administration. The respondents were chosen because their duties entailed involvement in the enforcement and implementation of ethical practices within the college setting.

4.4 Reporting of Interview Responses

The responses from the interviews were reported in the form of tables, narratives, and verbatim quotations in relation to the four leadership strategies in relation to how they promoted ethical practices in teacher education in Kenya. These leadership strategies, namely; strategic, normative, authentic, and value-awareness, were presented along with their corresponding interview questions expressing how the leadership strategies inspired ethical practices in primary TTCs in Kenya. The second interview question was about the extent of implementation of the leadership strategy towards motivation of ethical practices in TTCs. Table 4.2 contains the interview questions for the various leadership strategies.

Table 4.2

Interview Guide Questions

Leadership Strategy	Interview Guide Questions
Strategic leadership	1. a) How can college leaders utilize college vision and mission statements to promote ethical practices such as national values, good governance, and integrity? b) What is the current status of utilization of college vision and mission statements by the leaders in promoting ethical practices?
Normative leadership	2. a) How can demonstration of virtuous behaviour by the college leaders be used to encourage ethical practices such as national values, good governance, and integrity? b) What is the current status of promotion of ethical practices by the college leaders through display of virtuous behaviour?
Authentic leadership	3. a) How can sincere and honest college leaders promote ethical practices such as national values, good governance, and integrity? b) What is the present status of promotion of ethical practices by the college leaders demonstrating sincerity and honesty in their leadership?
Value-awareness leadership	4. a) How can awareness creation of ethical values and expectations by the leaders be used to inspire ethical practices such as national values, good governance, and integrity? b) What is the present-day status of promotion of ethical practices by the leaders through awareness creation of ethical values and expectations?

4.4.1 Strategic Leadership and Ethical Practices

The researcher sought to analyse how strategic leadership promoted ethical practices in primary teacher education in Kenya. The interview results were presented in line with the themes, indicating the opinions and thoughts of the respondents in the form of tables, descriptions, and quotes. The first theme is about the use of TTCs' vision and mission statements by leaders to inspire ethical practices. The appropriate codes are condensed for this theme in Table 4.3.

Table 4.3

Use Vision and Mission Statements by Leaders towards Promotion of Ethical Practices

Codes	f
The statements can generate and support an ethical environment, culture and tone through which ethical behaviour of individuals is self-regulated as lifestyle habit.	35
Allow attainment of the intended college goals with the best service delivery along with good reputation.	34
Support leaders to set realistic and attainable goals which promote ethical practices.	33
Empowers individuals within the TTCs to operate with a matching ethical philosophy.	30
Capable of giving direction which intensifies familiarity with the moral codes and good morals.	24
Creates a springboard for the internalisation of moral actions and decisions.	5
Allows ethical practices to permeate the workplace and be manifested through individuals' actions, values and beliefs towards the attainment of the college goals.	4
Generate a social background in which positive ethical conduct is self-regulated as a life-style habit.	3

When Table 4.3 is considered, it is noted by all the respondents that the use of college vision and mission statements by leaders can affect attributes of ethical practices, which include: national values, good governance, and integrity. Furthermore, all the respondents emphasized

that the utilization of vision and mission statements can generate an ethically sound atmosphere that inspires ethical practices in addition to developing and sustaining a reputable college ethical culture and tone through which ethical practices thrive. Thirty-four respondents said that the statements can be used to propel the achievement of the set college goals along with a sound reputation. Thirty-three respondents asserted that, based on the college vision and mission, strategic leaders can set realistic and achievable goals that promote ethical practices since the subjects behave unethically when too high goals are set for them. Thirty participants underscored that by using these statements, strategic leaders are able to generate an atmosphere where individuals within the TTCs operate together with a matching ethical philosophy. This philosophy provides a common understanding of what the college would like to achieve in terms of the espoused college goals and ethical practices.

Twenty-four interviewees asserted that the usage of the statements can give direction for the subordinates' conduct, which intensifies their sense of familiarity with the moral codes and good morals. This motivates the attainment of the college goals in conjunction with ethical practices. Five respondents highlighted that the commitment to these statements by leaders generates a springboard for the inculcation of ethical practices amongst leaders and their subjects so that they are witnessed and internalised in the course of their moral actions and decisions. As noted by the researcher, these responses can be achieved through the vigour, obedience, enthusiasm, and commitment with which the subordinates show a willingness to stick to the vision and mission envisaged by their leaders. A comment highlighted by four respondents was that the dedication to the vision and mission by leaders allows ethical practices to permeate the workplace, which is manifested through individuals' actions, values, and beliefs as they work towards attainment of the college goals. It was also the view of three respondents that the utilisation of vision and mission by leaders can create a social setting within which the

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positive ethical behaviour of individuals within the TTCs can be self-regulated as a routine lifestyle.

The following quotations are some of the responses about the use of vision and mission statements by leaders to promote ethical practices:

> *R12:"Strategic leaders are visionary and focused on the goals of the set vision and mission statements of the college. In order to realise the vision and mission goals of the college, the principal should ensure that both the teaching and non-teaching staff are committed to the ethical values such as integrity, hard work and discipline."*

> *R30: "Due to ethical lapses and scandals in various learning institutions, the adoption of strategic leadership in primary teacher training colleges is critical. As such, college leaders need to instil ethical practices in their institution strategy to provide their college with a good reputation and also to enhance the achievement of their stated vision statements with the best service delivery."*

Regarding the second theme, the participants were requested to give their views concerning the existing status of the exploitation of the TTCs' vision and mission statements by leaders towards the promotion of ethical practices. As to this question, the intent was to disclose the level of utilization of these statements by leaders in relation to the promotion of ethical practices. The findings are summarized in Table 4.4.

Table 4.4

Status of Utilization of Vision and Mission Statements by Leaders to Promote Ethical Practices

	Codes	f
Positive thoughts	The vision and mission statements were well written on the notice boards and on the walls of the gate and the administration block.	35
	The messages of the vision and mission offer crucial avenue for the attainment of the ethical practices.	34
	The colleges have the ethical core values written alongside the college vision and mission statements.	33
	The vision and mission statements of the classes target the inculcation of ethical practices in both the academic and co-curricular contests.	13
	The ethical aspects of these statements are reflected upon in some TTCs during official gatherings.	12
Negative thoughts	Majority of the leaders do not realise the potential of these statements towards the inspiration of ethical practices within the TTCs.	35
	The TTC leaders in the management hardly make references to the vision and mission statements in relation to enforcement of the ethical practices.	34
	The statements are mostly geared to increased academic performance in TTCs but rarely give prominence to the ethical practices.	30
	Majority of the individuals within the TTCs are not acquainted with these statements and even as the foundation for inspiring ethical practises.	29
	There is minimal effort by leaders to exploit the college vision and mission statements towards motivation of ethical practices.	28
	The TTCs vision and mission statements have become obsolete and require revamping.	25
	There are no apparent indicators for the alignment of the vision and mission statements goals to the ethical practices.	24
	The leaders lack vibrant strategies for developing a culture where ethics permeates within the TTCs in the context of their vision and mission statements.	22
	The leaders are not devoted towards the accomplishment of vision and mission goals along with ethical practices.	15

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In line with Table 4.4, both positive and negative thoughts are presented regarding the current status of the utilization of college vision and mission statements by leaders in promoting ethical practices. The general evaluation by the researcher is that the negative views were more compared to the positive opinions expressed by the interviewees. This means that the extent of the adoption of strategic leadership towards motivation of ethical practices was generally minimal in the majority of the TTCs.

On a positive note, all the participants stated that the vision and mission statements were strategically written at the main gate, the main noticeboards, and also hanged or written on the walls of the administration blocks. Then again, thirty-four respondents observed that the college vision and mission statements could be pivots for developing the ethical environment that formulates a crucial pathway to achieving ethical practices anchored on national values, good governance, and integrity. Thirty-three respondents enunciated that their colleges had ethical core values displayed alongside their vision and mission statements. In addition, thirteen participants said that the students' class vision and mission statements and goals targeted the inspiration of ethical practices in both academic and co-curricular competitions in various streams and classes. Twelve respondents said that the ethical dimensions of these statements were deliberated in their colleges during official gatherings such as staff meetings and assemblies. In the opinion of the researcher, the vision and mission statements have the capacity to motivate the institutional ethical mindfulness and self-regulation that instigates the subordinates to conduct themselves in line with the ethical practices enshrined in Chapter Six of the 2010 Kenyan constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003. The following quote is one of the pointers to these opinions:

> *R29: "The college vision and mission statements are found written on the wall at the entrance of administration blocks and the gate walls along with the college core values as the ministry of education policy requirements".*

The negative opinions were quite numerous with higher frequencies. An implication drawn from these observations, on the word of the researcher, is that the strength of the college vision and mission towards the inspiration of ethical practices was yet to be fully utilized. This means that the subordinates are not sufficiently exposed to the college's vision and mission to positively influence ethical practices within the college. Indeed, one of the most repeated codes said by all the respondents is that most leaders did not realise the potential of these statements towards the motivation of ethical practice within the college. Another popular negative opinion presented by thirty-four respondents was the idea that most college leaders in management rarely made reference to the vision and mission statements towards the enforcement of ethical practices. Thirty respondents thought that the statements mainly targeted increased feats in academic standards but rarely targeted ethical practices. One more striking negative opinion presented by twenty-nine participants was that the majority within the TTCs were not acquainted with the vision and mission statements, even as a basis for upholding ethical practice. Additionally, twenty-eight participants revealed that there was minimal devotion by college leaders towards the exploitation of college vision and mission statements to promote ethical practices. Examples of some quotations are as follows:

> *R22: "College vision and mission statements are rarely mentioned in the staff and student meetings. This is contrary to what vision and mission statements are meant to be; that is, something to be proud of and to be shared in get-together gathering within the college".*

R6: *"It seems that the majority of college members are carrying out their everyday tasks without the knowledge of what the vision and mission goals are all about. There is need for a deliberate effort to be made to sensitise everybody including the support staff in the local language they can understand the vision and mission so that they work towards their goals".*

Still, on the negative views, twenty-five participants affirmed that their college vision and mission statements were obsolete and needed revamping since they were formulated several years ago and, as such, required review to affiliate them with the present realities of education. Twenty-two respondents articulated that there were no observable indicators towards alignment of these statements' goals with the ethical practices by the college management. Some respondents asserted that the leaders had no vibrant strategies for developing a culture where ethics permeate TTCs in the realm of their vision and mission statements. Fifteen interviewees highlighted that the leaders were not dedicated towards the achievement of ethical goals implied in the vision and mission statements. Samples of some quoted responses are as follows:

R7: *"The college vision and mission statements need fundamental revamping to make them more relevant and even address the challenges related to ethical practices which are necessary for producing quality teachers".*

R31: *"it is critical that there is no clear strategy put forth by the college management for revamping the college vision and mission to address the current ethical challenges facing the youth. There is also no significant mechanism in place from the college management for the utilization of the college vision and mission statements as per the Competency Based Curriculum (CBC) aspirations which can promote ethical practices among students within the teacher training colleges".*

4.4.2 Normative Leadership and Ethical Practices

In this section, the respondents were asked to give their opinions and thoughts on how normative leadership can promote ethical practices within the TTCs. Consequently, two themes were identified and presented in the tables: narratives and verbatim quotes. The first theme is about how the demonstration of virtuous behaviour by college leaders can promote ethical practices. In this theme, codes are developed and summarised in Table 4.5.

Table 4.5

Demonstration of Virtuous Conduct by Leaders towards Motivation of Ethical Practices

Codes	f
Generates ethical behaviour in work-place and in personal life-styles which produce a positive ethical environment that entrenches ethical practices.	35
Contributes to role-models who can be imitated and impersonated resulting in the acquisition of positive moral behaviour that establishes ethical practices.	35
Give rise to leaders who are exemplars not only in professional careers but also in their lifestyle which promotes ethical practices.	34
Develops morally principled leaders who raise the bar of morality that inspires ethical practices within the TTCs.	33
It fosters reputation through trust and creates ethical relationships which energize subjects to adopt the set ethical standards.	31
Enable leaders to set the behavioural boundaries for their subordinates which generates a conducive environment for motivating ethical practices.	30
Enable leaders to acquire virtues that stimulate their subjects to act fittingly which strengthens moral maturity within the TTCs.	28
Empower leaders to be recognised as mentors or coaches who positively influence their subordinates' conduct and work attitudes.	27
Inspire subordinates to incorporate ethical values that surpass self-interest for the common good within and beyond the TTCs community.	24
Encourage individuals to adhere to the codes regulating the behaviour and discipline within the TTCs which sustain ethical practices.	23
Allows the college ethical culture and ethos to thrive which inspires ethical practices.	5

When Table 4.5 is examined, it is observed that the demonstration of virtuous behaviour by leaders of TTCs influences the aspects of ethical practices such as national values, good governance, and integrity. In this regard, all participants agreed that the leaders of TTCs' virtuous behaviour contributed to the development of ethical behaviour in the workplace and in the personal lives of individuals within the TTCs. This then develops a positive ethical environment which entrenches the virtues of ethical practices. Another response presented by thirty-five respondents was that the leaders are role models who are emulated and imitated by their subordinates, which expedites the adoption of positive moral behaviour that inspires ethical practices. Thirty-four respondents also highlighted that leaders displaying virtuous conduct are examples not only in their professional careers but also in their lifestyles which promote ethical practices to thrive. Thirty-three of the interviewees also explained that such leaders are perceived as morally upright individuals who raise the bar of morality that upholds ethical practices within the TTCs.

Thirty-one of the respondents highlighted that normative leaders are trusted and this therefore creates ethical connections within the TTCs, which instigates the subordinates to adopt appropriate ethical standards. Thirty participants said that the display of virtuous conduct by leaders enables them to set behavioural boundaries for their subordinates, which generates a conducive climate for promoting ethical practices. Twenty-eight respondents reported that such leaders have inherent virtues that positively influence their subjects to act appropriately and strengthen moral maturity within the TTC setting. It was the opinion of twenty-seven participants that the demonstration of virtuous behaviour enables the leaders to be recognized as mentors or coaches who are able to positively affect the subordinates' conduct and work-related attitudes. Twenty-four respondents specified that normative leaders stimulate the subordinates to adopt ethical values that go beyond self-interest for the common good of others within the TTC community. In addition, twenty-three interviewees believed that revealing

virtuous behaviour by leaders motivates their subjects to follow the codes regulating discipline and conduct within the TTCs, which sustain ethical practices. Then again, five respondents stated that this leadership allows TTC's ethical culture and ethos to thrive, which strengthens the ethical practices. Two of the selected responses about how the demonstration of virtuous behaviour by college leaders promotes ethical practices are highlighted as follows:

> *R12: "Leaders demonstrating good behaviour are seen as role-models who help in the attainment of positive behaviour and morality among the subordinates. Such leaders can indeed play a vital role in shaping the moral conduct of their subordinates".*

> *R1: "Moral conduct is not taught but displayed by the leaders. The appropriate conduct must begin with the leaders themselves who are seen as the role-models by students. The cases of inappropriate carnal advances to the students by the leaders should not arise since such issues go against the spirit of good conduct. If the leader lives by the moral principles then such a leader qualifies as person of integrity".*

In the second theme, the respondents were requested to give their views on the status of the advancement of ethical practices by TTC leaders through demonstration of virtuous conduct. As regards this theme, the aim was to establish the extent of the implementation of normative leadership regarding motivation of ethical practices within the TTCs. The results are summarised in Table 4.6.

Table 4.6

Status of Demonstration of Virtuous Behaviour by Leaders to Promote Ethical Practices

	Codes	f
Positive thoughts	Leaders often appeal for obedience to the legal code of conduct documents.	17
	Leaders explicate the importance of good behaviour towards the inspiration of ethical practices during official gatherings.	15
	Leaders inspire virtuous conduct by underscoring the significance of ethically rich college core values to promote ethical practices.	13
	Leaders emphasize on the virtuous conduct through adherence to the rules and regulations governing students to foster ethical practices.	12
	Leaders give emphasis to role-modelling regarding appropriate dress code among subordinates.	9
Negative thoughts	Leaders underutilize the code of conduct documents which hamper the appreciation and awareness of the ethical practices.	31
	Leaders are not showing transparency concerning procurement and financial transactions which negate the culture of ethical practices.	27
	Leaders' display of virtuous behaviour as a mere formality is an impediment to genuine realisation of the ethical practices.	25
	Display of moral insensitivity by leaders through ignoring unethical conduct of subjects invalidate the spirit of ethical practices.	24
	The non-compliance to rules and regulations by student leaders negate their role as models for strengthening ethical practices.	19
	Leaders not presenting themselves as role models by their late arrival and early departure from duty contravened the virtues of ethical practices.	18
	Tangible leadership strategies for modelling virtuous behaviour in TTCs that could inspire ethical practices are not clearly evident.	17

When Table 4.6 is analysed, both the positive and negative thoughts concerning the prevailing

position of inspiration of ethical practices by TTC leaders through the display of virtuous

behaviour are stated. The overall opinion of the researcher is that the negative views had larger frequencies when compared to the positive thoughts presented by the interviewees. The implication is that the level of implementation of normative leadership towards the motivation of ethical practices was barely above the minimum among the mainstream teacher training colleges.

Regarding the positive thoughts, seventeen respondents were of the opinion that their leaders regularly reminded the teaching staff to be compliant with the legal code of conduct documents such as the Teachers Service Commission Code of Conduct and Ethics for Teachers (Republic of Kenya, 2015). Another positive thought presented by fifteen respondents was that the TTC leaders in the management often clarified the significance of good behaviour towards strengthening ethical practices during official gatherings. Moreover, on a positive note, thirteen participants pointed out that the TTC leaders' encouraged virtuous conduct through the emphasis of ethically loaded college core values to inspire ethical practices. In addition, twelve respondents articulated that their leaders' reinforced virtuous conduct through adherence to the college students' rules and regulations, which are key towards the inspiration of ethical practices. Nine interviewees were of the point of view that the leaders of TTCs emphasized role-modelling through appropriate dress code. Two quoted responses about the positive views of the interviewees are presented as follows:

> R28: "Our principal often echoes the significance of virtuous behaviour among tutors during staff meetings and the same is emphasised by our student council leaders and administrators during the official college assemblies on Mondays and Fridays".

> R4: "Some of the leaders in TTCs generally demonstrate maturity in terms of morals and regarding appropriate dress code. These leaders model the right leadership behaviours that inspire subordinates to adopt the required ethical dress code within the college".

Regarding the negative views, thirty-one of the respondents highlighted that the underutilization of the code of conduct documents by leaders hindered the appreciation and awareness of ethical practices among their subjects. Another most frequent view presented by twenty seven participants was the diminished transparency regarding matters of procurement and financial transactions among leaders, which was contrary to the aspirations of the ethical practices contained in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003. Twenty-five respondents believed that their leaders were insincere towards the demonstration of virtuous behaviour as they did it as a mere formality. This is an impediment towards the genuine achievement of ethical practices within the TTCs. Another most frequent answer expressed by twenty-four respondents was that some leaders were morally insensitive as they permitted unethical behaviour to thrive among subordinates without taking necessary corrective measures. This is a contradiction to the fundamental tenets of ethical practice.

Still on the negative opinions, nineteen respondents said the contravention of college rules and regulations by several student leaders suggested their let-down as coaches or mentors for spurring ethical practices among the student body. Eighteen participants articulated that some of their leaders were not presenting themselves as role-models by their late reporting and early departure from work. This is contrary to the merits of ethical practices. Additionally, seventeen respondents expressed that there were no tangible leadership strategies put in place for modelling virtuous conduct towards motivation of ethical practices within most TTCs. One of the negative opinions is presented below:

> R24:*"Some leaders and even staff members are superficially displaying virtuous behaviour as a formality. They do so in order to be seen to be compliant with the requirements of Teachers Service Commission (TSC) Code of Regulations for Teachers and college code of regulation but not with the aim of genuinely attaining ethical practices"*.

4.4.3 Authentic Leadership and Ethical Practices

In this part, the findings are presented in terms of themes representing the views and thoughts of the participants. The responses are displayed in the table format as narratives and direct quotations. The first theme to be considered is how the traits of sincerity displayed by TTC leaders can promote ethical practices that include national values, good governance, and integrity. The codes for this theme are created and summarised in Table 4.7.

Table 4.7

Display of Sincerity by TTC Leaders towards the Inspiration of Ethical Practices

Codes	f
Results in leaders who can be trusted and have connection with subordinates which foster positive ethical atmosphere that establishes ethical practices.	35
Promotes respect for leaders which create enabling environment through which ethical practices can thrive.	34
Gives rise to leaders who are open and free to receive feedback towards the improvement of services offered and even those pertaining to ethical practices.	34
Creates leaders who are models not only in professional career but also in their lifestyles which promotes ethical practices.	31
Develops ethically upright leaders who can elevate the bar of morals in the precinct of TTCs that promote ethical practices.	28
Inspires subordinates to be disciplined and follow the codes of conduct within the TTCs so that the positive ethical conduct is self-regulated as a daily-lifestyle habit.	24
Generates leaders who foster open communication and free to address the problems reported by subordinates which is critical in expediting ethical practices within the TTCs.	20
Contributes to leaders who are dependable and upholds confidentiality hence build mutual rapport with the subjects that inspires ethical practices.	19
Produces leaders who keep promises who avoid shifting goal posts on agreements made which builds a culture of trust that inspires ethical practices.	18

Analysis of responses from Table 4.7 reveals that the traits of sincerity and honesty by TTC leaders can significantly contribute to the acquisition of ethical practices contained in Chapter Six of the Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003, specifically national values, good governance, and integrity. In that regard, it was specified by all the respondents that the display of sincerity and honesty traits can give rise to trusted leaders who have good connections with subordinates, which fosters the positive ethical atmosphere that institutionalizes ethical practices within the TTC setting. In addition, thirty-four respondents articulated that authentic leadership promotes respect for leaders, which generates the enabling environment through which ethical practices blossom. Other views presented by thirty-four participants were that authentic leadership can give rise to leaders who are open and free to receive feedback for the improvement of services offered and address problems touching on ethical practices within the TTCs.

Thirty-one respondents also indicated that this leadership creates leaders who are models not only in their professional careers but also in their lifestyles, which promote ethical practices such as national values, good governance, and integrity. Twenty-eight participants were also of the view that open and sincere leadership develops ethically upright leaders who have the capacity to raise the bar of morals in the precinct of TTCs, which stimulates ethical practices. Twenty-four participants enunciated that honest and sincere leaders inspire subordinates to be disciplined and follow the codes of conduct in TTCs, which reinforce ethical practices. The other view presented by twenty participants was that authentic leaders encourage open communication and are free to address the challenges reported by subordinates, which is fundamental towards expediting ethical practices. Nineteen respondents highlighted that authentic leaders are dependable and able to maintain confidentiality; they build mutual rapport with subjects that instigate ethical practices. It was the view of eighteen respondents that honest and sincere leaders keep their promises and avoid shifting goal posts on agreements made. This

trait produces a culture of trust that inspires ethical practices. Two of the responses concerning how virtues of sincerity by TTC leaders can promote ethical practices are as follows:

R11: "Leaders who are sincere, openly discuss issues, put them on the table and as such they are not regarded as fishy individuals. They let the subordinates to be part and parcel of what is going on within the college and even involve them. They can therefore inspire trust and loyalty in their subordinates to value ethical practices by consistently displaying who they really are as leaders".

R37: "Honest leaders keep their promises on agreements made. Such leaders are therefore dependable and earn respect from the subordinates and students. They are perceived as trustworthy and reliable and are better placed to influence those under them to embrace ethical practices such as integrity and discipline".

Regarding the second theme, the participants were asked to express their views on the present status of adoption of authentic leadership towards the inspiration of ethical practices in primary teacher training colleges. The findings are coded and presented in Table 4.8.

Table 4.8

Status of Display of Sincerity by Leaders towards Inspiration of Ethical Practices

	Codes	f
Positive views	Leaders freely discuss ethically rich core values of the college with the subordinates to drive their college vision and mission.	10
	Leaders allow visitors to comment and sign the visitors' book through which services and ethical practices can be improved and strengthened.	8
	Leaders listen and deliver feedback on issues affecting the subordinates thus providing a better working environment that inspires ethical practices.	7
	Leaders genuinely encourage open and candid deliberations during official meetings with the subordinates.	5
	Leaders show genuine interest in other people together with their ideas and opinions which can inspire ethical practices.	3
	Leaders are open and hence develop higher trust with their subordinates thus creating an atmosphere within which ethical practices flourish.	2
	Leaders are frank and do not hide true feelings about issues which provide a positive working atmosphere that can promote ethical practices.	1
Negative views	Leaders are non-committal towards identifying with authentic leadership to create the needed atmosphere for inspiring ethical practices in the workplace.	33
	Lack of transparency as regards financial dealings and procurement of goods and services by administrators contradict the essence of ethical practices.	32
	Superficial demonstration of openness and sincerity by leaders about issues within the TTCs hinder genuine realisation of ethical practices.	28
	Leaders not showing genuine interest in the subordinates alongside their thoughts and views during meetings which can inspire ethical practices.	27
	There is no clear evidence that the leaders are ensuring compliance with the commitments of the college service charter.	22

In Table 4.8, it is noted that the respondents gave both positive and negative views about the

prevailing status of inspiration of ethical practices by TTC leaders through sincere and honest

leadership. It was generally observed that negative thoughts had a higher incidence than

86

positive ones. The researcher therefore deduces that there is lower motivation for the ethical practices by TTC leaders through authentic leadership.

Regarding the positive thoughts, ten participants stated that their leaders freely discussed the ethically rich core values of the college with the subordinates to drive their college vision and mission. As an important positive result, eight participants said that their leaders were welcoming and allowed visitors to comment and sign the visitors' book, through which services and ethical practices can be improved and strengthened. In addition, seven respondents were of the view that leaders often communicated and delivered feedback on issues affecting subordinates, thus providing a better working environment that inspires ethical practices. It can also be seen that five participants thought that their leaders genuinely encouraged openness and sincerity in their deliberations during official meetings with subordinates.

Further, three respondents were of the opinion that their leaders showed genuine interest in other people together with their ideas and opinions, which could inspire ethical practices. Still, on a positive note, another striking response was that sincere leaders were open and developed higher trust with their subordinates, creating an atmosphere within which ethical practices flourished. Then again, one respondent observed that their leaders were frank and were not hiding their true feelings about issues, thus providing a positive working atmosphere for inspiring ethical practices. One of the responses concerning the positive thoughts of the respondents is given as follows:

> *R27: "In our college, some leaders are open to sharing information about issues affecting people within the college and as such develop the trust relationship with the teaching and non-teaching staff as well as students. This, I believe ensures good working environment which guarantees the implementation of ethical practices".*

Although the codes for the negative views of the respondents generally had a higher rate of recurrence, the outstanding among them was that thirty-three respondents said that the majority of their leaders were non-committal towards identifying with authentic leadership. This

impaired the creation of the necessary atmosphere for the inspiration of ethical practices within their workplace. Another most repeated code by thirty-two respondents was that the leaders were perceived as lacking transparency with regard to financial dealings and procurement of goods and services within the TTCs, which contradicted the essence of ethical practices. Twenty-eight respondents thought that the superficial demonstration of openness and sincerity by their leaders was a hindrance to the genuine attainment of ethical practices. Additionally, twenty-seven respondents felt that TTC administrators did not show genuine interest in their subordinates' thoughts and opinions, which could promote ethical practices in colleges. Twenty-two respondents were of the idea that the service charters of TTC were valuable towards instilling ethical practices, but there was no clear evidence of ensuring the compliance with the ethical commitments of the service charters by leaders. A sample of one of the quoted responses is as follows:

> R25: "The problem is that some of our leaders demonstrate insincere tendencies in their dealings and hence lack the courage to stand firm for the ethical practices in the work place. Sometimes I feel that they engage in suspicious leadership activities which are contrary to the norms of ethical practices contained in Chapter Six of the 2010 Constitution".

4.4.4 Value-awareness leadership and Ethical Practices

In this section, the interviewees were asked to give their opinions concerning how value-awareness leadership is capable of inspiring ethical practices in TTCs. The coded findings in connection with the identified themes representing the views and thoughts of the participants are presented in the tables, narratives, and verbatim quotations. The first theme in this section is about how awareness-creation of ethical values and expectations by leaders can inspire ethical practices. The codes for this theme are displayed in Table 4.9.

Table 4.9

Awareness Creation of Ethical Values by Leaders to Inspire Ethical Practices

Codes	f
The issuance of booklets of the students' rules and regulation by college administration can promote aspects of ethical values and practices.	35
Availing the legal professional documents to the teaching staff by the administration give enlightenment on the expected professional expectations and ethical practices.	31
Leaders use official gatherings to remind the students of the significance of the ethical values, rules and regulations towards the promotion of ethical practices.	30
Strengthening college disciplinary process by college leadership addresses the unethical student conduct as well as instil ethical practices.	30
Invitation of motivational speakers by leaders to give talks on ethical topics strengthen ethical practices.	29
Supporting student clubs, societies, spiritual and religious activities by leaders enable students find a sense of meaning to the needed ethical values and practices.	28
Induction and orientation programmes for the new college students and new staff organized by college administration reinforces ethical values and practices.	25
Leadership training on ethical values through seminars and workshops organized by college administration creates awareness and dissemination of ethical practices.	24
Mentorship programmes and peer counselling sessions provide platforms for the discussion and reflection of ethical practices for fostering positive behaviours among students and staff.	22
The round table discussions and debates on the current ethical issues when organised by college administration strengthens aspects of ethical practices.	22
Leaders' discussion of the core competency values of the Competency Based Curriculum in various gatherings within the TTCs can reinforce the ethical practices.	21
Student council leaders' emphasis to the students on the significance of college rules values and the consequences for violation can instil ethical practices.	9
Administration sharing the college values with the support staff in the local languages they best understand can help them internalise the required ethical values and practices.	8
Rewarding and recognition of the outstanding staff and students who are ethical role models and mentors within the college by leaders can promote ethical practices.	6

The analysis presented in Table 4.9 reveals that all the respondents said that issuance of the booklets containing the students' rules and regulations by the college administration upholds the aspects of ethical values and practices among students within the TTCs. The data also affirmed that thirty-one respondents stated that making the legal professional documents available to the teaching staff by the administration provided them with enlightenment on the required professional expectations and ethical practices. Again, In line with the findings from thirty respondents, leaders of TTC can utilize official gatherings such as assemblies and class meetings to remind the students of the significance of the ethical values, rules, and regulations towards inspiration of ethical practices. Thirty respondents stated that strengthening of the college disciplinary process by college leadership can address deviant student behaviours as well as fortify ethical practices among students. It can also be said that twenty-nine of the respondents were of the opinion that the invitation of motivational speakers by leaders to give talks on ethical topics can strengthen ethical practices among students and staff. On the other hand, twenty-eight participants stated that supporting students' clubs, societies, and spiritual and religious activities by their leaders can assist the students in discovering the meaning of the required ethical values and practices.

The findings also show that most of the interviewees specified that induction sessions for the new first-year college students and new staff organized by TTC administrations can contribute towards development of the aspects of ethical values and practices. Further, twenty-four respondents believed that leadership training on ethical values and practices by way of seminars and workshops could help the college leaders promote and buttress the needed ethical practices. Twenty-two respondents thought that mentorship programmes and peer counselling sessions could provide platforms for discussion and reflection on ethical practices for fostering positive conduct among the students and staff. Another significant response from twenty-two

interviewees was that the college administration's organisation of the round table discussions and debates for students on the current ethical issues can strengthen ethical practices to a larger extent. Another key response from twenty-one respondents stated that the emphasis of the core competency values of the Competency Based Curriculum by leaders in official meetings can create an enabling environment where ethical practices thrive. Nine respondents also indicated that the leaders of the students' council can likewise emphasise to the student body the significance of college rules and values and the consequences for violation so as to instil ethical practices. As an important finding, eight participants believed that the frequent sharing of the college values with the support staff in the local languages they best understand can help them internalise the required college ethical standards. As per the researcher, the leaders' priority, which underlies sensitization of ethical practice through college core values, vision, and mission, especially among the non-teaching staff in the local language, should receive the necessary emphasis in colleges. In addition, six respondents thought that rewarding and recognizing individuals within the college who demonstrate outstanding contributions as ethical role models and mentors can inspire ethical practices to a higher degree and should therefore be encouraged. These are the quotations from the two respondents:

> *R27: "Definitely, communicating the expected ethical standards during assemblies and class meetings can play a key role in improving the ethical behaviour among students. This can change the negative behaviour of students such as drunkenness, illicit relationships among others".*

> *R2: "During staff meetings the teachers should be reminded by the principal and other relevant leaders to highlight on the core competency values of the Competency Based Curriculum (CBC) design during teaching. In my view, the internalization of these values will go a long way in strengthening ethical practices related to discipline and integrity."*

Regarding the second theme, the respondents were requested to present their thoughts on the status of promotion of ethical practices by leaders by way of awareness creation of ethical values and expectations within the TTCs by leaders. The codes obtained from this theme are condensed in Table 4.10.

Table 4.10

Status of Awareness Creation of Ethical Values by Leaders to Inspire Ethical Practices

	Codes	f
Positive views	Leaders emphasize on obedience to college rules and regulations as instrument for inspiring ethical practices during assembly meetings.	15
	Colleges have functional disciplinary committees which could be utilized to promote ethical values and ethical practices.	11
	Leaders create awareness of the college core values through notices within the TTCs which can be key towards enriching ethical practices.	9
	Leaders allow membership to religious societies as an avenue for motivating ethical practices.	7
	Administration to avail the code of conduct documents to the teaching staff which can enlighten on the needed professional ethical practices.	5
Negative views	Leaders majorly dwell on academic matters and less on issues of ethical practices during orientation sessions and other official gatherings.	31
	The administration avail few copies of code of conduct documents to the staff implying less awareness of the ethical practices.	29
	A few motivational speakers are invited to inspire the crucial ethical practices among students.	25
	Limited number of students and staff are sponsored to attend leadership training forums which hinders exposure to the needed ethical practices.	21
	Recognition and appreciation of students and members of staff who were ethical models is largely ignored by administrators.	15
	A few peer counsellor programmes are initiated by leaders to assist in mentorship of students on ethical issues within the TTC.	14
	Awareness creation of the new CBC values by leaders towards motivation of ethical practices is still minimal.	11

When Table 4.10 is scrutinized, it is observed that the interviewees presented both positive and negative thoughts about the extent of the promotion of ethical practices by college leaders through awareness creation of ethical values and expectations. In the overall assessment of the researcher, the negative responses have a higher frequency of occurrence than the positive thoughts. The implication is that there is still low awareness of the creation of ethical values and expectations by leaders towards the inspiration of ethical practices in various teacher training colleges.

Concerning the positive views, it is noted that the fifteen respondents indicated that their leaders were emphasizing compliance with rules and regulations as a mechanism for inspiring ethical practices during assembly meetings and during fresher's orientation sessions. Eleven participants were of the view that their college administrations had in place functional disciplinary committees which could be utilized to foster ethical values and ethical practices within the college. Nine participants also pointed out that their leaders created awareness of the importance of college core values, which are key towards the enrichment of ethical practices within the TTCs. Seven respondents mentioned that the college administration allowed the operations of active religious societies as valuable avenues for motivating ethical practices. Then again, five respondents stated that their college administration made available copies of code of conduct documents to the teaching staff, which could acquaint the teachers about the needed professional ethical practices. These are the positive views of the two respondents interviewed:

> R34: "As a policy, all the first year students are taken through orientation programme
> where they are informed of what is expected of them in terms of academic matters and
> the college values and expectation. They are also issued with handbooks containing the
> college rules and regulations. The students must sign and accept that they have read,
> understood the rules and that they will adhere to them."

R17: "There is need to avail more copies of TSC Code of Conduct and Ethics for Teachers and Code of Regulation for Teachers booklets so that all the members of the teaching staff are enlightened about their professional expectations. This can promote the ethical practices contained in the Chapter Six of the 2010 Constitution".

As a general observation, it is observed that the respondents gave more negative opinions than positive ones. Regarding the negative comments, thirty-one respondents stated that the leaders majorly focused on academic affairs and less on issues pertaining to ethical practices during orientation sessions and other official meetings. In view of the creation of awareness of ethical values through official meetings, the researcher is of the opinion that such forums are still underutilised towards the promotion of ethical practices amongst students.

Twenty-nine participants thought that the code of conduct documents were only accessed by a few subordinates, implying minimal awareness and appreciation of the ethical practices among the teaching staff. The other negative opinion highlighted by twenty-five participants was the idea that only a few motivational speakers were invited to inspire the essential ethical practices among students. An additional striking response from twenty-one participants was that only a few staff and student leaders were sponsored to attend leadership training forums. This is a hindrance towards the promotion of the desired ethical practices. It is within such forums that the various categories of leaders can be exposed to the significance of virtues such as national values, good governance, and integrity.

Another negative thought from fifteen participants was that the recognition and appreciation of students and members of staff who are ethical models was largely ignored by administrators. Fourteen participants stated that a few peer counselling programs were being initiated by leaders for the purpose of mentoring students on ethical problems within the TTC. In addition,

eleven respondents believed that the awareness creation of the ethical values contained in the Competency Based Curriculum (CBC) to promote ethical practices was nonetheless minimal since the curriculum was still new and yet to be fully implemented.

4.5 Reporting of Observation Checklist Comments

In this study, the observation check-lists contain the leadership strategies and their corresponding observation indicators that are envisaged to promote ethical practices in primary teacher education in Kenya. The observation check-list data was gathered from the seven public primary teacher training colleges, which were visited within the months of February and March 2020. It is significant to note that each leadership strategy comprises two observation indicators. The first indicator is about the leaders' observable actions that can inspire ethical practices. Whereas in the second indicator, the strategies employed by leaders to promote ethical practices in the college setting are observed and noted. The researcher's comments on the observation indicators are reported in tables and narratives in line with the strategic, normative, authentic, and value-awareness leadership strategies. Table 4.11 illustrates the observation indicators:

Table 4.11

Observation Indicators

Leadership Strategy	Observation Indicators
Strategic Leadership	Leaders;
	a) Have well-articulated vision and mission statements at strategic locations and use them within the college.
	b) Have strategies in the context of the college vision and mission that can empower ethical practices.
Normative Leadership	Leaders;
	a) Personally leading by example in terms of standards of moral conduct.
	b) Have strategies for role modelling subordinates on virtuous conduct that can promote ethical practices within the college.
Authentic leadership	Leaders:
	a) Demonstrating sincerity when interacting with people within college.
	b) Have strategies for nurturing genuine and open relationships with individuals to promote ethical practices within the college.
Value-awareness Leadership	Leaders:
	a) Create awareness of ethical values and expectations when interacting with people.
	b) Have strategies for creating awareness of ethical values and expectations within the college to promote ethical practices.

4.5.1 Observations on Strategic Leadership and Ethical Practices

The results from the observations made in this section are presented in two themes. The first theme is about whether the TTC leadership has well-expressed vision and mission statements at the strategic locations within the college that could stimulate ethical practices. Pertaining to this theme, the code data from the observations is presented in Table 4.12.

Table 4.12

Observable Vision and Mission Statements that can be used by Leaders to Promote Ethical Practices

Codes	f
The vision and mission statements were written at the strategic locations within the TTCs including the gates, notice boards and on the walls of administration block.	7
There was no visible attempt by leaders to connect the vision and mission statements with the ethically rich core values found written alongside the statements.	6
The vision and mission statements seemed to align with the ethical practices expressed in Chapter Six of the 2010 Kenyan constitution instigating ethical consciousness in conduct.	6
The vision and mission statements targeted improved teaching-learning process and resilience but short of linking with the building of ethical character within the TTCs.	5

One of the highlights of the study was that in all the TTCs visited for the study, the vision and mission statements were well written at the strategic locations such as at the gate, notice boards, and on the wall of the administration block. Indeed, another most repeated code from six colleges stated that there was no visible attempt by leaders to connect the vision and mission statements with the ethically rich core values found alongside those statements. The other striking point from the six colleges was that the vision and mission statements seemed to align with the ethical practices expressed in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003, which could instigate ethical consciousness in the conduct among individuals within the TTCs. The vision and mission statements of five colleges also targeted improved teaching-learning processes and resilience but fell short of linking with the development of ethical character within the TTCs.

In a different theme, the researcher gathered observable data on the leaders' strategies that could empower ethical practices in the context of the college's vision and mission. The relevant codes are given in Table 4.13.

Table 4.13

Observable strategies for Using College Vision and Mission to Promote Ethical Practices

Codes	f
There were notices indicating the ethical expectations of the college in the context of the vision and mission statements such as the college being a non-corruption free zone.	4
Presence of notices declaring the procedures for reporting ethical issues and how to address them in line with the vision and mission statements was noted.	2
Availability of statements of enforcement of the ethics code of conduct in relation to the vision and mission statements.	2
Notice of ethics training that align with the college vision and mission statements was in place.	1
Evidence of reward for the ethical achievements and punishment of unethical actions within the framework of the college vision and mission was noted.	1

Analysis of Table 4.13 reveals that, generally, the vision and mission statements of most colleges were not accompanied by appropriate strategies that could create a culture where ethical practices permeate the individuals within the college. In four colleges, it was observed that they had notices indicating the ethical expectations of the institutions in the context of the vision and mission statements, such as the college being a non-corruption free zone. Two colleges had declaration notices of procedures for conveying the ethical problems and how to address the issues raised. Again, two colleges had statements of enforcement of the ethics code of conduct. A further observation is that only one college had notices of ethics training that aligned with the college's vision and mission statements. In another one of the colleges visited, there was evidence of reward for ethical acts and reprimand for unethical actions within the framework of the college's vision and mission. The insight from the researcher is that the

leaders should accept that part of their responsibilities is to clearly develop strategies that define ethical conduct in the colleges' value system. In that regard, leaders need to recognise that rebuilding ethical character within colleges and re-claiming public confidence in them are achievable aspirations through strategic leadership.

4.5.2 Observations on Normative Leadership and Ethical Practices

The observations made under this section are about how normative leadership contributes to the promotion of ethical practices. The first theme is focused on how the leaders of TTC are leading by example in terms of moral conduct to promote ethical practices within the college. The related codes are presented in Table 4.14.

Table 4.14

Observable Leadership by Example traits that Promote Ethical Practices

Codes	f
Leaders in the TTCs displayed mutual respect to the staff and students.	4
Leaders within the TTC were keen on college routine and time management.	4
Leaders in the TTC were alert on appropriate dress code.	3
The college leaders showed maturity as they respected other people's views.	3
The college leaders demonstrated to be role models in terms of moral conduct.	2
The college leaders showed moral sensitivity as they practiced self-control when interacting with others.	1

Overall, the results point out that in most colleges, the leaders generally did not meet the standards expected of them to lead as exemplars. One of the notable observations in four colleges was that the leaders showed mutual respect to the subordinates. In four colleges, it was generally observed that the leaders were keen on following the college routine and time management. It was also noted in three colleges that the leaders were alerted to the appropriate dress code. It was further noticed in three colleges that their leaders showed maturity as they

showed respect for other people's views. In addition, it was observed in two colleges that the leaders were role models in terms of moral conduct. In one college, it was observed that the leaders showed moral sensitivity as they practiced self-control when interacting with others within the college.

In the second theme, observations were made about the leadership strategies put in place for modelling virtuous conduct to promote ethical practices in the colleges. The various codes are captured in Table 4.15.

Table 4.15

Observable Leadership Strategies for Role-modelling that Promote Ethical Practices

Codes	f
Leaders within the TTCs showed concern and respect for others.	5
College leaders interacted and communicated well with people.	4
College leaders were dedicated to their work.	3
Leaders demonstrated confidence in themselves, were positive and calm.	3
Leaders showed maturity through listening more to people during conversation.	2
Leaders showing humility and readiness to acknowledge mistakes.	1

The examination of Table 4.15 reveals that, in general, the leaders demonstrated limited strategies for role modelling that can inspire ethical practices among their subordinates. In five colleges, the leaders showed concern and respect for the visitors and other people. A further observation was that in four colleges, the leaders were generally interactive and talked well with individuals. It can also be noted that in three colleges, the leaders were dedicated to their work. Another code specified that in three colleges, their leaders demonstrated confidence in themselves and were positive and calm. In two colleges, the leaders showed maturity through

listening more to people during conversation. It was only in one college where the leaders displayed humility and a readiness to acknowledge mistakes.

4.5.3 Observations on Authentic Leadership and Ethical Practices

In this section, the researcher sought to establish the extent to which authentic leadership promotes ethical practices through observable information. The findings from the observation data were presented in two themes. The first theme is concerned with how leaders demonstrate sincerity when interacting with people within the college and how this could inspire ethical practices. The results are illustrated in Table 4.16.

Table 4.16

Observable Leadership Sincerity Trait that Inspire Ethical Practices

Codes	f
Leaders were welcoming and issued visitors' book for writing brief comments about the college.	6
Leaders were willing to receive feedback from visitors which could be used to improve service delivery.	5
Existence of notices that indicated that the colleges were not corrupt institutions.	5
The leaders were generally open to respond to the interview questions.	4
There existed a good relationship between the leaders, colleagues and subordinates.	3
Leaders ensured that the timelines indicated in the service delivery charter were met.	3
The college tender notices for the procurement of goods and services were pinned on the notice boards by the administration.	1

In line with Table 4.16, it was observed that in six colleges the leaders were welcoming and gave out visitors' books to visitors to write brief comments about the college. Five of the TTCs had leaders who were willing to receive feedback from visitors, which could be used to improve the service delivery. Another significant finding was that in five colleges there were notices indicating that the colleges were not corruption zones. In four colleges, the respondents were

generally open to responding to the interview questions. The existence of a good relationship between the leaders and their colleagues and subordinates was observed in three colleges. Lastly, another striking comment was that only one college had tender notices for the procurement of goods and services pinned on the notice boards by the college administration.

In the second theme, observations are made concerning the leadership strategies for nurturing genuine and open relationships with individuals that can inspire ethical practices. The various codes in line with this theme are captured in Table 4.17.

Table 4.17

Observable Strategies for Sincere Leadership that Promote Ethical Practices

Codes	f
Administration had sessions of induction programs on ethics for the first years' and new members of staff.	4
There was open-door policy between leaders and subordinates that supports openness and transparency within the TTCs.	3
The administration organized for leadership training session on ethics.	2
The administration had a statement on whistle blowing mechanism for reporting unethical practices.	1
The college administration rewarded subordinates in relation to good ethical conduct.	1
Existence of code of conduct that reflects the professional obligations within the TTCs was in place.	1

In table 4.17, it is noted that in four colleges the administration had sessions on ethics during the first years' induction programme and even for the new members of staff. The existence of an open-door policy between leaders and other subordinates that supports openness and transparency was also witnessed in three colleges. Another observation was that of memos written by the administration in two colleges about ethical practices training sessions. In one college, the administration had a whistle-blowing mechanism for reporting unethical practices

and behaviours. The administration of one college had modalities for rewarding subordinates in relation to good ethical conduct. Then again, in another college, there were copies of a code of conduct that reflected the professional obligations of individuals within the TTCs.

4.5.4 Observations on Value-awareness Leadership and Ethical Practices

In this section, the researcher sought to collect observable data concerning the extent to which value-awareness leadership promotes ethical practices in the TTCs. The observation data results were presented in two themes. The first theme is about how leaders' creation of awareness of ethical values and expectations can inspire ethical practices. The coded results are expounded in Table 4.18.

Table 4.18

Observable Awareness Creation of Ethical Values by leaders that Promote Ethical Practices

Codes	f
The college administration had core values written at strategic points within the TTC compound.	7
A notice with inscription of college being no corruption zone was found within the college compound.	5
A statement by the administration reminding the students to adhere to the stipulated college rules and regulations.	4
Announcement on the notice boards from student council leadership which sensitized students on issues related to ethical practices.	3
Notices placed by college administration which reminded the teaching staff to follow the Teachers Service Commission code of conduct when discharging their duties.	2
Kenya National Examination Council (KNEC) poster placed by the administration cautioning students against examination malpractices and the stipulated penalties.	2
A statement by the administration encouraging utilization of the college suggestion boxes to report cases of unethical conduct and practices.	1

When Table 4.18 is analysed, it is noted that seven colleges had their core values written at strategic points within the compound. Five colleges also had notifications with the inscription of the college's being a no-corruption zone. The notifications were found along the pavements within those colleges. In addition, four colleges had announcements by the college administration reminding the students to follow the stipulated rules and regulations. In three colleges, there were posters written by student council leaders which sensitized the students about the issues related to upholding the ethical practices in college.

In two colleges, the teaching staff were reminded through notices to follow the Teachers Service Commission code of conduct when undertaking their duties. In two colleges, there were Kenya National Examination Council (KNEC) posters placed by the administration warning the candidates against examination malpractices and the penalties for contravention. Then again, in one of the colleges, there was a notice written by the college administration encouraging the students to utilize the suggestion boxes to report cases of unethical conduct and practices they encountered. The observation data for the second theme entails the leadership strategies for creating awareness of values and expectations within the college to promote ethical practices. The various codes for this theme are presented in Table 4.19.

Table 4.19

Observable Strategies for Awareness Creation of Ethical Values to Inspire Ethical Practices

Codes	f
Leaders used notice boards to place the policy circulars related to ethical practice.	5
Administration had suggestion boxes with statements encouraging their utilization for reporting unethical activities within the TTCs.	4
The college administration had statements encouraging their staff to access the legal policy documents to promote positive ethical conduct within the TTCs.	3
Existence of statements by leaders authorizing the use of student meetings to discuss and reflect upon ethical practices was noted.	3
Notifications by the administration emphasizing that all the students must have copies of college rules and regulations was observed.	2
Notices by admin of rewarding subordinates in relation to good ethical conduct.	1

It can be deduced from Table 4.19 that in five colleges, the leaders placed the circulars related to ethical practices on the notice boards within the TTCs. In addition, it was further observed that the administration of four colleges had issued statements urging the utilization of suggestion boxes to report unethical activities and behaviours within the TTCs. Another outstanding observation was that the admins of three colleges had announcements that encouraged their staff to access the legal policy documents to promote ethical conduct within the TTCs. In another three colleges, there were notifications by admin leaders authorizing the use of student meetings to discuss and reflect upon ethical practices. In two colleges, there were statements by the administration emphasizing that all students must have copies of college rules and regulations. Another important observation noted in one college was that of a notice by the administration of rewarding subordinates in relation to good ethical behaviour.

4.6 Discussion of Study Findings

This section presents discussions of the research findings that were realized after analysing the data obtained from interviewees and observation checklists. These discussions are aligned to other research studies that either corroborated or contradicted the research findings. The sub-headings discussed in this section are: strategic leadership and ethical practices; normative leadership and ethical practices; authentic leadership and ethical practices; and value-awareness leadership and ethical practices.

4.6.1 Strategic Leadership and Ethical Practices

This section contains responses on how utilization of college vision and mission statements can stimulate ethical practices and the status of the implementation of college vision and mission statements towards inspiration of ethical practices in primary teacher training colleges in Kenya.

4.6.1.1 College Vision and Mission Statements and Ethical Practices

The results of this study indicate that the college's vision and mission statements can be utilized by leaders to generate and sustain an ethical environment, tone, and culture through which individuals act ethically as a routine. The implication is that the college vision and mission can act as a guide that influences the institutional activities and subordinates to adhere to the college ethical climate. The generated good ethical climate can therefore influence the worldview of individuals within the TTC towards work engagement and behaviours that contribute to positive ethical practices within the college. Then again, through strategic leadership, the college vision and mission can also be used to create a social setting where positive ethical conduct is self-regulated as a lifestyle habit. These responses confirm the findings of earlier research by Hitt, Haynes and Serpa (2010) and Gaitho, Ogutu, Awino and Kitiabi (2018), who contend that

strategic leaders of the 21st century have the potential to develop and sustain a reputable organizational ethical culture based on institutional core values that inspire ethical practices within the organization.

It is within the strategic leadership that the intended institutional goals are arrived at with the best service delivery and a good reputation. An implication drawn by the researcher is that strategic leadership springs from the contention that good leaders not only aim at good organizational structures but also promote ethical practices in augmenting service delivery in institutions. This finding is supported by Gaitho and Awino (2018) and Masungo and Marangu (2015), who indicate that strategic leaders guarantee better service delivery because of their apt organizational structures that strengthen and uphold ethical practices. It is therefore necessary to adjust the organizational structure of strategic leadership to accommodate ethical practices in public institutions in order to expedite better service delivery to the public.

Interviewees also showed that strategic leaders can develop an environment that enables college members to work together with similar philosophy and even with a common understanding of what the college would wish to achieve in the short term and long term based on ethical practices. The subordinates are then influenced to incorporate the college's vision and mission into their philosophy and lifestyle while undertaking their duties. The implication is that utilization of the statements by strategic leaders can lead to the development of a sense of common identity, including those of ethical practices. In this sense, the philosophy behind vision and mission certainly affects every subordinate's perception towards virtues which include national values, good governance, and integrity. These results coincide with the findings of Case, French, and Simpson (2011), who ascertained that leadership should seek to expose the ontological (existence), epistemological (knowledge), and ethical traditions embedded within the discipline of philosophy. However, the domain of ethical tradition and practices is by far the most crucial to leadership study and practice since it enables the leaders

and their subordinates to have similar philosophy with regard to common understanding of ethical practices.

Respondents further noted that leaders who are guided by a clearly formulated vision and mission give direction for subordinates' behaviour that assists in providing inspiration towards the attainment of college goals. This implies that, with a clearer sense of direction from the college's vision and mission statements, individuals within the TTCs can develop an increased sense of familiarity with good morals and conform to the moral codes that are key in promoting ethical practices within the college. The research findings are consistent with a study by Gaitho, Ogutu, Awino, and Kitiabi (2018), which highlighted that the behaviours of subordinates are normally influenced by the way strategic leaders give clear direction with regard to ethical practices guidelines within an organization. The findings are also in line with Celikdemir and Tukel (2015), who found that strategic leadership in management gives a road map that assists the leaders and their subordinates to conform to ethical codes, principles, or guidelines. This enables them to make decisions based on the ethicality of the act.

Interviewees also agreed that strategic leaders focus on the set goals and set realistic goals, which fosters an environment of national values, good governance, and integrity. The vision and mission help leaders to focus on the important issues that propel the achievement of the set goals so that they are not caught up in the distractive mundane matters which can be sorted out by their subjects through delegation. The utilization of these statements assists the members of the college to prepare for the future and keeps the leader on course and fixated even during unanticipated set-backs and rocky times. Staying focused on the ideals of the vision and mission cultivates a background through which ethical practices can thrive. These findings are corroborated by Hitt, Haynes, and Serpa (2010), who observe that effective strategic leadership is characterized by the ethical skills for staying focused on the vision and mission goals and the capability to deal with unforeseen set-backs and turbulent times in the organization. This shows

that effective strategic leadership in colleges needs to nurture the ethical practices of Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003 in order to stay focused on their college vision and mission.

The eminent expectation of strategic leadership is that the formulated vision and mission should facilitate ethical practices to permeate the workplace and manifest themselves in the leaders' and subordinates' actions, values, and beliefs towards attainment of goals. The lives of both leaders and their subordinates should be attuned to the ethical practices based on the conveyed college vision and mission. The living and demonstration of these ethical practices among leaders and subordinates cultivates an environment in which positive actions, values, and beliefs are internalised towards the achievement of the set college goals. As indicated by Ahmed, Othman, and Shanmugan (2016) in their findings, the ethical deficit in leadership of organizations needs to be conquered by permeating the ethical ideals of the vision and mission into the work place so that they are manifested in the leaders' and subordinates' engagements, beliefs, values, and the attainment of goals.

4.6.1.2 Status of Inspiration of Ethical Practices through Utilization of College Vision and Mission

The respondents stated both positive and negative thoughts regarding the status of the promotion of ethical practices through the utilization of college vision and mission statements. On a positive note of the utilization of college vision statements towards inspiration of ethical practices, the participants specified that the statements were strategically conveyed in writing at the main gate, the main noticeboards, and also hanged or written on the walls of the administration block. The statements should be shared, discussed, and reflected upon during get-together gatherings within the college. The class vision and mission statements are also

aimed at instilling some aspects of ethical practices in both academic and co-curricular competitions. The implication of these findings was that the subordinates were exposed to the messages of vision and mission, which are crucial conduits for promoting ethical practices such as national values, good governance, and integrity. These findings are consistent with the study by Abashe (2016), who asserted that the chances of successful strategic leadership are dependent on the clear communication and display of the vision and mission plans to the subordinates by the leaders. The subjects usually remain focused and motivated when the strategic road map of the organization is clearly communicated to them. These findings are also supported by Ghanem and Castelli (2019), which indicate that strategic leaders need to develop and communicate an effective vision and mission for the organization that emphasizes shifting the ethical mindfulness of the subordinates in a positive direction.

The reported negative thoughts about the status of the implementation of the college vision and mission towards promotion of ethical practices were numerous and had higher frequencies. The higher incidences of negative views can be interpreted as an indicator that there were no proper mechanisms put in place by most leaders to expedite the utilization of the vision and mission statements as a means of reinforcing ethical practices within the college. The findings of this research disclosed that most leaders did not realise the potential of these statements towards the motivation of ethical practice within the college. The college leaders in the management rarely made reference to the vision and mission statements towards enforcement of ethical practices. The respondents further pointed out that the leaders had no vibrant strategies for creating a culture where ethics infiltrates college in the context of their vision and mission statements. This finding contradicts that of Redmond (2016), who reported that effective implementation of strategic leadership improves the firm's ethical base and creates a background that inspires ethical behaviour.

The respondents further acknowledged that their college's vision and mission statements were obsolete given that they were developed several years ago. As a result, the relevant stakeholders needed to start developing more current vision and mission statements in accordance with the ethical practices outlined in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003. This is a necessary step that can enable the TTC management to widen the net for collecting ideas and for the vision and mission to be accepted by all stakeholders. A crucial concern was that there was no evidence to confirm that college management was revamping their college vision and mission statements to address ethical challenges and promote ethical practices within the college. In the perspective of Mwangi (2017), the participation of stakeholders in formulating and implementing the vision and mission in strategic leadership is key in the learning institution's management. The statements are hence embraced by the stakeholders, which reduces resistance during the implementation stage.

It was enunciated by respondents that most individuals within the college were not conversant with the vision and mission statements, even as a basis for promoting ethical practice. The implication is that the statements of vision and mission were just declarations written on the walls of the gates and the administration offices of the colleges. When leaders share out the college's vision and mission and then mobilize the subordinates towards their accomplishment, they become powerful motivators that can drive the subordinates to be compliant even with the ethical practices. The declarations can then inspire a college philosophical ethos which conveys the aspects of national values, good governance, and integrity. May (2011) also shared a similar view where he argued that strategic leadership involves contemplative communication of organizational vision and mission and persuasion of subordinates to share the same vision in order to achieve anticipated organizational outcomes.

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Still, on the implementation of strategic leadership, the majority of the respondents revealed that the vision and mission statements were skewed towards academic performance, inspiring students to prepare for and pass exams, and as such, critical aspects empowering students with ethical practices were not given prominence. The class visions were also focused on academic competitions and not inspiration of ethical practices, just like in the case of college vision and mission statements. The interpretation is that the college's vision and mission statements were not aligned with the ethical practices of Chapter Six of the 2010 Kenyan Constitution, as enshrined in the Competency-Based Curriculum in Colleges. As noted by KICD (2017), the vision of education is to engage and empower an ethical citizen whose values are based on integrity, patriotism, peace, respect, responsibility, love, unity, and social justice. This assertion by KICD (2017) contradicted the research findings of the study since there were no clear strategies from the leaders in the college management to create a positive climate for the utilization of the college vision and mission statements as per the CBC aspirations to promote ethical practices among students in teacher training colleges.

Limited strategies for using college vision and mission to promote ethical practices were observed in a few colleges. The administration of some colleges had notices declaring colleges free of corruption, had procedures for raising and addressing unethical issues, and organised ethics training for their leaders. A few colleges had modalities for rewarding ethical role models within the college. The colleges also had ethically rich core values found written alongside the statements. It can be deduced that the college's vision and mission should inspire the individuals within the college to make constructive adjustments towards an all-round future they all want to realise. This desired future in the vision and mission should not only target improved teaching-learning processes and resilience but also build the needed ethical character. In this regard, in strategic leadership, college vision and mission statements can be the pivot for academic excellence, in addition to creating an ethical tone that formulates a crucial pathway

to achieving ethical practices anchored on national values, good governance, and integrity. These findings are in line with the results of Tamunomiebi and Orianzi (2019), who observed that strategic leadership is a fundamental resource that steers moral development in an organization as well as its employees towards the realization of its organizational goals along with ethical practices.

4.6.2 Normative Leadership and Ethical Practices

This section contains responses on how demonstration of virtuous behaviour by college leaders can promote ethical practices and the extent of display of virtuous behaviour by college leaders towards the promotion of ethical practices in primary teacher training colleges in Kenya.

4.6.2.1 Virtuous Behaviour and Ethical Practices

The study findings revealed that the display of virtuous behaviour by normative leaders can positively influence the subordinate's ethical conduct by inspiring appropriate ethical practices. Nearly all the respondents highlighted that normative leaders contribute to ethical behaviour in the workplace and in personal lifestyles, which creates a positive ethical environment that entrenches ethical practices. The leaders' virtuous behaviour results in the acquisition of intrinsic virtues, which reinforces moral maturity and sways the subordinates to act aptly within the TTCs. This finding is in line with that of Eisenbeib and Brodbeck (2014), who enunciated that the ethicality of normative leaders is significant with regard to the promotion of ethical practices and good behaviour at the workplace.

The respondents stated that normative leaders are credited as mentors, coaches, and role models who could be emulated and impersonated by their subordinates. In that regard, they can impact the subordinates' behaviour and work attitudes. This in turn leads to the acquisition of positive moral conduct that promotes ethical practices. Then, again, normative leaders were perceived

not only as models in professional careers but also in their lifestyles, which inspired ethical practices. It was also revealed that normative leaders were keen on college routine programs and time management. They were also made aware of the proper dress code. In this regard, they served as both moral beings and moral leaders who are positive exemplars whom their subordinates can follow and imitate. In this case, leaders set an example of values for their subordinates in order to guide them on appropriate behaviour when performing their duties. This implies that college leaders are extremely instrumental in the transmission of ethical norms to their subordinates in both appropriate and inappropriate ways. As role models, they can therefore change the ethical behaviour and work attitudes of the groups and subordinates they guide. This study finding is buttressed by Greenbaum, Mawritz, and Piccolo (2015), who portray normative leaders as being involved in the utilisation of role modelling as an influential means to foster subordinates' ethical decision making and conduct.

It was further articulated by respondents that normative leadership creates morally principled leaders who raise the bar of morality. In addition, the leadership allows the college ethos and ethical culture to thrive, which connects with the ethical practices within the institutions. In this respect, virtuous leaders set the ethical tone for achieving higher ethical standards, which in turn promotes higher moral maturity among subordinates within the colleges. In this context, normative leaders displaying virtuous behaviour contribute to the development of an ethical culture that is affiliated with ethical practices outlined in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003, namely; national values, good governance, and integrity. It can therefore be inferred that through normative leadership, college leaders can raise the college's ethical culture in a way that stimulates a sense of higher standards of moral behaviour and competence that inspires subordinates to adopt and abide by the college ethos. This finding is confirmed by Northouse (2016), who reveals that normative leaders have the ability to exhibit

higher integrity, employ advanced moral reasoning, and by and large succeed at generating a positive ethical environment that reinforces ethical practices within an organization.

The results also revealed that virtuous behaviour enables normative leaders and their subordinates to know their core values of ethical conduct and have the courage to live them for the common good. This view corroborates with that of Tamunomiebi and Orianzi (2019), who indicated that normative leaders were guided by shared human values that helped in building a workplace environment where humanity and morality prevailed. It was further reported by respondents that such leaders set behavioural boundaries for their subordinates that built a conducive environment for motivating ethical practices. The finding is supported by Kapur (2017), who holds that it is the leaders' responsibility to set the behavioural boundaries for their organizations to deter negative behaviour among subordinates. These leaders focus on core values and set appropriate behavioural boundaries, energize and mobilize subordinates to feel the sense of obligation to promote national values, good governance, and integrity within the college. In this sense, these leaders are better placed to turn around and institutionalize ethical practices within colleges for the common good.

It was emphasized by the respondents that normative leadership encouraged individuals to follow the codes regulating behaviour and discipline within the TTCs, which uphold ethical practices. The legal documents which regulated the behaviour of the teaching staff include the Teachers Service Commission Code of Conduct and Ethics for Teachers (Republic of Kenya, 2015), Teachers Service Commission Code of Regulation for Teachers (Republic of Kenya, 2015), TSC Act of 2012 (Republic of Kenya, 2012) and the Public Officer Ethics Act of 2003. As explained by Andafu (2019), these legal documents are meant to establish the parameters of ethical behaviour of the teaching staff within the learning institutions. The TSC Legal Services Division (2015), on the other hand, also highlights that the guidelines of ethical conduct contained in these legal documents are envisioned to be followed by the administrators and the

teaching staff in order to uphold the dignity, nobility, and integrity of the teaching career. It is critical that TTC administration and teaching staff leaders adopt normative leadership attributes not only to meet Ministry of Education policy requirements, but also to enrich ethical practices within Kenyan TTCs.

4.6.2.2 Status of motivation of Ethical practices through Leaders' Virtuous Behaviour

Both positive and negative comments were reported by the interviewees regarding the level of adoption of virtuous behaviour towards the inspiration of ethical practices by leaders. Among the positive views of the implementation of virtuous behaviour by leaders to inspire ethical practices was that the TTC leaders often appealed to the staff to observe the standards set in the legal code of conduct documents. The leaders also stressed the virtue of conduct through rules and regulations governing students, which encouraged ethical practices. The leaders expounded on the importance of good behaviour towards the motivation of ethical practices through deliberation during official meetings. Leaders stressed the importance of modelling appropriate dress code for both staff and students. These opinions are in line with Kapur (2017), who stated that normative leaders can positively influence the subordinate's ethical conduct by inspiring appropriate ethical practices through their ethical behaviours. It is deduced that the subordinates learn more from the leaders' actions than what they say or communicate regarding ethical behaviour. In that regard, the positive idealized ethical influence on subordinates was likely to uphold ethical practices and minimize observed misconduct among the staff and students. Leaders in the college should therefore set positive examples for their subordinates to emulate in the workplace, because subordinates look up to them and observe and emulate their behaviour and successes.

The negative thoughts had a higher recurrence, suggesting existing constraints regarding the implementation of normative leadership towards the promotion of ethical practices in colleges.

The respondents stated that the leaders superficially displayed virtuous behaviour as a formality but not with the aim of genuine attainment of the ethical practices. Moreover, the respondents further reported the underutilization of legal code of conduct documents by leaders, which hindered the awareness and appreciation of ethical practices by the teaching staff. This indicated that there was a remarkable challenge of awareness towards the moral standards expected to be attained by the staff in the teaching profession. In line with these findings, Benlahcene and Meddour (2020) state that the superficial behaviours of leaders imply that the element of virtuous behaviour is not implemented in the most effective way and that this gives rise to unethical behaviours. It is further pointed out in Benlahcene and Meddour (2020) that the precursors of unethical leadership in organizations are ineffective enforcement of rules pertaining to code of ethics and a lack of control mechanisms for the leaders' behaviours and actions.

Lack of transparency regarding procurement and financial transactions by leaders was underscored as negating the spirit of ethical practices within the TTCs. This view suggested that there was limited access to information and inadequate openness about the leaders' activities within the TTCs. This finding of the study is contrary to the assertion of Benlahcene and Meddour (2020); Walumbwa, Luthans, Avey, and Oke (2011) that transparency concerning the leaders' behaviours is intended to encourage trust through disclosures that entail open sharing of information and expressions of leaders' real ideas and feelings. This kind of transparency elevates the ethical sense of leaders.

Further on the negative thoughts, the respondents articulated that the moral insensitivity of some leaders by not correcting unethical behaviour abrogated the inspiration of ethical practices. This finding may imply that the leaders could have lost the moral authority to correct the mistakes committed by their subordinates because they themselves engaged in unethical behaviour. In addition, the leaders' muteness to unethical behaviours of subordinates in terms of manners,

actions, and decisions implied that the leadership strategies for modelling virtuous conduct that could promote ethical practices were not clearly manifested within the colleges. A further implication is that some leaders were morally unresponsive and, as such, allowed unethical behaviour of subordinates to take root without direct correction of the unethical action, contrary to the tenets of normative leadership. The findings are opposed by Kapur (2017), who holds that it is the leaders' responsibility to set the behavioural boundaries for their organizations to deter negative behaviour among subordinates.

The respondents accentuated that some leaders were not responsive as role models due to their late reporting and early departure from duty, which contravened the virtues of ethical practices. It can be inferred that both productive and counterproductive work behaviour, such as non-adherence to college routine, is influenced by the ethicality of leaders. As such, the unethical behaviours exhibited by leaders substantially contribute to inappropriate conduct and its occurrence amongst their subordinates and vice versa. The finding is in agreement with the study by Brown and Trevino (2014), who observed that the ethicality of leadership is instrumental in the inspiration of ethical practices and the conduct in the workplace. The result is supported further by Kapur (2017), who stated that organizational leaders, as role models, should demonstrate good conduct and the highest ethical ideals in their daily actions, undertakings, and decisions in order to replicate the same in their subjects.

4.6.3 Authentic Leadership and Ethical Practices

This part comprises the discussions on the responses about how sincerity and honesty by authentic leaders can inspire ethical practices. Further, the extent of implementation of authentic leadership towards stimulation of ethical practices in primary teacher training colleges in Kenya is also discussed.

4.6.3.1 Demonstration of Sincere Leadership and Ethical Practices

From the interviews between the researcher and the respondents, it was generally articulated that sincerity exhibited by authentic leaders created an ethically sound environment that promotes ethical practices within the TTCs. It came out from the respondents that sincere, authentic leaders result in leaders who are respected, trusted, and have connections with their subordinates, which fosters a positive ethical atmosphere that establishes ethical practices. It means that authentic leaders are perceived as trustworthy, reliable, and respected by their subordinates. Nair (2017) concurs that authentic leaders build personal links with their followers. This close connection between leaders and their subordinates emanates from the leaders' being genuine, thereby developing trust with their subordinates as they frankly care for them. This means that these leadership traits can empower subordinates to cultivate national values, good governance, and integrity in their daily endeavours because of the splendid rapport with their authentic leaders.

The respondents articulated that authentic leaders could openly discuss work-related issues with subordinates. These leaders believed in transparency, placed all the issues on the table, and as such, they were not perceived as fishy by others. Sang (2016) indicates that administrators who have adopted authentic leadership make their motives, values, and goals completely transparent to subordinates; they lead by example and mean what they say and say what they mean. It is within the transparency relationship between subordinates and authentic leaders that forms a primary catalyst for motivating ethical practices amongst the staff and students. The leaders are thus dependable and earn respect from both their colleagues and subordinates.

The respondents further stated that sincere leaders value the input and opinions of their subordinates before making major decisions. They let the subordinates be part and parcel of what was going on within the college and even involved them in the activities undertaken in

the college. Feng-I (2016) supports the findings by articulating that authentic leaders build mutual trust with their subordinates by sharing relevant information with them and embracing the followers' opinions to overcome the challenges and difficulties together, which contributes to the subordinates' confidence, hope, and self-esteem. This atmosphere of mutual trust could be used by leaders to promote national values, good governance, and integrity among subordinates.

The respondents emphasized that authentic leaders handled private matters of subordinates with confidentiality and integrity without betraying their mutual trust. In this case, the confidence of students and teaching and non-teaching staff towards the leader was elevated. This confidentiality creates an enabling atmosphere that makes subordinates respect their leaders and inspires them to internalise ethical practices within the college setting. In the view of the researcher, this leadership style advances a potential setting for mutual rapport between leaders and subordinates in the college situation. The findings agree with Omo (2020), who asserts that authentic leaders build an ethical framework which upholds confidentiality, is straight-forward and safe by creating the necessary atmosphere of trust. Consequently, these leaders develop an enabling environment in which ethical practices can thrive and they are in a better position to influence subjects to be more national values, good governance, dignified public office, and integrity.

It is within this context of authentic leadership that its leaders listen and encourage open communication, implying that they show genuine interest in other people together with their ideas and opinions. They are also open to addressing the problems reported by their subordinates. These are strong predictors of a subordinate's organization's commitment to ethical practices, job satisfaction, and workplace happiness. An implication drawn from the respondents is that the leaders' apt listening and addressing the problems affecting the students, staff, non-teaching staff, and stakeholders is key in expediting ethical practices within the

college. This confirms the finding of Pavlovic (2015), which highlights that authentic leaders carefully listen to others' views and even to those with contrary opinions prior to making decisions. It is further underscored in Pavlovic (2015) that the most important traits for effective leadership are readiness and the ability to address the challenges facing the subordinates. These aspects allow leaders to build positive relationships with subordinates that can inspire the subjects to internalise national values, good governance, and integrity when discharging the assignments related to their work.

The results of this write-up also indicate that authentic leadership develops morally upright leaders who can raise the bar of morals through compliance with the code of conduct that promotes ethical practices within the precinct of TTCs. It was observed that a number of colleges had notices indicating that they were non-corrupt zones. This opinion is corroborated by Makhmoor (2018), who stated that this leadership emphasizes authenticity as a crucial trait of a leader that promotes genuine relationships with their associates and subordinates, supported by integrity, trust, transparency, and high moral standards. This result is also in line with the literature of Azanza, Moriano, and Molero (2013) that opines that authentic leadership attributes of moral uprightness normally flow through to the subordinates and ultimately become part of the framework of the organizational ethical culture, which could foster ethical practices. It is within these elevated moral standards set by the leaders that ethical practices can do well within the TTCs.

It was reported that the demonstration of sincere leadership created leaders who were role models not only in their professional careers but also in their way of life, which promoted ethical practices. This view is buttressed by Johnson (2019), who stated that when leaders lead with authenticity, they inherently serve as role-models to their subordinates. This aids in the development of authentic leadership qualities among the followers of the institutions they are leading. It is further articulated in Nikolic and Halvorsen (2018) that authentic leaders turn out

to be role models who lead by example, which, sequentially, has an effect on the subordinates, who begin to impersonate the ethical behaviours and values of their leaders. The interviewees, in addition, indicated that authentic leaders honour their promises and avoid shifting goal posts on agreements made, which builds an ethical culture of trust that stimulates ethical practices such as national values, good governance, and integrity. This result is in concurrence with the findings of Taylor (2021), who articulates that the power of character is critical for authentic leaders. They say things that they mean and mean what they say. They secure respect because of this attribute. Makhmoor (2018) further observes that authentic leaders are consistent in their conduct, inner motives, feelings, and thoughts. They are, therefore, truthful and trustworthy leaders who always fulfil their promises.

4.6.3.2 Status of Promotion of Ethical Practices through Sincere Leadership

The participants presented both positive and negative thoughts concerning the extent of the promotion of ethical practices through authentic leadership in the sampled TTCs. Nonetheless, the frequencies of the negative views were higher than those of positive thoughts, signifying that adoption of authentic leadership towards promotion of ethical practices was limited and was not clearly manifested.

One of the positive findings asserted by the respondents was that some leaders freely discussed the ethically rich core values of the college with their subordinates as a means to drive the college vision and mission agenda. This thought agrees with the conclusion of Gavin (2019), who specified that authentic leaders assist their followers to believe in the core values that propel the mission of the organization. Consequently, the followers realize that the organizational mission is worth pushing for, even in the face of unforeseen hurdles, and that the great future ahead is worth struggling for, identifying with, and being inspired by. Similar conclusions can be found in the study of George (2015), who enunciated that authentic leaders

are people who practice solid values and are true to the organizations' core values to assist them meet the needs of all their stakeholders and to be aware of their service to the wider society.

Another positive finding of the study was that the leaders allowed visitors to comment and sign the visitors' book, through which college services and ethical practices could be improved and strengthened. A few other respondents showed that some leaders genuinely listened, encouraged open and sincere deliberations during official meetings with subordinates. On the other hand, some respondents' comments about the status of the adoption of authentic leadership indicated that their leaders were open with people, which developed higher trust with their subordinates. They also showed genuine interest in other people, thus creating an atmosphere within which ethical practices flourish. Some study findings in the literature also indicate that authentic leaders are good listeners, even accommodating contradictory opinions from others, and they are even willing to take those views into consideration with an open mind and accept their views if the argument makes sense. In addition, these leaders believe in open communication, which more often than not improves and strengthens ethical practices (Taylor, 2021).

The higher occurrence of negative responses concerning the status of the promotion of ethical practices through authentic leadership affirmed that the commitment to the demonstration of authentic leadership qualities was minimal and not clearly evident. For instance, a practical problem noted by interviewees was that the leaders were non-committal towards identifying with authentic leadership, which could create the necessary atmosphere for inspiring ethical practices in the work-place. Further, there was no clear evidence that the leaders were ensuring compliance with the ethical commitments outlined in the college service charter. Such leaders were not cognizant that the commitment to authentic leadership could harness the inspiration of ethical practices in a college setting. The implication is that the significance of ethical practices in college was not a priority for such leaders. The findings corroborate with the results

of Johnson (2019), who indicated that authenticity, integrity, and honesty seem to be a scarcity in leadership. So much so in recent times, when highly publicized cases of political and corporate corruption have resulted in greater demand for authentic leadership and an appeal for a more ethical approach to leadership.

The respondents reported that the lack of transparency as regards financial dealings and the procurement of goods and services by administrators contradicted the essence of ethical practices. A substantial number of participants also opined that superficial demonstrations of openness and sincerity by leaders about issues and activities within the TTCs hindered genuine realization of ethical practices. The results are in line with the statements made by Hassan, Saher, Zahid, Gull, Aslam, Aslam and Aslam (2013), who posited that the different corporate level management crises have lowered the trust of subordinates in leaders and hence the need for authentic leaders who are capable of constructing a positive work environment exhibited by transparency, collective moral judgement, ethically correct behaviour, and affective organizational commitment. It is further noted by Feng-I (2016) that authentic leaders' jobs were full of pressures and challenges that impeded them in their practice. However, their deeds and words were expected to promote self-discipline based on ethical standards.

Another finding of the study indicated that some college leaders were not showing genuine interest in the subordinates alongside their thoughts and views, which could develop an ethical climate characterized by enhanced ethical practices among the subordinates. This opinion is contrary to the findings of Fraser (2014), who observed that authentic leaders are relevant to the desirable and positive organizational outcomes in these challenging and turbulent times. This is because authentic leaders are transparent and true to themselves in all situations. Further, they have the welfare of both the organization and their followers at heart.

4.6.4 Value-Awareness Leadership and Ethical Practices

This section contains the feedback from the interviewees on how awareness-creation of ethical values and expectations by leaders can promote ethical practices. In addition, the level of adoption of value-awareness leadership towards inspiration of ethical practices in primary TTCs in Kenya is also delved into.

4.6.4.1 Leaders' Awareness Creation of Ethical Values and Ethical Practices

In this part of the study, the role of value-awareness leadership towards inspiring ethical practices in primary TTCs is analysed. This research found out that one method through which leaders can create awareness of ethical values and expectations is when the administration disseminates copies of the college rules and regulations among the students to fortify the ethical expectations. This finding tends to corroborate the statement of Kagumo TTC (2018) that the administration should provide students with copies of college regulations to create awareness of attributes, among which are a strong sense of morals, discipline, justice, tolerance, loyalty, and fair play. This awareness is intended to facilitate harmonious and peaceful coexistence both within and outside the college compound. This finding implies that awareness of and adherence to these regulations could serve as guiding principles for ethical behaviour in matters of national values, good governance, integrity, and a sense of responsibility.

Another finding revealed that the legal professional documents such as the Teachers Service Commission (TSC) Act of 2012, TSC Code of Regulation for Teachers (2015), TSC Code of Conduct and Ethics, Basic Education Act of 2015, and Public Officer Ethics Act of 2003 ought to be made available, accessed, and discussed with the teaching staff by the administration. This could enable the teaching staff to ascribe to their professional expectations and ethical requirements as teachers, which could promote ethical practices within the TTCs. This result serves to substantiate the statement highlighted in the TSC Legal Services Division (2015) and

Okanda, Mwinzi, and Gunga (2021) that the regulations of conduct contained in these legal guides are envisioned to be followed by the teachers to promote integrity, dignity, and nobility in the teaching service. From the study, it is inferred that these ethical standards can advance the continued reflection and contemplative response to ethical issues and guard the reputation of a college within its community.

Regarding the motivation of ethical practices through awareness creation of ethical values and expectations, the interviewees were in agreement that it could also be carried out during class meetings, student council meetings, monthly student meetings, opening assemblies, normal assemblies, and closing assemblies by the college administrators and student council leaders. They indicated that it was in such gatherings that the students could be reminded of the significance of the ethical values and the consequences they were likely to face for contravening the college rules and regulations. Interviewees were of the view that during those meetings, leaders could make an effort to share some vital core ethical values that are fundamental to the college mission. The leaders can also use such gatherings to explicate the college's expectations of ethically responsible students who promote virtues of national values, good governance, and integrity. These results are in concurrence with the observations made by Fussy (2018), who noted that institutional leaders can create awareness of ethical values and expectations during staff induction at the beginning of every term; during staff meetings and student meetings; through allotment of weekly virtue practices; and by posting ethics-related placards on the notice boards within the compound.

Another significant response was that the leaders could create awareness of ethical values by strengthening the college disciplinary process to deal with cases of misconduct among students. This ensures that the students comply with the rules and ethical practices and remain orderly and peaceful in the pursuance of the college goals. This disciplinary committee can be instrumental in assisting the students who have violated the college rules and regulations to

reflect on the moral consequences of their conduct and take individual responsibility for their decisions. Ndeto (2013) supports the idea of encouraging the use of positive disciplinary measures like referral to experts in guidance and counselling. This means that a strong college disciplinary process can help students who breach college rules due to deviant behaviour reflect on the significance of ethical practices such as national values, good governance, and integrity while in college.

Respondents were in agreement that motivational speakers offering talks either weekly or after a fortnight about civic and moral learning could offer an effective informal way of creating awareness of ethical values and expectations that could strengthen ethical practices. They argued that, under the supervision of college Deans of Students, thoughtful motivational speakers could contribute to the rich environment of ethical and intellectual reflection among students that is necessary to inspire ethical practices within colleges. Skerritt (2016) confirms that motivational speakers, through their own experiences, have the skills to open up students' viewpoints to the wider world and create awareness of ethical values and expectations in a manner that could promote ethical practices. In small groups, speakers can also answer questions and spend time with students discussing topics that can inspire ethical practices. It is further explained in Skerritt (2016) that this closer interaction enables students to open up and ask questions related to ethical practices they would not have asked in front of a larger audience. The invitation of various motivational speakers can thus be critical in stimulating ethical practices of national values, good governance, and integrity among students.

Another response to the promotion of ethical practices by way of value-awareness leadership was that of strengthening student clubs, societies, and spiritual and religious activities by college leaders. The respondents argued that such forums could assist students to find a sense of meaning in the needed ethical practices. Plante (2015) emphasized offering forums such as student clubs and societies where ethical principles are discussed and reflected upon to

underscore the significance of ethical practices within colleges. Consequently, these student forums in colleges could be used to change the negative behaviour of students, such as drunkenness, illicit relationships, and cheating scandals, among other vices. As per the researcher, such opportunities can form the necessary platform for discussion and consideration of ethical practices such as national values, good governance, and integrity among students.

The study revealed that the promotion of ethical practices through awareness creation of ethical values and expectations can be conducted during orientation assemblies of new college students as well as for new members of staff. Orientation sessions for freshers and new members of staff are ideal opportunities to reach out to the new and excited students and the new staff to learn about college values and expectations. College leaders can familiarize new students and staff with the ethical expectations as part of the college culture during such meetings. These results align with the findings of Plante (2016), who observes that the freshman orientation sessions, in addition to those of new staff, are ideal occasions for reaching out to the new and enthusiastic students and staff who are eager to learn about the college culture and the expected values espoused.

The study disclosed that leadership training through seminars, workshops, and during annual student leaders' congress meetings could empower leaders within the staff and student leaders to create awareness of the expected ethical values and practices. Furthermore, when organized by college leaders, roundtable discussions and debates on current ethical issues can strengthen the aspects of ethical practices within the colleges. Kocanjer and Kadoic (2016) validate this finding by explaining that raising students' awareness of ethical values and expectations among leaders in college can be realized through debates, workshops, and seminars about topics related to ethics. This training could provide a link between ethical considerations and leadership responsibilities and roles, the importance of ethical behaviour, and ethical values. The forums could also assist leaders to explore the contributions they could possibly make to intensify the

human value of sound moral decision-making in conflict resolution. These findings show that these training programmes can inculcate in leaders the notion of thinking before acting, which provides further opportunities for nurturing ethical practices as intellectual dispositions. This study's finding is further supported by Plante (2016), who posits that through the allocation of some funds for training of leaders on ethical principles, tremendous in-roads on ethical awareness and expectation can be achieved.

Further, interviewees noted that the motivation of ethical practices through awareness creation of ethical values and expectations could be realized when leaders put emphasis on the core competency values of the Competency Based Curriculum (CBC) in various gatherings within the TTCs. As a result, when core life values such as integrity, patriotism, and responsibility are communicated, discussed, pondered, and reinforced in these meetings, the climate for fostering ethical behaviour may be created. The implication is that a college where the core life values of CBC are deliberated empowers students to internalise ethical expectations and appreciate the values necessary to sustain national values, good governance, and integrity. This finding is in concurrence with those of Mwale and Rasto (2019), who contend that integration of CBC core values at all levels of education, including teacher training colleges, is intended to transform learners into ethical and moral citizens with positive values.

This study found that the promotion of ethical practices through value-awareness leadership could be conducted by student council leaders who are normally tasked with explicating college procedures, programs, and policies and making decisions of ethical consequence. Within the role of the student council's decision on the appropriate punishments for students who violate college rules, the council could counsel and educate students who act contrary by providing them with prospects for reconciliation and restoration. The results are coherent with the findings of Toit (2015), who indicated that leaders should continuously and openly communicate ethical

values and standards, thus emphasizing the significance of ethics as an organizational goal and to restore the subjects who are deviating.

From the study, it was well articulated that college administrators should consider incentivising and rewarding members of staff who have demonstrated outstanding contributions as models, mentors, and ethical instructors of students. In the same vein, leaders should also recognize, award, and publicize the achievements of student leaders and other students who model and fight for ethical interests within the college. The respondents believed that such recognition could make members of staff and students feel valued and appreciated for their roles in ethical advancement. Plante (2015) observes that awarding students who model and work towards ethical interests shows that ethically-motivated pursuits are prized along with outstanding scholars, star athletes, football stars, and other winners. Jayamma and Sumangala (2012) also support that ethical standards can be promoted by leaders by introducing reinforcements in the form of prizes and awards to subordinates who maintain "no moral flaws" throughout the year in relationships with their superiors, colleagues, and students. An inference drawn from the findings is that these acknowledgements can make other staff members and students appreciate the importance attached to these less visible champions of ethical models. Such leadership initiatives point out and demonstrate that staff and students who provide ethical modelling and inspiration in college are valued along with outstanding scholars and other star champions.

4.6.4.2 Status of Inspiration of Ethical practices through Awareness Creation of Ethical Values

Both the positive and negative comments were pronounced by the interviewees regarding the status of motivation of ethical practices by leaders through awareness creation of ethical values and expectations. Concerning the positive responses, it was reported that the avenues for promoting ethical practices by means of awareness creation of ethical values and expectations

entailed the administration's availability of the code of conduct documents to the teaching staff and the leaders' assertion of the compliance with college rules and regulations during official gatherings. In addition, the creation of awareness of the college's core values by leaders through written notices to promote ethical practices within the TTC These comments are buttressed by Ataya (2016) and Fussy (2018), who posit that clear communication of the core values, code of conduct, rules, and regulations assists the subordinates to fully understand all the relevant sections in the ethical continuum of the code of conduct.

The higher frequency of the negative responses concerning the status of the promotion of ethical practices through value-awareness leadership confirmed that the leaders were not adequately sensitizing their subordinates on these values, which could strengthen ethical practices within the college environment. In the views of the respondents, the activities and pronouncements of leaders during first-year students' orientation sessions majorly dwelt on academic programs and pursuits but had minimal emphasis on the subject of ethical values that could promote ethical practices. This finding suggests that most leaders did not fully utilize this valuable forum for inspiring students to engage in ethical behaviour. These opinions are inconsistent with the findings of Plante (2015), who contends that orientation sessions are ideal occasions for new students to discern the ethical expectations as they are still enthusiastic about the values and culture of the college. These values are necessary in shaping students to be reasonable and ethical beings in college and in their future career paths. Most leaders, however, were not adequately sensitizing students on these values during orientation sessions, which could strengthen ethical practices in a college setting.

The researcher observed that in most colleges, the leaders only made available a few copies of the TSC Code of Regulations for Teachers, TSC Code of Conduct and Ethics, TSC Act of 2012, and the Public Officer Ethics Act of 2003 for use by the staff members. The limited copies were mostly available and accessible from the principal's and deputy principal's offices. As noted

by the researcher, these documents act as guides that could inspire the teaching staff with the necessary ethical values to realize professional national values, good governance, and integrity. In line with Andafu (2019), this legislation, when disseminated, can provide guidance to teaching staff to realize their professional integrity.

From the research, it was disclosed that the creation of awareness of ethical values and expectations by leaders through the CBC was barely marginal since the curriculum was still new and its full implementation has not taken root in colleges. This result is in concurrence with the findings of Ondimu (2018), which revealed that limited in-service training, lack of ICT skills, many records to keep and inadequate learning materials were hindering effective CBC implementation. Despite those bottle necks, the college administration should still encourage tutors to incorporate CBC values within their lessons to enable their students to appreciate the role of ethical practices in learning and academic development.

In the views of the respondents, awareness creation of ethical values by leaders via suggestion boxes, motivational talks, leadership training and peer counsellors was still underutilised towards the promotion of ethical practices within the colleges. It was also ascertained from the interviews that the celebration and reward of scholars, football stars, athletes, artists, musicians, and other winners in colleges were given prominence, whereas rarely was similar attention and respect accorded to people who model ethical leadership and inspiration within colleges. These findings imply that only limited awareness creation of ethical values and expectations was carried out by the administration, which could empower the college leaders within the staff and student leaders with the necessary ethical practices. These views are not in line with the policy of Georgia Southern University (2021), where ethics awareness sessions are held to remind the subordinates to be committed to institutional ethical culture and incorporate sound ethical decision-making in all undertakings within the college. Furthermore, ethical awareness raises ethical awareness, reinforces the principles of appreciating subordinates' hard work, and

promotes institutional shared values. As per the researcher, ethics awareness sessions can instil in the teaching staff and students the essential ethical values to realize aspects of national values, good governance, and integrity, which are key attributes of Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003.

4.7 Conclusion

The aforementioned discussion in this chapter establishes that strategic, normative, authentic, and value-awareness leadership approaches are ethically loaded to inspire individuals within the TTCs to adopt national values, good governance, and integrity, thereby motivating ethical practices enshrined in Chapter Six of the Kenyan 2010 Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003. However, the awareness-creation of ethical values and expectations using punishment approaches is not adequate towards the realization of the desired ethical practices. Therefore, the sustainable promotion of ethical practice within the TTCs can only be actualized when these leadership strategies are grounded in a firm philosophical paradigm that integrates leadership approaches with ethical perspectives.

CHAPTER FIVE

FORMULATION OF A PARADIGM TO INTERGRATE LEADERSHIP STRATEGIES WITH ETHICAL PERSPECTIVES

5.1 Introduction

This chapter comprises discussions that actualize decisions on the experiences and opinions emerging from the study. This paradigm emanates against the background of the employment of punishment approaches by leaders in enforcing ethical practices without a clear indication of the implementation strategies of the discussed leadership strategies towards the inspiration of the ethical practices in TTC. The chapter therefore interrogates the concept of leadership in the light of the philosophical paradigm of moral rightness and moral goodness in facilitating the attainment of sustained ethical practices in primary teacher education. The chapter begins with the concept of leadership theories in relation to the leadership strategies that can promote ethical practices in primary teacher education in Kenya. The next section covers the concept of ethics on the basis of deontological and teleological ethics. Finally, the chapter discusses a philosophical paradigm of leadership strategies that promote sustainable ethical practices in primary teacher education in Kenya.

5.2 Overview of Leadership Theories

Leadership entails influencing subordinates to strive towards the realization of organizational goals (Strait, 2020). Attaining goals is key to leadership through a process that is portrayed by the various leadership theories. Various leadership theories have been proposed to expound on the phenomenon of leadership and to assist leaders in inspiring their followers to achieve organizational goals while adhering to ethical practices.

As explained by Dang, Gadi, and Danladi (2013), the earliest theories of leadership were based on trait and behavioural theories. Trait theory is all about leaders having certain peculiar

qualities that their subordinates do not have. These are traits such as self-confidence, vision, strength of character, intelligence, courage, good judgement, good health, dominance, energy, charisma, among others. The limitation of the theory in the perspective of Dang, Gadi, and Danladi (2013) is that the list of qualities becomes so long that, in due course, it loses its practical value. Researchers then shifted from the trait theory to a behavioural theory of leadership in the late 1940's. In the behavioural theory, behaviours or styles of leadership were identified, and the focus was on what the leaders could do as opposed to what they were. The implication was that leaders could be trained (Dang, Gadi & Danladi, 2013).

Most of the recent theories of leadership have originated from these early leadership theories. Dang, Gadi, and Danladi (2013) highlight the current leadership theories as charismatic, contingency or situational, transactional, and transformational. Charismatic leadership theory draws attention to the leader's charisma, a type of interpersonal attractiveness that inspires acceptance and support from the followers. This theory is trait-based and focuses on how the leaders are perceived from the followers' point of view. The followers are influenced by the leader's charismatic traits. On the other hand, in contingency or situational leadership theory, the correct behaviour of a leader changes from one situation to another. This theory draws attention to the leader's behaviour under different situations and circumstances. The situation is the determinant of the most appropriate leadership style. In situational leadership theory, Northouse (2016) affirms that various leadership styles are adopted at different times depending on the situation.

Transactional leadership theory entails the use of both rewards and punishments by the leader to promote followers' compliance (Strait, 2020). As noted by Dang, Gadi, and Danladi (2013), transactional leadership focuses on the exchange principle, whereby the followers are rewarded by the leaders for working towards the achievement of the set goals and expectations. Leaders actively monitor followers for mistakes and attempt to correct them. Transactional leadership

is said to involve regimented, routine activities (Strait, 2020). It can be deduced that this kind of leadership theory promotes stability in the organization by maintaining the routine status quo; it does not encourage change.

As expressed by Maina (2014), transformational leadership theory was advanced by Burns in 1978. As attested by Maina (2014), this leadership entails leaders wielding influence on the subordinates to intensify their commitment to the goals of the organization. It is further observed by Maina (2014) that transformational leadership does not focus on the maintenance of the status quo but offers an impetus for innovation and change. The researcher deduces that the transformative leadership theory concentrates on the significance of being a leader for change compared to being a leader only during times of stability. These leaders are visionary agents with a mission and are able to persuade their followers to comply with the new goals and new techniques of performing tasks (Dang, Gadi & Danladi, 2013). A further insight from Dang, Gadi, and Danladi (2013) enunciates that transformational leaders have sets of abilities that enable them to notice the need for change, develop a vision to steer that change, and effectively implement the change.

The model of transformational leadership has revealed considerable validity for predicting various positive outcomes, comprising leaders' effective ratings, performance, and followers' motivation and satisfaction (Strait, 2020). Leithwood and Louis (2012) seem to validate the efficacy of the transformational model of leadership by confirming that it gives emphasis to conveying a captivating vision, modelling appropriate roles, expressing confidence in the subordinates' capability to attain the set goals, projecting confidence, conveying high performance expectations, and laying emphasis on a collective purpose. Along these lines, the transformational leadership theory holds promise for effective leadership strategies that can inspire ethical practices in organizations.

It is further noted in Strait (2020) that effective leaders are those exhibiting transformational leadership traits and are characterized by four interrelated dimensions: idealized influence (charisma), individualized consideration, inspirational motivation, and intellectual stimulation. The four dimensions of transformational leadership are explained in Maina (2014), whereby the idealized influence refers to the leaders' charismatic behaviours that are rooted in beliefs, values, or ideals. Further, individualized consideration indicates the leaders' willingness to attend to their followers' concerns and needs by offering socio-emotional support. This entails maintaining frequent contact, inspiring followers to self-actualize, leading by example, being a role model for the subordinates, mentoring subordinates, and empowering them. Inspirational motivation is the extent to which leaders articulate their vision, get the subordinates to work together towards the same goal, have a clear understanding of where the subordinates are going, foster acceptance of goals through inspiration and appeal to followers, convey optimism regarding goal attainment and believe in the best performance, and inspire others with plans for the future. Intellectual stimulation is concerned with the ability of leaders to engage in behaviours that trigger followers to participate intellectually, think creatively, take risks, and challenge their assumptions.

In this study, transformational leadership theory is preferred to others because its components align with strategic leadership (inspirational motivation and intellectual stimulation), normative leadership (idealized influence), authentic leadership (individualized consideration), and value-awareness leadership (idealized influence). The implication is that transformational leadership is connected with effective leadership and higher levels of moral values and ideals focused on change that can promote ethical practices. It is therefore proposed that through the exercise of a morally-laden transformational leadership theory anchored on the right and good moral principles, sustainable ethical practices can be achieved among leaders and subordinates in primary teacher education.

5.3 The Concept of Ethics

Considering that ethical leadership is an ethical construct, it is imperative to analyze the concept of ethics as it relates to ethical practices that in turn direct the moral decisions of individuals. Ethics, also referred to as moral philosophy, is the branch of philosophy that deals with what is morally right and wrong and morally good and bad in the realm of human conduct (Rich, 2013). As explained by Annabelle (2017), ethics is the branch of philosophy that is concerned with principles that systemize, defend, and recommend concepts of right and wrong behaviour. Ethics, as the thought of human action, is as ancient as mankind. Etymologically, Annabelle (2017) explicates that the word ethics is a derivative of the Greek word 'ethos', meaning custom or habit. Ethics is derived from the division of philosophy known as axiology, which is subdivided into ethics and aesthetics, which are all concerned with values.

Rich (2013) points out that ethics, as a discipline of philosophy, deals with the problem of distinguishing, analysing, and understanding matters of good and bad, right and wrong, commendable and deplorable as they relate to the relationships among sentient human beings. As a field of intellectual inquiry, Annabelle (2017) enunciates that ethics seeks to resolve the questions of the best way to live; what actions are right and wrong, good and evil, just and criminal, and virtue and vice.

It was Aristotle who first established a systematized and well-defined way of interrelating concepts that explicate the morality of human action, particularly in the Nicomachean Ethics (Neves, 2016). In the context of *Nicomachean Ethics*, the object of ethics is defined as human praxis, that is, the human action in which the end product or effect turns out to be part of the human agent, shaping the individual's character. For instance, actions of compassion make the individual who acts compassionate. From then on, ethical systems have changed through time. The ancient philosophy of moral life was founded on virtue, happiness, the good, and the ultimate goal. Later on, during the medieval period, the concept of God was added, and in

modern times, liberty and responsibility have been introduced to ethical systems. The relevance of ethical systems is currently considered when considering both virtues and values; goodness with duty; goals or ends of actions with principles; right with obligations; and, more recently, principles and ends with procedures (Neves, 2016).

Today, the three recognized areas of study in ethics are applied ethics, meta-ethics, and normative ethics (Annabelle, 2017). Applied ethics is concerned with how ethical theories can be applied to real-life situations in a specific domain or specialized fields. It deals with the philosophical examination of how individuals can realize moral outcomes in particular fields such as bioethics, business ethics, environmental ethics, and development ethics. Meta-ethics deals with the theoretical reference and meaning of moral propositions and the determination of truth values, if any. It focuses on the meaning of ethical terms such as good and bad and what should be done in a particular situation. It is concerned with the nature of ethical attitudes, statements, properties, and judgements. Normative ethics is all about practical ways of determining the courses of moral action. It therefore explicitly emphasizes doing things right (moral goodness), reveals what ought to be done (moral duty), and determines the correct moral action to be taken by individuals (Annabelle, 2017). This study is focused on the normative ethics tradition and its utilization by leaders of teacher education to promote ethical practices in their jurisdiction. As noted by the researcher, it is within the normative ethics path that the moral duty in deontological ethics and the moral goodness in teleological ethics emerge.

5.3.1 Concept of Deontological Ethics

The term deontology originates from two Greek words: deon, representing duty, and logos, meaning study or science. Deontology is therefore literally the study of duty (Rich, 2013). The concern of deontological ethics is the right action; that is, doing the right thing just because it is the right thing to do (White, 2017). In keeping with Rich (2013), deontological ethics

emphasizes the rules and duties. This ethics is closely associated with the philosopher Emmanuel Kant. Kantian deontology stipulates that all rational beings are ethically destined to act from a sense of duty regardless of the consequences of the action.

Rights are the basic normative rules about what is owed to individuals or allowed to individuals in relation to some ethical theory (Oostlander, 2018). A further insight from Oostlander (2018) is that a right is a fundamental concept in normative ethics, which is linked to moral duties and intentions. Consequences have little or no relevance as far as the right is concerned. The focus in deontological ethics is on duties (what is right) as opposed to actions' consequences (what is good). The concerns regarding moral duties are more significant than the concerns having to do with moral value (what is good). Since attention is drawn to moral duties, the intention of the individual plays a key role when evaluating moral situations, and the consequences that result from an individual's actions are not relevant. The concepts of moral values (what is good) are defined with respect to moral duties (what is right). This implies that the goodness of an action is dependent on its rightness. Moral duties have precedence over other individuals' happiness or interests. Moral rightness requires observance of moral duties, possession of right intentions, and the avoidance of immoral actions.

It is the duty or responsibility of the leader to influence their subordinates to accomplish the duties and tasks expected of them. In order for leaders to discharge their duties and tasks effectively, they need to observe their moral duties (what is right), have right intentions, and shun those actions that are themselves immoral. This way, they will be esteemed by their subordinates and create loyalty among them. Since leaders are expected to be exemplars of ethical conduct and ethical practices, it is important that the leadership follows and sets morally acceptable behaviour as a matter of duty. In this regard, Oostlander (2018) underscores that ethical leadership in the perspective of Kantian philosophy entails following internal duties and standards irrespective of the circumstances or the implications that may arise professionally or

personally. The idea of Oostlander (2018) implies that leaders should follow their inner duty and standards when acting and making decisions to be able to demonstrate ethical leadership that can inspire virtues of national values, good governance, and integrity as a matter of inner duty among subordinates.

In accordance with Kantian deontology, ideals and principles serve as the foundation for action or decision-making rather than the outcomes or consequences of that action or decision. It is, therefore, a non-consequentialist theory. For leaders, the significance of doing the right thing based on rules and duties is self-evident in light of the far-reaching impact of their actions or inaction towards their subordinates. Examining leadership from a morally-loaded point of view, the researcher's perspective is that morality is an essential element of leadership and that duty-based deontological ethics offers sufficient ground for a morally appealing leadership strategy that can inspire ethical practices.

5.3.2 Concept of Teleological ethics

Teleology stems from two Greek words; *telos*, meaning goal, purpose, or end, and logos, which means study. Literally, teleology can be taken as the study of goals, purposes, or ends. The focus of teleological ethics is on the goals, purposes, or ends of a particular ethical action (White, 2017). A further insight from White (2017) is that the moral goodness in the teleological tradition is placed on the consequences of an action or a decision and not the action itself. In this context, teleological ethics is referred to as consequentialist ethics. The basis for moral judgements in consequentialist ethics is the outcome of an action or decision by an individual. Morally, right action is one that has a positive outcome and leads to benefits. Conversely, a morally wrong action is one whose outcome causes harm (Benlahcene, Zainuddin, Syakiran & Ismail, 2018). The inference that can be deduced from teleological ethics is that the right and wrong judgements are dependent on the outcomes of the actions or decisions.

As explained by Benlahcene, Zainuddin, Syakiran, and Ismail (2018), the emphasis in teleological ethics is on the consequences of an action (what is good) as opposed to moral duties (what is right). Since the concentration is on the moral value (what is good), the consequences of the person's actions play a key role in the evaluation of the moral situation, and the intention of the individual does not matter. The concepts of moral duties are defined in relation to the concepts of moral values. The implication is that the action's rightness is dependent on the action's goodness. What is moral (good) involves acting so as to maximize the happiness that the individual's actions produce. Right action in teleological ethics is defined in terms of the promotion of the good. In the *Nicomachean Ethics*, Aristotle posits that every activity targets some good, and the supreme good is the end goal or telos of that activity (Neves, 2016). The implication is that the goal or the end of human action is the utmost good for that individual. This argument of the good is the basis for Aristotle's theoretical and metaphysical assumption of teleological ethics.

The concept of "good" represents the behaviour that should be preferred when a choice is to be made between possible actions. Good is generally taken to be the opposite of evil and is of great interest in the study of philosophy, ethics, and religion (Rich, 2013). A further insight from Rich (2013) is that philosophers throughout the ages have pondered on the question of what is good, and despite attempts to resolve the question by different philosophers in different eras, the problem still re-emerges later with new dimensions. The question of the good has been reflected on by the thinkers and philosophers of all time. In this study, philosophers' sustained thought on the concept of goodness is reflected upon in the context of teleological ethical tradition.

The insights of various philosophers on the concept of good are elaborated further in Neves (2016), who contends that one of the philosophers whose views left a great impact on the philosophical thought of what is good was Democritus (460–370 BC). He believed that

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happiness is the goal of life and that what contributes to happiness is good. A good person is one who desires to do good rather than one who performs good acts. Another Greek philosopher, Socrates (470–390 BC), was of the view that the most crucial question for humanity is the determination of good and evil. In his view, the supreme good is knowledge, and the fortune of knowledge is concealed in human beings and can only be discovered after reflective deliberation. In the view of Plato (428–348 BC), good and evil are innate in humans and the life of reason and good conduct is a happy life. In Epicurean philosophy, the goal of all human activities is pleasure, and happiness is the greatest good of all.

It is further explicated in Neves (2016) that among the Stoics, the greatest good is achieved when individuals live in coherence with the laws of nature. As noted by John Locke (1632-1704), actions that contribute to happiness are good, while actions that cause pain are evil. In the perspective of Francis Hutcheson, Jeremy Bentham, and John Stuart Mill, actions which cater to the welfare of society and social benefits are good. They believed in the phrase "the greatest good for the greatest number". A critical examination of these views reveals that good is associated with actions and decisions whose outcomes are happiness and social benefit to society. Therefore, there is a need for leaders to understand the concept of goodness as regards happiness and social benefit to account for their actions and decisions as leaders.

The two main teleological theories related to the concept of goodness are utilitarianism and egoism. The modern proponents of utilitarianism are John Stuart Mill and Jeremy Betham. As noted by them, the right action in utilitarianism contributes to the highest amount of good for the highest number of individuals. The right action or decision is one that leads to the utmost happiness, while the wrong actions or decisions produce sadness or pain. Goodness towards the collective welfare is key in utilitarianism (Benlahcene, Zainuddin, Syakiran & Ismail, 2018). It implies that the right actions are those which bring about (as their goal) the most overall good for everybody. With regards to leadership, decisions and actions that contribute to the most

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good for the collective welfare of subordinates can promote ethical behaviour in an organization. In egoism ethical theory, self-interest should be the motivation for decisions and actions. Adam Smith, one of the most famous proponents of egoism, argued that acting within self-interest is the only way that the overall welfare of society can be improved (White, 2017). The implication is that it is morally right to pursue an individual's self-interest so long as it makes society more efficient, which will be in everybody's good as an outcome. This theory is important in understanding individual philanthropy and economic rationality in capitalism. In leadership, decisions and actions in favour of individual contributions resulting in everybody's goodness are morally right and can stimulate ethical decisions among subordinates. It can be deduced that both deontological and teleological theories based on moral rightness and moral goodness are key towards accountability for the ethical actions and decisions of leaders and their subordinates.

5.3.3 Evaluation Criteria for Ethical Rightness and Goodness

As noted by Meacham (2018), ethical rightness and goodness are two approaches to ethical thought, which manifest themselves as two domains or clusters, utilized to command or recommend particular habits or actions of character. Rightness has to do with rules and laws; goodness, with the attainment of goals. Further, the ethical rightness paradigm acknowledges that individuals live in groupings that need order and regulations and conceive values with reference to duty and compliance with rules. The ethical goodness paradigm, on the other hand, appreciates that individuals have aspirations and desires and perceives values with regard to what enables a person to achieve their ends. In the view of the researcher, a leader who holds the ethical rightness paradigm in an organization will act right if it is morally obligatory. Nevertheless, a leader who embraces the ethical goodness paradigm will perceive morally good as that which is worth doing or having and augments the lives of those who acquire it. Bonde and Firenze (2013) give eminence to the framework for making ethical decisions of rightness

and goodness. From their perspective, ethical decision-making should be a concern in everyday life. That is, a concern about behaving well as individuals, producing responsible governments and institutions, and making society in totality more ethical. As with ethical arguments, it is necessary for leaders to evaluate the basis for making decisions of moral rightness and goodness.

As identified by Bonde and Firenze (2013), based on the two notions of moral rightness and moral goodness discussed above, it seems sensible to consider these two complementary but distinct frameworks to steer the ethical decision-making process. That is, the duty framework and the consequentialist framework. The focus of the duty framework is on the obligations and duties towards a specified situation, allowing reflection on the ethical obligations to be met and the things that should never be done. As noted by the researcher, the leaders using the duty framework desire that ethical conduct be expressed by performing one's duties and accomplishing the right thing, and the aim is the moral rightness of doing the correct action. Therefore, this framework has the benefit of assisting leaders in establishing a system of rules that gives consistent expectations to all individuals. It means that, if an action is ethically right or a duty is needed, it would affect all individuals in a particular situation. This, in turn, encourages the treatment of individuals with equal respect and dignity. From the perspective of the researcher, the duty framework functions best in situations where the sense of obligation has taken root or in those in which subordinates understand why obligation or duty authorises or prohibits certain actions and behaviours.

It is further articulated in Bonde and Firenze (2013) that in the consequentialist framework, the emphasis is on the future end result of the probable courses of action, taking into account the individuals who will be affected directly or indirectly in some way. The researcher construes from Bonde and Firenze (2013) that the leader utilising the consequentialist framework wishes to generate the most good with the least harm. Among the benefits of the consequentialist

framework is that its emphasis on the good outcome of an action is a rational approach. It helps in situations involving many people, the majority of whom may gain from the action, while a few others may not.

In many situations, the two frameworks will lead to the same or at best draw very similar conclusions regarding the ethical decisions the leaders should make, although they will offer different justifications for arriving at those conclusions. In the same vein, Vaughn (2018) argues that there are three critical tests that the duty and goodness ethical frameworks need to pass for credibility. These are consistency, practical value, and justification. With regards to consistency, it is critical that the leaders examine the various arguments, principles, concepts, and assumptions that underlie the normative ethical decisions with care to avoid inconsistencies or contradictions. Regarding the practical value of decision-making, the leader should consider the provision of reliable, justifiable, and workable moral principles to govern the conduct of their subordinates. In addition, the leaders' moral judgements based on moral rightness and goodness should provide a procedure or a means for resolving moral dilemmas that may arise. Concerning the justification criteria, the leaders should provide grounds and reasons for the morally right or good decisions made.

5.4 A Philosophical Paradigm of Leadership Strategies that Inspire Ethical Practices

The study sought to analyze the leadership strategies that were envisioned to promote ethical practices in primary teacher education in Kenya. Most people have long assumed that the leaders of teacher education in Kenya are ethical individuals. But in the wake of recent cases of corruption touching on leaders regarding the abuse of authority for personal as well as material gain, engagement in examination malpractices, ethnicity and tribalism in employment are indicators of disregard for the ethical practices enshrined in Chapter Six of the 2010 Kenyan Constitution (Taaliu, 2017). The consequence is that the faith in the leadership of learning institutions has been shaken. Perhaps now, with greater reason, high standards of ethical

conduct are being perceived as a prerequisite for effective leadership. More specifically, teacher education leaders are called to maintain high ethical standards and promote the same among their subjects. Dang, Gadi, and Danladi (2013) observe that ethics is situated at the core of leadership studies and not as a supplement.

As already indicated in section 5.3, moral principles of rightness and goodness are key towards actualising high moral standards. Definitely, effective leaders should integrate transformational leadership traits with moral rightness and goodness to make informed ethical judgements. To inspire ethical practices in their colleges, teacher education leaders must be guided to adopt the moral rightness and goodness paradigms when acting and making decisions. The proposed paradigm is an intellectual discourse based on transformational leadership in the context of strategic, normative, authentic, and value-awareness leadership strategies.

Strategic leaders have the potential to align their goals with moral rightness and goodness to develop and sustain a reputable organizational ethical culture that can inspire ethical practices within the teacher training college. The college's vision and mission statements can be used by strategic leaders as the pivots for creating ethical standards with moral rightness and goodness as pathways for attaining concrete ethical practices. In addition, strategic leaders who are committed to high-level ethical standards based on moral rightness and goodness can create a common sense of values and a unified ethical culture rooted in national values, good governance, and integrity. In essence, effective strategic leaders are not only vision and mission-based to achieve the set goals but also maintain high standards of ethical behaviour anchored on moral rightness and goodness. Such leaders base their ethical actions and decisions on their moral intent and moral justification, as well as on their consequences. As a result, strategic leaders who embrace moral goodness and rightness have the ability to inspire their subordinates to actualise national values, good governance, and integrity.

Normative leaders should be keen on attaining the college goals while minding the morality of goodness and rightness in their actions and decisions when carrying out the procedures for the realisation of such outcomes through subordinates. Such leaders positively influence the subordinate's ethical conduct through setting positive examples that are morally right and good, which the subordinates can follow within the colleges. The idea is that the subordinates look up to their leaders as they observe and emulate their behaviour and successes. Normative leaders displaying virtuous behaviour subsequently contribute to the development of an ethical culture based on moral rightness and goodness that can institutionalize ethical practices outlined in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003, which include: national values, good governance, integrity as a matter of duty and overall good for everybody. Consequently, the minds and the thinking of subordinates are revolutionized to conform to the moral rules and to do good that is directed towards the promotion of ethical practices. The staff and students ultimately develop a concrete ethical culture based on moral rightness and goodness that actualizes the promotion of ethical practices.

Authentic leaders are genuine, honest, open, visionary, hopeful, morally sound, have the capacity for moral reasoning, and are sensitive to people's intentions. They also build links with their followers. As such, they are perceived as trustworthy, reliable and respected by subordinates. They are in a better position to build an enabling environment of moral rightness and goodness in which solid ethical practices can thrive. The atmosphere of trust created by authentic leaders can build an ethical framework based on moral rightness and goodness that is predictable, straight-forward, and safe. The trust and relationship developed by leaders motivates subordinates to relate well with college codes and regulations to avoid being on the wrong side of the law as well as think about the common good of others. This in turn makes subordinates value ethical inclinations that could be exhibited through national values, good

governance, and integrity. Authentic leaders, being morally sound individuals, would inspire their subordinates to consider actions and decisions to be morally right when they arise from a sense of obligation and duty. Further, they would also consider their subordinates as ends in themselves and hence endeavour to transform their behaviour, attitudes, values, and ethical practices for moral goodness.

Value-awareness leaders can increase the availability and accessibility of legal documents such as the TSC Act (2012), Code of Conduct and Ethics for Teachers (2015), and Code of Regulation for Teachers while underscoring their moral rightness and goodness as the basis for promoting ethical practices among teaching staff. Regarding students, value-awareness leaders can utilize new students' orientation sessions, suggestion boxes, staff meetings, assemblies, and class meetings as avenues for creating awareness of college values and expectations based on the moral rightness and moral goodness of those values. In that respect, the students' awareness of college values in the context of moral rightness and goodness can shape them to be ethical beings within the college and in future career pathways. On the contrary, leaders majorly rely on the punishment approach to prevent individuals from engaging in unethical behaviour as they create awareness of ethical values and expectations without making the subordinates aware of the significance of those values in terms of moral rightness and goodness. In the empirical realm, the subordinates within the college are literally instructed on how to conduct themselves and cautioned against the violation of the ethical expectations based on the penalties attached without the consideration of the concepts of moral goodness and moral rightness. Further, there are no clear strategies put in place by leaders to educate the subordinates on the moral rightness and goodness of the college's values and expectations. Instead, the focus is on leaders' punishment approach towards the adherence to college rules and regulations to create awareness of college values and expectations without explicating the intrinsic moral rightness and goodness of those values. Despite the fact that the integration of moral values into the Teacher

Education Curriculum was recommended by Kenya Institute of curriculum development (KICD) (2016) to instruct students on the CBC core life values such as integrity, patriotism, and responsibility, their actualization has not been fully realized due to the punishment approach by leaders who disregard implementation in the context of moral rightness and moral goodness.

The reality is that leadership as a moral relationship between the leader and their subordinates based on trust, shared vision of the good, commitment, and obligations should obligate leaders to inspire ethical practices so that they fulfil their moral duty along with moral goodness. This culminates in the internalization of doing the right thing based on moral duties, right intentions, and moral goodness by the subordinates in a way that intrinsically propels them to subscribe to ethical practices without coercion. The proposed paradigm of ethical leadership does not in any way negate the established leadership paradigms. The rationale behind the leadership strategies based on deontological and teleological moral reasoning is that they should guide the subordinates to achieve the college goals with moral rightness and moral goodness that promote solid ethical practices without compulsion.

5.5 Conclusion

This chapter has presented an analysis of the philosophical foundations of ethical leadership in the context of strategic, normative, authentic, and value-awareness leadership strategies. The concepts of leadership theories and ethics are analysed in this chapter. It has also endeavoured to interrogate the philosophical model of moral goodness and moral duty in leadership with a view to actualising solid ethical practices within the primary teacher education set-up. These reflections have made it apparent that sustainable and concrete leadership strategies that inspire ethical practices can only be realized in the realm of moral goodness and moral duty. Having this established framework for moral decision-making is indispensable in achieving this goal.

CHAPTER SIX

RECAPITULATION, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter begins with the recapitulation of the entire research and draws conclusions and makes recommendations on the basis of the research findings. The study analysed the leadership strategies that are envisioned to promote ethical practices in primary teacher education in Kenya. The specific objectives of the study were to:

i)   Analyse how strategic leadership promotes ethical practices in primary teacher training colleges (TTCs).

ii) Examine how normative leadership inspires ethical practices in the primary TTCs.

iii) Explore how authentic leadership promotes ethical practices in the primary TTCs.

iv) Analyse how value-awareness leadership inspires ethical practices in the primary TTCs.

6.2 Summary of the Study

The study utilized the phenomenology and analytic methods of philosophical inquiry, while the deontological and teleological ethical theories were adopted as the theoretical framework for the study. It was discovered in chapter one that ethically disposed strategic, normative, authentic, and value-awareness leadership strategies were critical in influencing and directing subordinates to achieve organizational goals through ethical practices. The ethical practices referred to are national values, good governance, and integrity. These ethical practices are based on Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003. However, the study found that TTC leaders have not effectively implemented leadership strategies that promote ethical practices and promote good and right behaviour within their institutions. Instead, they prioritize the achievement of their institutions' goals over the ethical qualities outlined in Chapter Six of

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the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003. The unethical practices attributed to the leaders of these teacher training institutions have resulted in many of the management crises that have beleaguered the education sector in the recent past. The findings and recommendations of this research are visualised to offer the institutions tasked with the training of the educational leaders, for example, the Kenya Education Management Institute (KEMI) and other non-governmental groups, with the information to empower the TTC administrators to embrace these leadership strategies that could uphold tangible ethical practices in their institutions.

Chapter two discussed the different insights from the past literature regarding leadership strategies in relation to how they inspire ethical practices. Although the different points of view were presented from the reviewed literature, the criticality of ethical practices in the realm of leadership relationships and roles was acknowledged. It was further revealed that these leadership strategies had the potential to create a conducive ethical environment that could inspire their subordinates to adopt ethical practices. It was observed that these leadership strategies, being morally motivated, could mould the leaders and their subordinates to be ethically accountable people who could foster the attributes of national values, good governance, and integrity in primary teacher education in Kenya. The literature review further disclosed the gaps in the influence of strategic, normative, authentic, and value-awareness leadership strategies towards ethical practices, which the study strived to fill.

The literature evaluation on strategic leadership disclosed that strategic leaders could formulate and implement their vision and mission goals based on the ethical values that guaranteed the internalization of the ethical practices within their institutions. Strategic leaders can hence develop and sustain a reputable organizational ethical culture based on institutional core values that establish ethical practices within the organization. This ensures that ethical practices are instilled amongst the leaders and their subordinates so that they are well co-opted and witnessed

in the course of their decisions and actions. In this regard, strategic leaders can articulate the vision and mission goals for their organizations in the context of ethical values so as to persuade and inspire followers to embrace the vision and mission along with ethical practices. Due to the ethical lapses and scandals in organizations, strategic leadership is needed to ingrain ethical practices into the corporate strategy. This provides the organizations with a good reputation that enhances the achievement of their stated goals with the best service delivery. It was, however, noted that most studies focused on corporate and business strategic leadership, which differed from the teacher training situation. Hence, the knowledge gap this study sought to fill.

Normative leadership entails the prescription of how leaders should or ought to conduct themselves ethically, whether on duty or off duty, in the work place and in their personal lifestyles. Their conduct should be consistent with their actions, values, principles, expectations, and outcomes. This notion depicts normative leaders as morally upright people who have the reputation of displaying virtuous behaviour. In this context, normative leaders are ethical role models who can develop the moral behaviour of their subordinates and hence inspire ethical practices within the organizations they are leading. Normative leaders, as role models, can influence the ethical practices of organizations through their conduct and therefore set the behavioural boundaries for their subordinates. Normative leaders are morally straight individuals who uphold high ethical standards and practices in the process of pursuing their organizational goals in management. As leaders who are morally people and role models, they can generate a conducive atmosphere for inspiring ethical practices contained in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers' Ethics Act of 2003, to be precise; national values, good governance, and integrity in the context of teacher education in Kenya. Most studies reviewed in the literature were centred on normative leadership in business corporations. This study,

nonetheless, analyses how normative leadership promotes ethical practices in primary teacher education in Kenya.

The notion of authentic leadership entails being genuine with oneself, being true to character, and not concealing the real person through a false image. Authentic leaders emphasize building honest relationships with their subordinates, valuing their inputs, being mindful of their needs over self-gain, and sharing risks and successes with them. Further, as they are directed by their values, they are truthful, honest, straight-forward, and have a deep sense of purpose and integrity. As such, they are capable of empowering their subordinates to support their convictions. These attributes of authentic leadership can contribute to the ethical leadership that generates an essential atmosphere for promoting ethical practices within organizations. Generally, the studies from the literature focused on the impact of authentic leadership in relation to the ethical practices in corporate organisations. This study, on the other hand, specifically reflects on the influence of authentic leadership on ethical practices in primary teacher training colleges in Kenya.

The idea of value-awareness leadership is all about the leaders communicating ethical values and expectations to their subordinates with the intention of clarifying what is permissible and unacceptable ethical conduct. This means that leaders ought to continuously and openly share ethical values and standards with a view to emphasizing the significance of ethics within their organizations. They should also specify the punishments for the deviating, non-compliant subjects. Awareness-creation of ethical values and expectations can be achieved through the issuance of copies of legal documents specifying the code of ethics, staff meetings, and student assemblies. In addition, the student forums are where they are encouraged to openly and freely discuss topics on ethics that can also influence students' ethical decisions and actions. The right ethical tone that inspires ethical practices is therefore created by leaders through their clear and

frequent communication of both acceptable and non-acceptable conduct among their subordinates. The methodology for the study was then articulated in chapter three.

Chapter three described the phenomenological research design and analytic method adopted in the study. In addition, the target population, sample size and sampling techniques, data collection tools and instruments, data analysis techniques, and ethical considerations were also examined. The study employed phenomenological research design to facilitate data collection of the lived experiences of respondents through the use of interview guides and observation checklists. The research design also accommodates the qualitative approach of data collection and analysis. The target population for this research was drawn from the 23 public primary teacher training colleges (TTCs) in Kenya. The targeted population consisted of principals, Deputy Principals, Deans of Students, and student leaders. Moreover, Ministry of Education officials were also targeted. The officials were the Regional Quality Assurance and Standards officers and Regional TSC Directors. These groups were chosen since part of their responsibilities entailed the implementation of ethical practices within the college setting.

A purposive sampling method was used to select the public teacher training colleges and the respondents. The targeted participants were the principals, deputy principals, deans of students, student leaders, regional quality assurance and standards officers, and TSC Regional Directors to participate in the study. The final sample size was comprised of seven (7) public TTC, seven (7) principals, seven Deputy Principals, seven Deans of Students, and seven student leaders. 4 Regional Quality Assurance and Standards officers and 3 TSC Regional Directors. Interview guides and observation checklists were the instruments of data collection used in this study. The researcher obtained a research permit from the National Commission for Science, Technology, and Innovations (NACOSTI), which authorised data collection for the study. The data collection process involved one-on-one individual interviews with the respondents. The interviewees were briefed about the confidentiality of the data received before the data

collection was carried out. An observation checklist was also used to record the observable data about the extent of implementation of the ethical practices through the various leadership strategies. The analysis of qualitative data involved the organization of the data, coding data into categories, the identification of common themes, and the deduction of the conclusions. The analysis revealed several findings. These results were summarized on the basis of the research questions in chapter four.

Chapter four discussed the reporting of the interview and observation responses along with the interpretation of the research findings. The instruments of data collection examined how the strategic, normative, authentic, and value-awareness leadership strategies promoted ethical practices that included national values, good governance, and integrity. Furthermore, the level of implementation of leadership strategies aimed at promoting ethical practices was investigated and analysed.

Regarding how strategic leadership promotes ethical practices, the respondents pointed out that the utilization of the college vision and mission by strategic leaders could positively influence ethical practices among the subordinates. The statements of the vision and mission could be utilized by these leaders to generate an ethical environment and sustain a reputable ethical culture through which ethical practices flourish within the TTCs. These statements could be used by leaders to attain the envisioned institutional goals with a sound reputation and the best service delivery. Based on the college's vision and mission statements, strategic leaders can give direction for subordinates' behaviour to increase their sense of familiarity with good morals. The adoption of these statements empowers people within the TTCs to operate with similar ethical philosophy and even with a common understanding of what a college would wish to achieve in terms of attainment of ethical practices and college goals.

With regard to the implementation of strategic leadership in colleges, the respondents acknowledged that most TTCs had well-written vision and mission statements placed at the strategic locations within their compounds. However, a notable concern was that most college mission and vision statements were out-dated and required rebranding. Further, respondents were of the view that most leaders and their subordinates did not realise the potential of these statements towards the inspiration of ethical practices within the TTCs. In addition, most respondents voiced that the leaders did not have concrete strategies for generating a culture whereby ethics permeate the college in the perspective of the vision and mission statements.

The study findings revealed that the idealised ethical influence of normative leaders through their display of virtuous behaviour inspired ethical conduct in the workplace and in their private lives. This influence produces a positive ethical environment which incorporates ethical practices as a norm. Another response highlighted that normative leadership contributed to the creation of role-model leaders who could be emulated and imitated, leading to the realization of positive moral conduct that promotes ethical practices. Furthermore, normative leaders raise the bar of morality through the creation of an ethical culture within their respective colleges. It was the opinion of the participants that the virtuous behaviour of leaders stimulated their subordinates to follow the codes regulating the conduct of individuals within the TTCs, which upheld ethical practices. The study found that both the productive and counterproductive work behaviours of the subordinates were influenced by the ethicality of leaders. Consequently, the respondents observed that normative leaders could substantially influence ethical conduct and its occurrence amongst the subordinates.

Both the positive and negative opinions were given by the respondents concerning the status of inspiration of the ethical practices by the TTC leaders via demonstration of virtuous behaviour. On a positive note, the respondents observed that the normative leaders were role models who often underscored the significance of a befitting dress code, encouraged adherence to the

students' rules and regulations, and enforced compliance with the code of conduct documents. Nonetheless, negative thoughts were also reported by the interviewees on the subject of the implementation of normative leadership towards the promotion of ethical practices in the colleges. Underutilization of the code of conduct documents by leaders was reported as also hindering the awareness and appreciation of ethical practices. The respondents also highlighted the lack of transparency as regards the procurement and financial transactions by the college administration. This negated the very essence of ethical practices. Leaders were also not keen on being role-models in terms of their conduct, implying that they were not sensitive to the fact that they were being emulated by their subordinates. As a result, they were unable to create the necessary conducive environment for inspiring ethical practices within TTCs. The leaders' superficial demonstration of virtuous behaviour as a formality was another impediment to the genuine realization of ethical standards that could inspire subordinates to national values, good governance, and integrity.

Asked to explore how authentic leaders could promote ethical practices, the respondents reported that authentic leaders were trustworthy, respected, and valued transparency and suggestions from their subordinates. The implication is that these leaders earned respect from the people around them and created a connection with their subordinates. Authentic leaders are also morally upright individuals and role models who raise the bar of morals within TTCs. Such leaders were also keen on following the code of conduct. They encouraged open communication and were free to address the problems reported to them within their institutions. In this regard, they developed an enabling environment in which ethical practices thrived and they were in a better position to influence their subordinates to cultivate national values, good governance, and integrity in their daily endeavours owing to the splendid rapport they developed. It is this trust relationship between subordinates and their authentic leaders that forms a primary catalyst for motivating ethical practices amongst the staff and students.

Regarding the level of adoption of authentic leadership towards inspiration of ethical practices in teacher training colleges, the respondents affirmed both the positive and negative comments. Among the positive thoughts, the authentic leaders freely discussed the ethically rich core values of the college with their subordinates to drive their agenda goals. They allowed the visitors to comment and sign the visitors' book. They listened and gave feedback on the issues affecting individuals in their institutions. The leaders were open and did not hide their true feelings about issues presented to them. These attributes improved and strengthened the environment that inspires ethical practices within the TTCs.

The negative responses about the status of displaying authentic leadership were also presented. The respondents noted that most leaders were non-committal towards identifying with authentic leadership, which could create the necessary atmosphere for inspiring ethical practices at the work place. It was further articulated that the nature of most administrators of the colleges did not fully reflect openness and transparency regarding financial transactions and tendering of goods and services for their colleges. A further observation was that the college leaders were not genuinely open to accommodating alternative views from their subordinates. They were not giving their subordinates the necessary opportunity to express their opinions freely in meetings. This sullied the spirit of transparency, which was an integral ingredient for facilitating ethical practices. Further, the leaders demonstrated phony openness and sincerity about the issues within the TTCs. There was no clear indication that the leaders were guaranteeing compliance with the ethical commitments contained in the college service charter. These negative thoughts hindered genuine realisation of the ethical practices within the TTCs.

The respondents were asked to examine how awareness-creation of ethical values and expectations by leaders in TTCs could inspire ethical practices. The interviewees responded that this could possibly be achieved during the orientation sessions for the new college students and new members of staff. In such sessions, the expected college culture, ethical values, and

practices are espoused. In addition, the issuance of the rules and regulation booklets to students and legal professional documents to the teaching staff by the administration could also promote the professional expectations and ethical practices in TTCs. The official gatherings within the college, the students' leadership training sessions, along with the strong college disciplinary process and mentorship programmes, were key towards explicating the college's ethical expectations to the students. These efforts could stimulate the virtues of national values, good governance, and integrity. Emphasis on the students' participation in the clubs, societies, and spiritual and religious activities also formed the necessary platform for the discussion and reflection on ethical practices among the students. The leaders' frequent communication and discussion of the core competency values of the Competency Based Curriculum (CBC), such as integrity, patriotism, and responsibility, in the official gatherings within the college created and reinforced the climate of fostering ethical behaviour. Motivational speakers for the students could also contribute to the rich environment of ethical and intellectual reflection among students that inspires ethical practices within the colleges. The reward and recognition of the outstanding staff and students who are ethical role models and mentors within the college by the leaders could likewise inspire ethical practices. This recognition could make the subjects feel valued and appreciated for their roles in the ethical advancement of the TTCs.

Concerning the implementation of value-awareness leadership to promote ethical practices, both positive and negative views were put forward by the respondents. On a positive note, it was noted that the leaders of the TTCs frequently reminded students about their compliance with the college rules and regulations. It was also noted that the sampled colleges had functional disciplinary committees for enforcing the regulations governing students. The leaders allowed the students to be members of various religious societies within the TTCs as a means of motivating ethical practices. The administration also issued the code of conduct documents to

the teaching staff to enlighten them on the anticipated professional ethical standards and practices required of them.

Concerning the negative thoughts, the respondents were of the view that the awareness creation of ethical values by the leaders during orientation sessions of freshers and through the availability of copies of legal documents, official meetings within the TTCs, motivational speakers, leadership training, and suggestion boxes were still underutilised towards the promotion of ethical practices within the colleges. In addition, the recognition and appreciation of the students' and staff's ethical role models, the utilisation of student peer counsellors, and awareness creation of the new CBC values by the leaders towards motivation of ethical practices were also minimal. The interviewees observed that these avenues for creating awareness of the ethical values and expectations mostly targeted the academic development within the college and, as such, had limited impact towards strengthening the attributes of ethical practices as they occur in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations and the Public Officers Ethics Act of 2003.

Chapter five examined the philosophical paradigm that integrates leadership strategies with ethical perspectives. If moral rightness and moral goodness paradigms are emphasized by leaders, then individuals within TTCs would develop moral behaviours based on ethical practices that are concrete and unaffected by external influences. The ethical practices of national values, good governance, and integrity can be effectively realized within primary teacher education institutions by employing morally predisposed leadership strategies based on the moral rightness principle (deontological ethics) and the moral goodness principle (teleological ethics).

6.3 Conclusion of the Study

Regarding the objectives of the study and findings of the research, the study draws the following conclusions: In line with the first objective, the findings revealed that strategic leadership has the potential to establish a conducive ethical environment that can inspire leaders and their subordinates to adopt ethical practices within the TTCs. When strategic leaders articulate their visions and missions based on moral rightness and moral goodness, they can develop a unified ethical culture rooted in national values, good governance, and integrity. The achievement of vision and mission goals within strategic leadership should be accomplished within an environment of moral goodness and moral rightness in order to develop and sustain a reputable organizational ethical culture that can inspire ethical practices within teacher training colleges. The ethics of leaders and their subordinates should be integrated into the achievement of college goals.

As regards objective two, the study revealed that some leaders superficially displayed virtuous behaviour as a formality to be seen as complying with the requirements of the college code of behaviour but not with the intention of attaining ethical standards that could inspire ethical practices. In terms of the display of virtuous conduct, some leaders were not befitting as role models. In such circumstances, they were oblivious to the fact that they were being negatively emulated by their subordinates, and as a result, they were unable to create the necessary conducive ethical culture for inspiring ethical practices within the TTCs. Therefore, virtuous leadership should utilize the teleological and deontological principles of moral rightness and moral goodness to positively affect the subordinate's ability to internalise and appreciate the ethical practices of Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003.

Concerning objective three, the study found out that the leaders' commitment to the demonstration of authentic leadership qualities was a challenge and was not clearly evident as

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they were non-committal towards identifying with this leadership style, which could create the necessary atmosphere for inspiring ethical practices in the work-place. Therefore, authentic leaders in an enabling setting of moral rightness and goodness make ethical practices thrive. This is because the leaders are genuine, value-based, morally sound, trustworthy, reliable, and respected by their subordinates. Based on these traits, authentic leaders are perceived to be in better positions to influence subordinates to embrace national values, good governance, and integrity in their daily endeavours.

In line with objective four, the study confirmed that the awareness creation of ethical values by the leaders through legal documents, motivational speakers, suggestion boxes, staff meetings, assemblies, and class meetings was still underutilised towards the promotion of ethical practices within the colleges. These forums could be used in explicating the college's expectations of being ethically responsible subordinates who motivate the intrinsic worth of national values, good governance, and integrity. A right ethical tone that can inspire ethical practices is created by value-awareness leaders through their clear and frequent communication of acceptable ethical practices and non-acceptable conduct among subordinates. Value-awareness leaders should therefore share ethical values and standards in a continuous and open manner, emphasizing the importance of ethics within institutions as a matter of moral duty and moral goodness.

6.4 Recommendations of the Study

Regarding the proposed paradigm that integrates leadership strategies with ethical practices together with the research findings, the study suggests the following recommendations: First, leadership strategies based on moral duty and moral goodness should replace the current punishment approaches to promoting ethical practices. Leaders of teacher training colleges should employ morally enriched strategies based on strategic, normative, authentic, and value-

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awareness leadership to cultivate concrete ethical practices as a matter of moral duty and moral goodness. There should be a revolution of the leaders' mind-set to observe their moral duties (what is right) with right intentions for the common good. Secondly, leaders should not abandon the current policies for enforcing ethical practices within the college, such as the TSC Code of Regulations for Teachers, TSC Code of Conduct and Ethics, TSC Act, Public Officer Ethics Act, and college rules and regulations for students, but use them in the context of normative perspectives of moral duty and moral goodness. Thirdly, good governance based on the ethical practices of this study should be initiated and enforced by the Ministry of Education to guide and direct the actions and decisions of the TTCs. The study, being cognizant of the centrality of leadership towards promotion of ethical practices in institutions, hereby recommends a further study, that is, a philosophical study conducted to establish the appropriate strategies to be employed to promote ethical practices among the leaders of boards of management, parents' associations, and leaders of the private teacher training colleges. Additionally, more studies are needed to better understand why the adoption of normative, strategic, authentic, and value-awareness leadership strategies is challenging to the current leaders in learning institutions.

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APPENDICES

APPENDIX 1: LETTER OF INTRODUCTION

Edward Ojuok Okanda,

University of Nairobi,

P.O BOX 9746-00100,

NAIROBI

THE PRINCIAL,

……………………………….. TEACHER TRAINING COLLEGE

Dear sir/madam,

RE: <u>REQUEST TO CONDUCT RESEARCH IN YOUR COLLEGE</u>

I am a postgraduate student at the University of Nairobi pursuing Doctor of Philosophy Degree in Philosophy of Education. I am writing to seek for your consent to carry out a research on the topic of Analysis of Leadership Strategies that Promote Ethical Practices in Primary Teacher Education in Kenya.

Kindly give me the go-ahead to undertake the research in your college by responding to the interview questions. The information will be utilized for the purpose of the research only and will be kept confidential.

Thank you in advance.

Yours faithfully,

Edward Okanda

APPENDIX II: CONSENT FORM

I ………………………………………., understand that I will be a respondent in the research of Edward Ojuok Okanda about the Leadership Strategies that Promote Ethical Practices in Primary Teacher Education.

I also understand that my participation is entirely voluntary and I can discontinue with the interview when I feel it is necessary.

In consideration of all that is stated above, I ………………………………… agree to be interviewed by give Edward Ojuok Okanda, trusting that all information shall be kept strictly confidential.

Sincerely,

Respondent's Names: ………………………………….…………………………

Respondent's Signature: …………………….....……… Date: ………………….

APPENDIX III: INTERVIEW SCHEDULE FOR PRINCIPALS

This interview schedule is for the purpose of collecting information on the Leadership Strategies that Promote Ethical Practices in Primary Teacher Education in Kenya. All the data given will be handled with strict confidence and will only be utilized in this research. Kindly respond to all the questions asked as honestly as you can.

Section A: Personal Particulars

Interviewed person: …………………………………………………..

Responsibilities/Duties ………………………………………………….

Date of interview …………………………………………………..

Section B: Issues related to leadership strategies that promote ethical practices

1. a) In your opinion, how can college leaders use college vision and mission statements to promote ethical practices such as national values, good governance, and integrity?

   b) In your perspective, what is the current status of utilization of college vision and mission by leaders in promoting ethical practices?

2. a) In your view, how can display of virtuous behaviour by college leaders be used to inspire ethical practices?

   b) In your point of view, what is the current status of promotion of ethical practices by college leaders through demonstration of virtuous behaviour?

3. a) In your point of view, how can sincere and honest college leaders promote ethical practices such as national values, good governance, and integrity?

   b) In your opinion, what is the present status of promotion of ethical practices by college leaders through demonstration of sincerity and honesty?

4. a) In your perspective, how can awareness creation of ethical values and expectations by leaders be used to inspire ethical practices such as national values, good governance, and integrity?

   b) In your opinion, what is the present-day status of promotion of ethical practices by leaders through awareness creation of ethical values and expectations?

Thank you for your cooperation

This interview schedule is for the purpose of collecting information on the Leadership Strategies that Promote Ethical Practices in Primary Teacher Education in Kenya. All the data given will be handled with strict confidence and will only be used in this research. Kindly respond to all the questions asked as honestly as you can.

Section A: Personal Particulars

Interviewed person: ……………………………………………..

Responsibilities/Duties …………………………………………….

Date of interview …………………………………………………..

Section B: Issues related to leadership strategies that promote ethical practices

1. a) In your opinion, how can college leaders use college vision and mission statements to promote ethical practices such as national values, good governance, and integrity?

    b) In your perspective, what is the current status of utilization of college vision and mission by leaders in promoting ethical practices?

2. a) In your view, how can display of virtuous behaviour by college leaders be used to inspire ethical practices?

    b) In your point of view, what is the current status of promotion of ethical practices by college leaders through demonstration of virtuous behaviour?

3. a) In your view, how can sincere and honest college leaders promote ethical practices such as national values, good governance, and integrity?

    b) In your opinion, what is the present status of promotion of ethical practices by college leaders through demonstration of sincerity and honesty?

4. a) In your perspective, how can awareness creation of ethical values and expectations by leaders be used to inspire ethical practices such as national values, good governance, and integrity?

    b) In your opinion, what is the present-day status of promotion of ethical practices by leaders through awareness creation of ethical values and expectations?

Thank you for your cooperation

APPENDIX V: INTERVIEW SCHEDULE FOR DEAN OF STUDENTS

This interview schedule is for the purpose of collecting information on the Leadership Strategies that Promote Ethical Practices in Primary Teacher Education in Kenya. All the data given will be handled with strict confidence and will only be utilized for this research. Kindly respond to all the questions asked as honestly as you can.

Section A: Personal Particulars

Interviewed person: …………………………………………………..

Responsibilities/Duties ………………………………………………….

Date of interview …………………………………………………..

Section B: Issues related to leadership strategies that promote ethical practices

1. a) In your opinion, how can college leaders use college vision and mission statements to promote ethical practices such as national values, good governance, and integrity?

   b) In your perspective, what is the current status of utilization of college vision and mission by leaders in promoting ethical practices?

2. a) In your view, how can display of virtuous behaviour by college leaders be used to inspire ethical practices?

   b) In your point of view, what is the current status of promotion of ethical practices by college leaders through demonstration of virtuous behaviour?

3. a) In your view, how can sincere and honest college leaders promote ethical practices such as national values, good governance, and integrity?

   b) In your opinion, what is the present status of promotion of ethical practices by college leaders through demonstration of sincerity and honesty?

4. a) In your perspective, how can awareness creation of ethical values and expectations by leaders be used to inspire ethical practices such as national values, good governance, and integrity?

   b) In your opinion, what is the present-day status of promotion of ethical practices by leaders through awareness creation of ethical values and expectations?

Thank you for your cooperation

This interview schedule is for the purpose of collecting information on the Leadership Strategies that Promote Ethical Practices in Primary Teacher Education in Kenya. All the data given will be handled with strict confidence and will only be utilized for this research. Kindly respond to all the questions asked as honestly as you can.

Section A: Identification Particulars

Interviewed person: ………………………………………………..

Responsibilities/Duties ………………………………………….

Date of interview …………………………………………………..

Section B: Issues related to leadership strategies that promote ethical practices

1. a) In your opinion, how can college leaders use college vision and mission statements to promote ethical practices such as national values, good governance, and integrity?

   b) In your perspective, what is the current status of utilization of college vision and mission by leaders in promoting ethical practices?

2. a) In your view, how can display of virtuous behaviour by college leaders be used to inspire ethical practices?

   b) In your point of view, what is the current status of promotion of ethical practices by college leaders through demonstration of virtuous behaviour?

3. a) In your view, how can sincere and honest college leaders promote ethical practices such as national values, good governance, and integrity?

   b) In your opinion, what is the present status of promotion of ethical practices by college leaders through demonstration of sincerity and honesty?

4. a) In your perspective, how can awareness creation of ethical values and expectations by leaders be used to inspire ethical practices such as national values, good governance, and integrity?

   b) In your opinion, what is the present-day status of promotion of ethical practices by leaders through awareness creation of ethical values and expectations?

Thank you for your cooperation

This interview schedule is for the purpose of collecting information on the Leadership Strategies that Promote Ethical Practices in Primary Teacher Education in Kenya. All the data given will be handled with strict confidence and will only be utilized for this research. Kindly respond to all the questions asked as honestly as you can.

Section A: Personal Particulars

Interviewed person: ………………………………………………..

Responsibilities/Duties ……………………………………………….

Date of interview ………………………………………………..

Section B: Issues related to leadership strategies that promote ethical practices

1. a) In your opinion, how can college leaders use college vision and mission statements to promote ethical practices such as national values, good governance, and integrity?

   b) In your perspective, what is the current status of utilization of college vision and mission by leaders in promoting ethical practices?

2. a) In your view, how can display of virtuous behaviour by college leaders be used to inspire ethical practices?

   b) In your point of view, what is the current status of promotion of ethical practices by college leaders through demonstration of virtuous behaviour?

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   b) In your opinion, what is the present status of promotion of ethical practices by college leaders through demonstration of sincerity and honesty?

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   b) In your opinion, what is the present-day status of promotion of ethical practices by leaders through awareness creation of ethical values and expectations?

Thank you for your cooperation

This interview schedule is for the purpose of collecting information on the Leadership Strategies that Promote Ethical Practices in Primary Teacher Education in Kenya. All the data given will be handled with strict confidence and will only be utilized for this research. Kindly respond to all the questions asked as honestly as you can.

Section A: Personal Particulars

Interviewed person: …………………………………………………..

Responsibilities/Duties ………………………………………………….

Date of interview …………………………………………………..

Section B: Issues related to leadership strategies that promote ethical practices

1. a) In your opinion, how can college leaders use college vision and mission statements to promote ethical practices such as national values, good governance, and integrity?

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    b) In your opinion, what is the present-day status of promotion of ethical practices by leaders through awareness creation of ethical values and expectations?

Thank you for your cooperation

APPENDIX IX: OBSERVATION CHECKLIST

The following is the observation check-list about the Leadership Strategies that Promote Ethical Practices in Primary TTC visited for the study.

Identification Details

College: …………………...…………….

Date of Observation: ……………………

Leadership Strategy	Observations & Comments
1. **Strategic Leadership**	
Leaders; a) Have well-articulated vision and mission statements at strategic locations within the college. b) Have strategies in the context of the college vision and mission that can empower ethical practices.	
2. **Normative Leadership**	
Leaders; a) Personally leading by example in terms of standards of moral conduct. b) Have strategies for role modelling subordinates on virtuous conduct that can promote ethical practices within the college.	
3. **Authentic leadership**	
Leaders: a) Demonstrating sincerity when interacting with people within college. b) Have strategies for nurturing genuine and open relationships with their subordinates to promote ethical practices within the college.	
4. **Value-awareness Leadership**	
Leaders: a) Create awareness of ethical values and expectations when interacting with people. b) Have strategies for creating awareness of ethical values and expectations within the college to promote ethical practices.	

APPENDIX X: LETTER OF REQUEST TO APPLY FOR A RESEARCH PERMIT FROM NACOSTI

UNIVERSITY OF NAIROBI
COLLEGE OF EDUCATION & EXTERNAL STUDIES
SCHOOL OF EDUCATION

Telephone: 0724692079
00100 NAIROBI

P.O. BOX 30197,

P.O. BOX 92, 00902 KIKUYU

January 22, 2020

National Commission for Science, Technology and Innovation (NACOSTI)
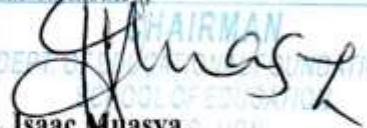P. O. Box 30623, 00100
Nairobi, KENYA

Dear Sir/Madam

RE: APPLICATION FOR AUTHORITY TO CONDUCT RESEACH IN KENYA:
  Edward Ojuok Okanda Reg. Number E84/54761/2019

This is to certify that **Edward Ojuok Okanda Reg. Number E84/54761/2019** is a student at the University of Nairobi, Department of Educational Foundations pursuing Degree of Doctor of Philosophy in Sociology of Education. He is seeking authorization to conduct research titled **"Analysis of Leadership Strategies that Promote Ethical Practices in Primary Teacher Education in Kenya".**

Kindly assist him to acquire research permit to enable him continue towards completion of him work.

Yours faithfully,

Mr. Isaac Muasya
CHAIRMAN,
DEPARTMENT OF EDUCATIONAL FOUNDATIONS

IM/rk

APPENDIX X: RESEARCH LICENCE

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE.TECHNOLOGY & INNOVATION

Ref No:**545484**

Date of Issue: **16/March/2020**

RESEARCH LICENSE

This is to Certify that Mr EDWARD OJUOK OKANDA of University of Nairobi, has been licensed to conduct research in Baringo, Bomet, Garissa, Homabay, Kakamega, Kericho, Kiambu, Kisii, Kisumu, Machakos, Migori, Mombasa, Muranga, Nyeri, Siaya on the topic: ANALYSIS OF LEADERSHIP STRATEGIES THAT PROMOTE ETHICAL PRACTICES IN PRIMARY TEACHER EDUCATION IN KENYA for the period ending: 16/March/2021.

License No: **NACOSTI/P/20/3887**

545484
Applicant Identification Number

Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION

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THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

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7. The Licensee shall submit one hard copy and upload a soft copy of their final report (thesis) within one of the completion of the research.
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