



Research Article

Strategic leadership: A critical ingredient for promoting ethical practices in teacher education

Edward Ojuok Okanda, Joseph Munyoki Mwinzi and Samson Okuro Gunga

University of Nairobi, Kenya

Correspondence should be addressed to Edward Ojuok Okanda  edward.okanda@gmail.com

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This study sought to analyze how strategic leadership can inspire ethical practices contained in Chapter Six of the Kenyan 2010 constitution, in the context of public primary teacher education. The philosophical method of phenomenology was utilized in this research. The study was carried out on 27 leaders within public primary teacher training colleges (TTC) and 8 regional education officers in Kenya who were selected purposively. The data were collected via a semi-structured interview, which is common in qualitative research. The data were analyzed using the thematic analysis technique, which involved examining the coded data in terms of identified themes and presenting the ideas in the form of tables and narratives. The findings indicated that strategic leadership can create an ethically sound environment that motivates ethical practices within primary TTC. The study proposes a philosophical model of strategic leadership that can influence the mindset of leaders and their subordinates to internalize ethical practices based on moral goodness and moral duty.

Keywords: Strategic leadership, ethical practices, moral goodness and moral duty

1. Introduction

Leadership is a critical factor in any organization or institution of learning. Good leadership is thus required if the organization or institution is to achieve the desired outcome. It is not surprising that successful organizations are associated with their leadership. Nonetheless, leadership is a sensitive job that arouses high expectations and demands moral uprightness, high standards of conduct and ethical behavior, as leaders' thoughts and actions impact their subordinates' lives and social well-being. It is therefore doubtful whether ethics and organizational leadership can be divorced or detached (Gichuhi & Karuoya, 2017).

Nonetheless, Feng-I (2016) asserts that there is an entrenched public perception of extensive pessimism and disparagement towards organizational leaders for paying less attention to ethical practices in their places of work. Moreover, scholars report that there have been rising incidences of leaders' unethical behavior in college education (Wood & Nevarez, 2014), with several leaders being implicated with improper behaviour and corruption (Trent, 2016). It is within this backdrop that this study seeks to analyze how strategic leadership can motivate ethical practices in primary teacher training colleges in Kenya. Further, this paper is justified by the study findings of Brown and Trevino (2014) who disclosed that the topic of ethical leadership remains generally unexplored, giving researchers possibilities for new deductions.

In Kenya, unethical practices perpetrated by institutional leaders have led to moral problems which have infiltrated all the precincts of the economy including the education sector. For instance, cases of corruption regarding education funds where heads of institutions of learning have occasionally been impugned for embezzlement of education support funds with the effect of prompting inherent risk to further funding to support education, have been reported (Wanyama, 2016). This observation aligns with the 2016 Global Economic Crime survey which ranked Kenya the third most corrupt country after South Africa and France in terms of economic crimes (Wepukhulu & Namasaka, 2017). It is within this context that a call for a new kind of morally

inclined leadership, recognized as strategic leadership is becoming more evident. Strategic leadership is normally perceived to be a factor that enhances ethical practices in organizations. It has therefore become very critical to incorporate strategic leadership that empowers the organizations' leaders to develop the institutional vision, mission, strategies, and ethical culture to guarantee superior performance (Daft & Marcic, 2013). In view of Sharen (2021), one of the roles of strategic leadership is to emphasize ethical practices, which function as a moral filter within which courses of action are assessed in an organization.

Strategic leadership, according to Management Study Guide Content Team (2015) is articulated as the managerial capability to communicate organizational vision and mission and persuasion of subordinates to share the same vision in order to achieve the desired outcome of the organization. Management Study Guide Content Team (2015) has further identified six components of strategic leadership. They include: formulating the organization's vision and purpose, exploiting and sustaining core competencies, enhancing human capital, creating an effective managerial culture, emphasizing ethical practices and creating balanced organizational controls. A further exposition from Management Study Guide Content Team (2015) is that the main task of strategic leaders is to engage with the subordinates, stakeholders and the community to determine the purpose and vision being pursued in the organizations that they lead. The other five components including emphasizing ethical practices are the means through which the organization secures the attainment of its vision and purpose. It is within this context that strategic leadership's responsibility of transmitting vision and mission goals has to entail the generation and the sustenance of the ethical tone through which subordinates act ethically as a matter of custom.

Ethical practices comprise moral ideologies that are believed to steer subordinates in an organization in work-related issues as well as control conflict of interest and abuse of offices by leaders (Gaitho & Awino, 2018). Turyakira (2018) holds the view that ethical practices are the deliberate standards of morality that guide individuals to abide by specified standards of behaviour when handling people inside and outside the organization. In this study, the focus is on the ethical practices based on leadership and integrity enshrined in Chapter Six of the Kenyan Constitution 2010 which upholds dedication to duty, integrity, moral decision making and discipline as fundamental ethical practices (the Republic of Kenya, 2010). These ethical practices must be instilled by the leaders and their subordinates so that they are well internalized and witnessed in the course of their decisions and actions. It is within this study that the researcher attempts to analyze how the ethical practices of Chapter Six of the Kenyan Constitution 2010 can be inspired by strategic leadership concerning primary teacher education in Kenya.

Regarding the challenge of adoption of strategic leadership in learning institutions in Kenya, reports of incidences of leaders' abuse of authority for personal and material gain imply that they are morally unconscious and have not fully aligned themselves with the strategic leadership to inspire the needed ethical practices in schools and colleges (Wanyama, 2016). Further, the recent recommendations by the Ministry of Education in Kenya to sanction the Ethics and Anti-Corruption Commission (EACC) to investigate and indict the implicated principals (Taaliu, 2017) is a pointer to inadequate adherence to strategic leadership strategy by principals to motivate ethical practices in line with the leadership and integrity part of Chapter Six of the 2010 Kenyan Constitution. It is therefore necessary that leaders within the primary teacher training colleges should embrace this morally predisposed strategic leadership style to enforce institutional structures that can guarantee ethical practices such as dedication to duty, integrity, moral decision making and discipline in colleges. In an attempt to fill up the above-mentioned gaps, this study analyses how strategic leadership strategy can bolster ethical practices in primary teacher education in Kenya. In addition, the study proposes a philosophical paradigm of strategic leadership strategies based on moral goodness and moral rightness that can effectively inspire ethical practices as a matter of moral goodness and moral duty. The overall objectives that guided the study were:

- i) To analyze how strategic leadership inspires ethical practices in primary teacher education in Kenya.

- ii) To propose a philosophical paradigm of strategic leadership strategy that promotes ethical practices in primary teacher education in Kenya.

1.1. Literature Review

1.1.1. Strategic leadership

Strategic leadership entails a leader's ability to tactfully convey the vision and mission of an institution, persuade and motivate others to attain that vision and mission (Juneja, 2019). The researcher infers from Juneja (2019) that strategic leadership requires articulation of the right ethical vision and mission for the organization and capability to persuade and inspire followers to embrace the vision and mission when implementing the strategy. Such leaders can develop and communicate an effective vision and mission for the organization in addition to the emphasis on innovation and building of institutional cultures that embrace ethical practices among its subordinates. The study carried out by Juneja (2019) nonetheless, focused on the project of industry management which differs from a teacher training college (TTC) situation.

1.1.2. Ethical practices

Ethical practices are standards and principles by which organizations operate (Suttle, 2019). Within the context of Suttle (2019), ethical practices are best demonstrated through values such as integrity, responsibility, honor, compassion and fairness. Ethical practices in the perspective 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 and conflicts of interest when discharging work-related duties (Chesterton, 2016). In the viewpoint of Chesterton (2016), these principles also regulate the professional behavior of a leader and a member of staff in any line of duty, particularly individuals who offer services to the public. In line with the Leadership and Integrity of Chapter Six of the 2010 Kenyan Constitution, ethical practices allude to an ascent to core values namely dedication to duty, integrity, sound moral decision making and discipline (the Republic of Kenya, 2010).

1.1.3. Strategic leadership and ethical practices

According to Hitt et al. (2010) of the United States, strategic leaders create and share their vision, employ valuable strategies, underscore on effective utilization of human resources, develop and sustain a reputable organizational culture based on core values and establish ethical practices within the organization. The idea of Hitt et al. (2010) suggests that ethical principles such as integrity, trust and honesty by leaders and their subordinates serve as key moral filters during the process of decision making and implementation. Their study concludes that these ethical practices need to be inculcated amongst the leaders and their subordinates so that they are well internalized and observed when acting and making decisions in the course of their duty. In view to the promotion of ethical practices through strategic leadership, the leadership system at teacher training colleges' education in Kenya needs further examination towards intensifying internalization of ethical practices through its leaders.

According to a study conducted by May (2011), strategic leadership entails meticulous conveyance of organizational vision and mission to motivate the subordinates to share a similar vision about realizing the desired goals of business enterprises. In the opinion of the researcher, strategic leadership responsibility of communicating vision and mission goals can only be attained through the creation and sustenance of ethical culture through which subordinates act ethically as a matter of daily routine. However, May (2011) carried out a study in a business where the production of goods, services and utilization of human capital tend to correlate. On the contrary, this study focuses on investigating how ethical practices are integrated to guide education in the training of teachers at Kenyan primary teacher training colleges.

Celikdemir and Tukul's (2015) study on incorporation of ethics in strategic management articulates that ethical practices should be ingrained in the corporate strategy for the purposes of a good reputation and to enhance organizational performance. In that regard, establishment of

ethics committees, ethics officers and ethics training courses in organizations provide the needed ethical behaviour that deters unethical actions. In addition, the ethical corporate strategy should be based on the deontological and teleological ethical approaches where ethical practices are embraced as a moral duty for the common good. It is also noted in Celikdemir and Tukul (2015) that most of the empirical studies on the topic of the influence of strategic leadership on ethical practices are in the context of business organizations in western countries. This study on the other hand is a qualitative research conducted in a non-western country in the realm of teacher education. It fills the gap in the literature as it brings a different perspective.

In view of a study carried out in South Africa, Uganda and Ghana by Agyepong et al. (2018), strategic leaders have competencies which include; provision of vision and mission for organizations, stimulation of necessary personal values and character traits such as trustworthiness and integrity. 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 validates the competencies of strategic leadership. Further, there are no indicators that the existent leadership is amalgamating college vision and mission with character qualities such as integrity and trustworthiness to inspire 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 point of focus in this study.

In their study conducted on implications of ethical leadership in an organisation in Nigeria, Tamunomiebi and Orianzi (2019) observe that leadership is a vital resource that steers an organisation as well as its employees into the realisation of its corporate goals. Subsequently, most organizations are presently re-examining their strategic goals by putting in place guidelines, which will ensure the installation of moral leadership to motivate ethical practices and business growth. The researchers deduced that through moral strategic leadership, ethical practices could be promoted within an organization. Tamunomiebi and Orianzi (2019) focuses on the business side of ethical leadership which is of a lesser concern to the study of teacher education resulting in the glaring gap.

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

1.1.4. Theoretical framework

The ethical theories reviewed in this section are the deontological and teleological ethical theories. The 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 fulfill and not on the results of the actions (Perala, 2019). The researcher infers from Perala (2019) that leadership aligning with deontological theory focuses on the adherence to rules and obligation to determine rightness or wrongness of actions as a duty. This theory fits well with strategic leadership strategy whereby the leaders and subordinates are required to conduct themselves based on laid down moral principles, vision, values as an obligation when discharging their roles. This can motivate ethical practices in primary teacher training colleges. Deontological ethics, therefore, provides an ethical framework that guides the conduct of leaders and subordinates within primary teacher education to fulfill their duty obligations along with the inspiration of ethical practices which include: dedication to duty, discipline, integrity and moral decision making.

On the other hand, teleological (consequentialism) ethical theory posits that a morally right action produces a good outcome for the highest number of people (Kumari et al., 2013). It is interpreted from Kumari et al. (2013) that leadership founded on consequentialism underscores morally right actions that produce good consequences. The consequentialism theory conforms well to strategic leadership strategy where leaders view actions with good outcomes in light of the predetermined rules or principles. To inspire ethical practices contained in Chapter Six of the 2010 Kenyan Constitution, the moral actions and judgements of leaders within teacher training colleges must be on the basis of the greatest good for the collective well-being of all individuals. In the view of the foregoing discussion, the two theories are therefore selected based on their complementary value.

2. Method

2.1. Research Design

The study espoused a phenomenological research design to analyse how strategic leadership is envisioned to inspire ethical practices in primary teacher education. This research design is qualitative and it involves the accurate description of a phenomenon in the context of lived experiences of participants involved (Abakpa et al., 2017). Through the design, the researcher can gain access to the authentic and deep sources of human lived experiences in education institutions (Koopman, 2017). The relevance of phenomenological research design to this study is attributed to the fact that it aids in collecting the needed data on the intricate experiences, opinions, beliefs, understanding and attitudes of the participants on the ground (Mwinzi, 2012). This is with regards to the strategic leadership paradigm that motivates ethical practices in the Kenyan primary teacher education.

Within the interpretative model of phenomenology, the analytic method of philosophy is applied to interpret the meaning of different parts of each phenomenon of the study to its entirety (Qutoshi, 2018). According to Andafu (2019) analytic method in education aids in understanding the concepts and terms employed in education. Regarding this study, the analytic method is thus used in examining the meaning, sensibility and logical consistency of educational ideas and concepts related to strategic leadership and ethical practices.

2.2. Participants

In this research, the target population was drawn from the 23 public primary teacher training colleges (TTCs) from the seven regions in Kenya. The study focused on the public teacher training colleges because the research studies regarding ethical leadership in these institutions in Kenya are largely unexplored (Kipkurui, 2012). The targeted participants were principals, deputy principals, Deans of students and top student leaders. The other stakeholders focused on were; regional Quality Assurance Officers (QASOs) and regional Teachers Service Commission (TSC) officers. These participants were perceived to have a better understanding for the study and could provide rich information regarding how the strategic leadership can inspire ethical practices in primary teacher education in Kenya.

Seven public primary teacher training colleges (TTCs) were purposively sampled from each of the seven regions (former provinces). Further, from the seven TTC, seven participants were purposively sampled each from the category of the principals, deputy principals, Deans of students and top student leaders. In addition, seven Quality Assurance Officers (QASOs) and seven regional Teachers Service Commission (TSC) officers were also purposively sampled; one from each of the 7 regions in Kenya. Out of the total sample of 42 respondents, 35 were interviewed, leading to an effective response rate of 83.3%. The response rate for the study is presented in Table 1.

Table 1
The Response Rates of the Participants

| <i>Targeted respondents</i> | <i>Sample size</i> | <i>Responses</i> | <i>Response Rate Percent (%)</i> |
|-----------------------------|--------------------|------------------|----------------------------------|
| Principals | 7 | 6 | 85.7 |
| Deputy Principal | 7 | 7 | 100 |
| Deans of Students | 7 | 7 | 100 |
| Student Leaders | 7 | 7 | 100 |
| Regional QASO | 7 | 4 | 57.1 |
| Regional TSC Officers | 7 | 4 | 57.1 |
| Total | 42 | 35 | 83.3 |

This average response rate of 83.3% from the table is considered fitting for the study. This is in line with the insight from Sekaran and Bougie, (2016) where it is pointed out that a response rate of above 85% is taken to be excellent, 70-85% very good, 60-70% satisfactory and below 50% not satisfactory.

2.3. Collection Instruments and Procedures

The primary data of this qualitative research was gathered through semi-structured interviews. The semi-structured interviews have the advantage of enabling asking of questions in-depth on the chosen participants and also allowing re-asking of questions if the response received is unclear or incomplete (Denzin & Lincoln, 2011). This instrument enabled the researcher to collect data on the influence of strategic leadership towards motivation of ethical practices in primary teacher education in Kenya. The interview schedules consisted of two open-ended questions based on how strategic leadership can motivate ethical practices in primary teacher training colleges. The first interview question was about how college leaders can utilise their vision and mission statements to promote ethical practices. The second one was concerned with the prevailing status of utilization of college vision and mission statements by leaders towards promotion of ethical practices. The permit for research was secured from the National Commission for Science, Technology and Innovations (NACOSTI) which gave the authority to collect data for the study. The data collection process entailed one-on-one individual interviews with the interviewees and noting down their views on how strategic leadership inspires ethical practices. 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.

2.4. Reliability and Validity of the Research

Reliability and validity are terminologies that are more applicable to quantitative studies. In qualitative research, verifiable, consistency, transferability and credibility of data statements replace the reliability and validity of research instruments (Denzin & Lincoln, 2011). To realize these aspects of qualitative research, the interview questions were presented to the academic experts of the field of study for their scholarly input. The research questions were then reviewed and improved by the experts. Lastly, the analysis of the data was carried out by three researchers and a consensus was sought.

2.5. Data Analysis

Analysis of data was conducted using thematic analysis. This technique is suitable for analysing qualitative data of respondents' views, opinions, values or experiences from interviews (Caulfield, 2019). The data generated from interviews was first written down and then transcribed. This was followed by the adoption of the six-step process of thematic analysis highlighted by Caulfield (2019). The steps entailed; familiarization with the transcribed data, coding the data, generating themes, reviewing themes, naming and defining themes and generating the report. Inferences were then drawn from the data collected following the research questions. The coded data were developed from the identified themes and presented in form of tables, essays and direct quotations.

Tables were created from the generated themes to facilitate understanding of the readers and the research findings were buttressed by the quotations derived from the interviews. Furthermore, the respondents were coded as R1, R2, R3....R35.

3. Findings

The study analysed how strategic leadership can inspire ethical practices in primary teacher education in Kenya. The results of the interviews were presented in terms of themes reflecting the thoughts and opinions of the participants in format of tables, narratives and quotes. The first theme to be tackled was the utilisation of TTC vision and mission statements by leaders to promote ethical practices. In this theme, the relevant codes were summarised in Table 2.

Table 2

Participants' views on how utilisation of vision and mission statements by leaders can promote ethical practices

| <i>Codes</i> | <i>f</i> |
|---|----------|
| Can generate and sustain an ethical environment, tone and culture through which individuals act ethically as a routine. | 35 |
| Enable arrival at the intended institutional goals with the best service delivery and good reputation. | 34 |
| Enable leaders set realistic goals which could inspire ethical practices to prevail. | 33 |
| Enables individuals within TTC to work with similar ethical philosophy. | 30 |
| Can give direction that increase familiarity with good morals and moral codes. | 24 |
| A springboard for internalisation of moral decisions and actions. | 5 |
| Create a social setting in which positive ethical behaviour is self-regulated as a lifestyle routine. | 3 |

When Table 2 is examined, it is noted by all respondents that utilization of college vision and mission by leaders can influence aspects of ethical practices which include: dedication to duty, discipline, integrity and moral decision making. In addition, all respondents pointed out that the statements of vision and mission can be used to create an ethically sound environment that motivates ethical practices as well as develop and sustain a reputable college ethical culture upon which ethical practices thrive. Other views given by the majority of the respondents are that these statements can be used by leaders to arrive at the intended institutional goals with the best service delivery and with sound reputation. A number of the respondents also articulated that these statements are useful to facilitate setting of realistic goals which inspire ethical practices to prevail since subordinates behave unethically when the goals are set too high. The sizeable majority further enunciated that strategic leaders can develop an environment where college members work together with similar ethical philosophies and even with a common understanding of what the college would wish to achieve in terms of attainment of ethical practices and college goals.

Other respondents asserted that based on the college vision and mission, strategic leaders can give direction for subordinates' behaviour which increases their sense of familiarity with good morals and moral codes that inspires the attainment of college goals along with ethical practices. A comment highlighted by other respondents was that commitment to vision and mission statements ensure that ethical practices are instilled amongst the leaders and their subordinates so that they are well internalised and witnessed in the course of their decisions and actions. In response to utilisation of college vision and mission statements, scores of respondents underscored that strategic leaders can create a social setting within which positive ethical behaviour of subordinates can be self-regulated and as a matter of routine lifestyle within the college. It was the opinion of other respondents that transmission of vision and mission goals will necessitate the generation and sustenance of an ethical tone through which subordinates can act ethically as a routine custom. Two of the selected responses about the use of vision and mission statements by leaders to inspire ethical practices are as follows:

R12: A strategic leader should be visionary and focused on the goals of the set vision and mission statements of the college. For them to realise the vision and mission goals of the college, the principal should ensure that both teaching and non-teaching staff are committed to the college ethical values such as integrity, hard work and discipline.

R30: Due to ethical scandals and lapses 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.

In the second question, the respondents were asked to give their opinions on the current status of utilization of college vision and mission statements by leaders in promoting ethical practices. Regarding this question, the intention was to reveal the extent of implementation of college vision and mission statements by leaders to inspire ethical practices. The findings are captured in Table 3.

Table 3

Participants' opinions on the status of utilization of college vision and mission statements by leaders in promoting ethical practices

| | <i>Codes</i> | <i>f</i> |
|---|---|----------|
| Positive views | The vision and mission statements were strategically written at the gate and the administration block. | 35 |
| | The messages of vision and mission statements provide crucial pathway to achieving ethical practices. | 34 |
| | The colleges have ethical core values alongside the vision and mission statements. | 33 |
| | The class vision and mission statements are aimed at instilling ethical practices in both academic and co-curricular competitions. | 13 |
| | The ethical dimensions of these statements are deliberated in some colleges during official meetings. | 12 |
| Negative views | Most leaders do not realise the potential of these statements towards motivation of ethical practice within college. | 35 |
| | The college leaders in the management rarely make reference to vision and mission statements towards enforcement of ethical practices. | 34 |
| | The statements are mainly targeting increased performance in academic standards and not giving prominence to ethical practices. | 30 |
| | Most individuals within college are not conversant with the vision and mission statements and even as the basis for promoting ethical practise. | 29 |
| | There is minimal effort by college leaders to exploit college vision and mission statements towards promotion of ethical practices. | 28 |
| | College vision and mission statements have become obsolete and need revamping. | 25 |
| | There are no observable pointers for the alignment of the vision and mission statements goals with ethical practices. | 24 |
| | The leaders do not have vibrant strategies for creating a culture where ethics infiltrates college in the context of their vision and mission statements. | 22 |
| The leaders are not devoted towards accomplishment of ethical goals of the vision and mission statements. | 15 | |

According to Table 3, both positive and negative thoughts are presented regarding the current status of utilization of college vision and mission statements by leaders in promoting ethical practices. On a positive note, all the participants observed that the vision and mission statements are strategically written at the main gate, the main noticeboards and also hung on the wall of the administration block. Then again, almost all the respondents stated that college vision and mission statements can be pivots for developing an ethical environment that formulate crucial pathways to

achieving ethical practices anchored on integrity, the dedication of duty, sound moral decision making and discipline. Thirty-three respondents enunciated that their colleges have ethical core values alongside the vision and mission statements. In addition, most of the participants said that the class vision and mission statements and goals are developed to inspire students to work hard to be ahead of other streams in both academic and co-curricular competitions. Twelve respondents were of the view that the ethical dimensions of these statements are deliberated in their colleges during official meetings.

The negative opinions were of quite a number. Indeed, one of the most repeated codes is that most leaders do not realise the potential of these statements towards motivation of ethical practice within the college. Respondents' views on the idea that the college leaders in the management rarely refer to vision and mission statements towards enforcement of ethical practices is another popular negative opinion. Some respondents think that the statements are mainly targeting increased performance in academic standards and not giving prominence to ethical practices. One more striking opinion was that a greater majority within college are not conversant with the vision and mission statements and further as a foundation for promoting ethical practice. In addition twenty eight believed that there is minimal effort by college leaders to exploit college vision and mission statements towards the promotion of ethical practices. The following quotations are indicators of these kinds of views:

R29: The college vision and mission statements are found written on the wall at the entrance of administration block and the gate walls alongside college core values as policy requirements.

R6: It seems that 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 deliberate effort to be made to sensitize even the support staff in the language they can understand the vision and mission so that they work towards their goals.

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 college.

Still, on the negative thoughts, twenty-five respondents said that the college vision and mission statements are obsolete and needed revamping since they were developed several years ago and as such needed review to align them with the current realities of education. A few of the respondents were of the view that there are no observable pointers for the alignment of the vision and mission statements goals with ethical practices by college management. Some participants reported that the leaders do not have vibrant strategies for creating a culture where ethics infiltrates college in the context of their vision and mission statements. A few participants pointed out that the leaders are not devoted towards the accomplishment of ethical goals of 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 challenges related to ethical practices which are necessary for producing quality teachers.

R31: A notable concern is that there is no clear evidence to confirm that college management was revamping the college vision and mission to address ethical challenges and to motivate ethical practices. There is also insignificant mechanisms from the college management in creating a positive climate for the utilization of the college vision and mission statements as per the Competency-Based Curriculum (CBC) aspirations that can promote ethical practices among students in teacher training colleges.

4. Discussion

The purpose of the study was to obtain the views of participants on how strategic leadership can inspire ethical practices in primary teacher education in Kenya. Based on the interview data collected from the research findings, it was affirmed with nearly all the respondents that strategic leadership anchored on vision and mission could inspire subordinates to be dedicated to their work, demonstrate integrity, make a sound decision and be disciplined there-by inspiring ethical

practices enshrined in Chapter Six of the 2010 Kenyan Constitution. These findings are in agreement with those of Hitt et al. (2010) who contended that strategic leaders of the 21st century have the potential of developing and sustaining a reputable organizational ethical culture as a goal based on institutional core values to inspire ethical practices within their organizations. Gaitho et al. (2018) further contend that leaders who espouse strategic leadership can achieve their set goals within the realm of ethical practices.

Interviewees also indicated that strategic leaders can develop an environment that enables college members to work together with a similar philosophy and with a common understanding of what the college would wish to achieve in the short term and long term goals in the context of ethical practices. The subordinates are then influenced to incorporate the morally laden college vision and mission to be part of their philosophy and lifestyle while undertaking their duties. The implication is that the utilization of the vision and mission 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 can certainly affect both the leaders' and subordinates' perceptions towards virtues of commitment to duty, discipline, moral decision making and integrity. This result coincides with the findings of Case et al. (2011) who articulated that leadership seeks 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 certainly the most crucial to leadership studies and practices since it enables the individuals in an organization to have a similar philosophy with regards to a common understanding of ethical practices.

The findings also showed that utilization of the vision and mission statements by strategic leaders can give guidance that influences institution activities and individuals within teacher training colleges to be familiar with apt morals and adhere to the code of ethics. According to Andafu (2019), the legal documents such as the Teachers Service Commission (TSC) Act of 2012, TSC Code of Regulation for Teachers (2015), TSC Code of Conduct and Ethics, and Public Officer Ethics Act of 2003 are intended to establish guidelines of ethical conduct of leaders of learning institutions and teachers. The guidelines of conduct espoused in these legal documents should be adhered to by administrators and teachers to espouse integrity, nobility and dignity of the teaching profession. The leaders in the administration must develop vision and mission statements not only for compliance with the Ministry of Education policy demands but also for the fortification of the ethical practices within teacher training colleges in Kenya about the stipulated legal code of ethics documents.

It is within the strategic leadership that a good ethical tone for the college is expected to be established. A good ethical climate influences the subordinates' world view towards work engagement and behaviours that contribute to positive ethical practices within college. The vision and mission of the leaders should cater for both lifestyle and characteristics required of the leader and the subordinates to attain the envisioned goals. This means that aspects such as dedication to duty, discipline, integrity and sound moral decisions are key characteristics that are produced by the ethical tone which empowers leaders and followers to begin having a mindset of behaving ethically within college. This finding is buttressed by Ghanem and Castelli (2019) who pointed out that strategic leaders have the ability to develop and communicate an effective vision and mission for an organization that shifts the ethical mindfulness of the subjects towards the attainment of the envisioned goals with ethics.

It was further observed that the vision and mission statements were strategically written at the main college gates and also hung on the walls of the administration blocks. However, the statements were rarely discussed and reflected upon during the staff and student meetings. This is contrary to what vision and mission statements were meant to be; that is, statements to be proud of and to be shared in all gatherings within college. The respondents further contended that the leaders' priority of sensitizing the non-teaching staff on goals of the vision and mission statements as they relate to ethical practices in the local language they could understand had not received the necessary emphasis in colleges. These findings imply that the subordinates were not fully exposed

to the college vision and mission which are crucial conduits for promoting ethical concerns such as hard work, integrity, moral decision making and discipline. These findings are inconsistent with the study by Abashe (2016) who asserted that the chances of successful strategic leadership are dependent on the clear communication of the vision and mission plans to the subordinates. The subordinates remain focussed and motivated towards internalization of ethical practices when the strategic roadmap of the organization is communicated to them by their leaders.

5. A Philosophical Paradigm of a Strategic Leadership that Inspires Ethical Practices

The proposed philosophical paradigm is an intellectual discourse, based on moral goodness and moral rightness in the context of strategic leadership strategy. The moral rightness principle derived from deontological ethics and moral goodness based on teleological ethics is a key towards maintaining high moral standards. According to Rich (2013), deontological ethics emphasize moral rightness founded on rules and duties. An insight from White (2017) is that moral goodness in teleological tradition is dependent on the consequences of an action or a decision and not on the action itself. Morally right action is therefore one whose outcome is good and leads to advantages of the majority. Conversely, morally wrong action is that whose outcome brings about harm (Benlahcene et al., 2018). Consequently, effective strategic leaders need to integrate the traits of both moral rightness and moral goodness to make informed ethical judgements and actions. The teacher education leaders must apply the moral rightness and moral goodness ethical ideologies when acting and making decisions to inspire ethical practices within their colleges.

Leaders who embrace strategic leadership have the capability of aligning their goals with moral rightness and moral goodness to develop and sustain a reputable organizational ethical culture that can inspire ethical practices within the teacher training colleges. The college vision and mission can be used by strategic leaders as the stepping stone for creating ethical standards founded on the moral rightness and moral goodness which are pathways for attaining ethical practices. In addition, strategic leaders who are committed to high-level ethical standards based on moral rightness and goodness can generate a common sense of values and a unified ethical culture based on discipline, integrity, sound moral decision and dedication to tasks. In essence, effective strategic leaders are not only vision and mission-driven to achieve the set goals but also maintaining high standards of ethical behaviour anchored on moral rightness and goodness. Such leaders base their ethical actions and decisions on the moral intent, moral justification as well as on their consequences. As a result, such leaders can positively inspire their subordinates to embrace ethical practices espoused in the Leadership and Integrity of Chapter Six of the Kenyan Constitution 2010.

6. Conclusion

The study utilized the phenomenology and the analytic methods of philosophical inquiry, while the deontological and teleological ethical theories were adopted as the theoretical framework for the study. The study found out that strategic leadership is valuable towards influencing and directing subordinates to achieve institutional goals with ethics and good reputation. However, the study revealed that the leaders adopted strategies that focused on the attainment of organizational goals without much regard to ethical attributes such as dedication to duty, integrity, sound moral decisions, and discipline of Chapter Six of the 2010 Kenyan Constitution. Since ethical practices of Chapter Six of the Kenyan Constitution of 2010 are essential components of teacher education, its leaders should demonstrate high standards of morality when executing their obligations. Morally inclined strategic leadership is a key towards the promotion of ethical practices anchored on moral rightness and goodness.

This study in addition draws the conclusion that strategic leaders have the capacity for establishing a conducive ethical environment that can inspire leaders and their subordinates to adopt ethical practices within teacher training colleges (TTCs). When strategic leaders articulate their visions and missions based on the moral rightness and moral goodness, they can develop a

unified ethical culture entrenched in discipline, integrity, sound moral decision and dedication to tasks. Within this strategic leadership, achievement of vision and mission goals can be accomplished in the environment of moral goodness and moral rightness that sustains a reputable organizational ethical culture which in turn inspires ethical practices within the teacher training colleges. The ethics of leaders and their subordinates are then integrated into the achievement of college set goals.

7. Suggestions

The study suggests the following recommendations: First, strategic leadership strategy based on moral duty and moral goodness should replace the current policy-based approaches in use by leaders to promote ethical practices in primary TTCs. In that regard, leaders of teacher training colleges should consider employing morally laden strategic leadership strategies to cultivate concrete ethical practices as a matter of moral duty and moral goodness. As such, there should be a revolution of leaders' mindset to execute their moral duties (what is right) with the right intentions for the common good. Secondly, the study recommends a further study that is, a philosophical study conducted to establish how strategic leadership strategy can be utilized to promote ethical practices by the leaders in the cadre of Board of Management, Parents Associations and leaders of private teacher training colleges who were not netted as respondents. Lastly, the study was qualitative involving few participants. To ensure that the opinions of larger participants are captured, quantitative research paradigms should be explored.

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