The Contribution of Administrative and Teaching Staff to Ethical Leadership in Selected Christian Universities in Nairobi County, Kenya

Muigu Hilda

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DECLARATION

I, Muigu Hilda do hereby certify that this is my original work and has not been submitted anywhere for any academic merit.

Muigu Hilda

Signature..... Date..12.10.2024.....

This Thesis has been submitted with our approval as University Supervisors according to Regulations of Tangaza University.

Rev. Dr. Paul Nyaga

Signature..... Date..12/10/2024.....

Rev. Dr. Pius Muasa

Signature..... Date..12/10/2024.....

DEDICATION

This thesis is dedicated to my beloved Gichohi and our children Karani and Ciru, siblings, friends, classmates, seekers of knowledge and lecturers along my academic pathway. Lastly, to very special domestic assistants that I have had over time.

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ABSTRACT

This study explored the contribution of administrative and teaching staff in promoting ethical leadership within Christian universities in Nairobi County, Kenya. It focuses on three main objectives: first, to examine how staff modeling behaviors can lay the groundwork for ethical leadership; second, to identify the challenges these staff members encounter in their efforts to practice ethical leadership; and third, to propose strategies for enhancing ethical leadership among them. The research describes significant challenges, such as malpractices and mismanagement, which hinder effective learning and ethical development within these institutions. It underscores the urgent need for strong ethical leadership to foster a supportive environment conducive to learning and moral growth. While there is considerable literature on ethical leadership across different organizations, there is a significant gap in studies examining the roles of administrative and teaching staff in contributing to ethical leadership. To achieve its objectives, the study utilized a qualitative descriptive research design, conducting in-depth interviews with thirty participants, fifteen from administrative roles and fifteen from faculty, selected through purposive sampling. Thematic analysis was employed to extract key themes related to ethical leadership. Findings reveal that promoting integrity, justice, and empowerment, along with integrating religious values into leadership practices, are crucial for enhancing ethical leadership. However, the study also highlights several challenges faced by staff, including the difficulty of balancing personal faith with professional responsibilities, navigating complex institutional dynamics, and ensuring fairness in decision-making processes. To effectively tackle these challenges and strengthen ethical leadership among staff, the study recommends revising institutional policies, enhancing empowerment initiatives, and fostering a culture of justice and fairness within university settings. These actions are essential for cultivating a robust ethical leadership culture in Christian universities in Nairobi.

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ACRONYMS AND ABBREVIATIONS

CEO Chief Executive Officer

CSR Corporate Social Responsibility

DRC Democratic Republic of Congo

KCB Kenya Commercial Bank

PDE Procurement and Disposing Entities

TL Transformational Leadership

ERC Ethics Research Centre

VTC Vocational Training Centre

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OPERATIONAL DEFINITION OF TERMS

Leader: A leader is an individual who inspires and guides others within an institution, embodying principles of integrity, justice, and ethical behavior. This leader actively models ethical conduct, fosters an environment of trust and accountability, and empowers both administrative and teaching staff to embrace their roles as ethical leaders.

Leadership: effective leadership entails navigating the complexities of educational management while remaining committed to the moral and ethical foundations of Christian teachings.

Ethical leadership: is a combination of visionary and realist control of an organization which takes into account the precepts that govern that particular individual who is leading or the organization as a whole.

Christian University: higher learning institutions that integrate Christian faith, principles and virtues into their academic programmes with the expectation that through this holistic Christian-centred education, students are well prepared to serve and to contribute positively to transform society.

Administration Staff: individuals involved in planning, organizing, directing, controlling and evaluating activities of the faculties in the university such as deans, academic department heads and institute directors among other administration staff.

Teaching staff: individual who are qualified and appointed to teach, train or conduct research at the Christian university or any other employee who does so, through the mandate of the university council.

Morality: encompasses the set of beliefs and values that guide individuals in determining what is right and wrong. It is often influenced by cultural, religious, and personal convictions

CHAPTER ONE

INTRODUCTION

1.1 General Introduction

This chapter presents contextual information exploring the role played by the administrative staff and teaching staff towards ethical leadership in Christian Universities, across the globe, regionally and locally. It discusses the background to the study, statement of the problem, purpose of the study, general objective of the study, specific objectives, research questions that relate to the study, significance of the study, limitations of the study, assumptions of the study and summary of the chapter.

1.2 Background of the Study

Globally, the world has observed institutional scandals both in Europe and in United States whose impact is felt throughout the world in the recent years (Ahrens & Chapman, 2020). Scandals within the corporate world that have taken place in sizeable institutions such as WorldCom, Enron and BP Plc that was formerly British Oil Corporation have stirred a worldwide debate on matters that border corporate governance, business ethics, ethical accountability of leaders and ethical leadership as a whole (Brown & Treviño, 2021)).

In the United States of America a research study conducted concerning the perspective of Asians, Americans and Europeans on ethical leadership by Wang & Hsieh, 2022 shows that the dominating theme in ethical leadership among the US leaders was character at 90%, accountability was 42.5% and consideration and respect for others was 40%. In Ireland, Europe among the managers, character took 79.3% and accountability at 51.7% were the central themes regarding ethical leadership (Wang & Hsieh, 2022).

The Magna Carta is a document that was signed in Bologna, Italy in 1998, which aimed at taking cognizance and celebrating university traditions and promote corporation among the European universities (Boni & Lazano, 2007). This document laid emphasis on universities being able to give the future generation's education and training that will school them to value the eminent accord of their natural environment and of life in itself. It highlighted the need for higher learning institutions to have ethical training (Boni & Lazano, 2007). The purpose of ethical training in higher learning institutions is to ensure that future generations receive education that not only imparts technical knowledge and skills but also fosters a deep appreciation for the environment and life (Boni & Lazano, 2007).

Ethical training aims to cultivate a sense of responsibility and moral awareness in students, helping them understand the broader implications of their actions and decisions. By embedding these principles into the educational framework, universities can prepare students to make thoughtful, responsible choices that respect and preserve the natural world and uphold the intrinsic value of life (Boni & Lazano, 2007).

A study by Resick et al. (2011) examined values in Hong Kong, including the influence of Guanxi and traditional Chinese values on management practices within institutions. Emphasis was laid on character, collective orientation, organizational and social aspects, and consideration and respect for others as key characteristics of ethical leaders in the context of Hong Kong society (Resick et al., 2011).

The study by Ghanem (2018) indicated that in Asian contexts, at least 95% of educational administrators are expected to adhere to professional ethics principles such as integrity, accountability, fairness and equity among others in their duties.

This underscores the significant role that ethics play in the responsibilities of educational administrators, highlighting that ethical conduct is crucial to their leadership roles. Bryan and Atwater (2002) found that when the strength of a school's culture exceeds 90%, it leads to more robust and positive ethical behavior among school managers. This suggests that a strong, positive school culture can enhance the ethical conduct of its leaders (Bryan & Atwater, 2002). Warnick and Silverman (2011) emphasize the importance of the academic community's perception in ensuring that school leadership follows established ethical principles. This indicates that the awareness and viewpoints of those within the academic environment play a critical role in maintaining ethical standards in school leadership Warnick & Silverman, 2011. Overall, these studies collectively refer to the essential role of ethics in educational administration, the impact of organizational culture on ethical behavior, and the influence of the academic community's perceptions on upholding ethical standards in school leadership.

Leadership in higher education institutions plays a crucial role in establishing a positive environment characterized by high morale, trust, respect, and mutual interest among stakeholders, including lecturers, students, and staff (Ghanem, 2018). According to Starratt et al. (1991), ethical leadership significantly impacts the institutional image of a school. Specifically, ethical leadership contributes to various aspects of institutional image, including: 17% of the quality of service parameters, 58% of the principals' quality aspect, 33% of financial aptness, 43% of the working environment, 40% of social responsibility and 51% of institutional ethics (Starratt et al., 1991). This indicates that ethical leadership influences nearly all components of the institutional or corporate image, highlighting its critical role in shaping the overall ethical climate and perception of the institution.

In KwaZulu-Natal, South Africa, Bhana and Bayat (2020) lay emphasis that the Council for Higher education of 2016 reported the strains and tensions of leadership within the academic and administrative support staff in varied ways. Yet, it is expected that ethical leaders are identified with the ability to establish a working environment that has a positive impact on the employee targets and behaviours. Thus, ethical leadership is able to ensure that employees have a clearer work outlook, dedicated and engrossed with work and that which concerns work. The research findings of the ethical leadership style that were carried out by Bhana indicated that there was a strong predictive relationship of 74.7% between line management leadership and employee requirements such as; different needs, abilities, aspirations, employees personal and professional development. Thus, supporting the relationship between ethical leadership style of line management leadership and employee's needs. This implies that leadership styles determine how one addresses ethical dilemmas (Bhana & Bayat, 2020).

A study conducted among business ethics scholars at a public university in South Africa revealed significant gaps in ethical leadership within academic institutions. Louw (2019) found that only 38.9% of respondents indicated their business school had a signed code of ethics, while a mere 33% were familiar with its content. This lack of awareness and commitment to ethical standards can lead to a culture of complacency, eroding trust and accountability. In parallel, Opara (2014) highlighted the challenges in employee performance within the Nigerian public sector, emphasizing that an ethical approach to human resource management is crucial for fostering consistent and inclusive performance. Without ethical leadership, organizations risk perpetuating inefficiency and disengagement, ultimately undermining their effectiveness and success.

A research study conducted at Jimma University in Ethiopia by Amsale et al. (2016) examined perceptions of ethical leadership, emphasizing ethical behaviors, resolve, and the organizational context for ethical practices. The findings revealed that 73% of respondents equated ethical leadership with mere adherence to laws, rules, and policies. This narrow understanding highlights a troubling gap in the recognition of the broader moral dimensions of leadership. Amsale (2016) argues that universities should not only comply with legal and ethical standards but also embrace these moral aspects. Without a commitment to ethical leadership that transcends basic compliance, institutions risk fostering environments where unethical behaviors can thrive, ultimately undermining their integrity and effectiveness.

A study by Katuramu et al. (2016) explored the impact of various ethical leadership domains on employee retention in public universities in Uganda. This research aligns with earlier findings, indicating that when institutions prioritize ethical leadership characterized by fairness, integrity, ethical guidance, role clarification, power sharing, and people orientation—they see a reduction of about 69% in employee intentions to resign. However, the study also reveals troubling evidence of malpractices within universities that stem from inadequate ethical leadership. These malpractices can lead to high turnover rates, which significantly undermine organizational success. Longer employee retention, which can contribute at least 60% to overall success by lowering hiring and training costs, facilitating effective succession planning, promoting learning and development, and enhancing intellectual investment, is jeopardized in environments lacking strong ethical frameworks (Katuramu et al., 2016).

A study conducted at the University of Rwanda by Musabyimana et al. (2019) examined the relationship between two ethical domains clinical learning environment and supervision and student satisfaction among nursing and midwifery students.

The findings revealed that approximately 58% of students were highly satisfied with their ward managers' leadership style, while the rest reported only moderate satisfaction. Regarding the supervisory relationship, around 62% expressed high satisfaction, and 30% were moderately satisfied. However, the study also highlighted concerning malpractices within the clinical learning environment, such as inadequate support and inconsistent supervision, which can negatively impact student experiences. These deficiencies not only jeopardize student satisfaction but may also compromise the quality of patient care they provide in the future, hindering their commitment to service improvement (Musabyimana et al., 2019).

Although Oduol (2021) conducted his research in public secondary schools in Kenya, it is relevant to mention his findings in discussions about universities because secondary schools form a critical foundation for further education at universities. The management practices in secondary schools influence the perceptions of students, educators, and stakeholders in higher education institutions (Oduol, 2021). Oduol (2021) highlighted the role of Ubuntu, a key concept in African and Kenyan educational contexts, in shaping views on unethical leadership. The study found that: 63% of respondents considered leadership unethical if it failed to show concern for the community, 70% viewed leadership as unethical if it lacked a commitment to societal harmony, 47% judged leadership as unethical if it did not show proper respect to the elderly, Oduol argues that while ethical elements are often considered separately, the failure to adhere to any one aspect can negatively impact overall ethical leadership (Oduol, 2021).

A study by Gakure et al. (2014) explored the impact of leadership on the competitiveness of public universities in Kenya, highlighting that an inclusive leadership style that integrates employees' views into decision-making can significantly enhance institutional effectiveness and foster healthy regional competitiveness.

However, the study uncovered instances of malpractice and mismanagement, where leadership practices often failed to engage staff, leading to discontent and inefficiencies within the institutions. Additionally, Aondo (2020) investigated the relationship between transformational leadership and the performance of chartered universities in Nairobi and 29 other counties in Kenya, revealing a strong 65% correlation between leadership style and university performance. This underscores the critical role of effective leadership in driving institutional strategies and fostering desirable employee behavior. Nevertheless, the prevalence of inadequate leadership practices indicates a pressing need for improvement. To address these challenges, chartered universities should prioritize regular leadership training programs for management personnel to cultivate more effective and responsive leadership (Aondo, 2020).

In a study by Gakure et al. (2014) examining the impact of leadership on the competitiveness of public universities in Kenya, it was found that an inclusive leadership style, which incorporates employees' views into decision-making processes, can significantly enhance institutional effectiveness and foster healthy regional competitiveness (Gakure et al., 2014). Additionally, Aondo (2020) investigated the relationship between transformational leadership style and the performance of chartered universities in Nairobi and across 29 counties in Kenya. The study revealed a strong correlation of 65% between the leadership style employed and the performance of these universities. This underscores the importance of leadership in facilitating institutional strategies and goals by promoting desirable employee behavior. To improve outcomes, chartered universities in Kenya should consider implementing regular leadership training programs for employees in management positions (Aondo, 2020).

A study conducted at Strathmore University on developing responsible leaders reveals that simply attending university is not sufficient to shape students into effective leaders. The author, Osiemo (2012), expresses concern that students often display apathy and ignorance, which can be attributed to a lack of understanding about the university's role and the potential benefits they can derive from their university experience. Osiemo argues that universities must play a leading role in shaping the next generation of leaders by actively engaging students and helping them appreciate the value and opportunities offered during their time at the institution (Osiemo, 2012).

While some contend that leaders are inherently born, it is essential to acknowledge that effective leadership is rooted in the embodiment of virtues that can be cultivated through practice (Northouse, 2018). Expecting individuals to become proficient leaders after only a few years of limited exposure to leadership concepts is unrealistic. Cardinal virtues specifically prudence, temperance, fortitude, and justice are fundamental to the development of effective leadership (Keller, 2020). These virtues provide the ethical foundation necessary for strong leadership and are vital for anyone aspiring to a leadership role. They represent core values that must be nurtured and refined over time to establish a robust foundation for effective leadership (Khan, 2019).

Whenever, some argue that leaders are born, it is important to note that leaders must at least have and live virtues which on the other hand can only be attained though practice. Expecting people to be leaders after few years of having no sense or inadequate understanding of the term and its ideal application is presuming too much (Bartlett & Collins, 2011). Cardinal virtues, are pegged on all the other virtues that we are to develop especially in youth as they present the ideals that are necessary for a solid foundation for leadership (Bartlett & Collins,

2011). These cardinal virtues are; prudence, temperance, fortitude and justice. These are ethical virtues that are related to human behaviour and comprise the foundational components of a leader which everyone who aspires to leadership position should acquire and cultivate over time (Bartlett & Collins, 2011).

A study conducted at Daystar University in Nairobi examined the impact of leadership competencies on the performance of Christian private universities in Kenya 83.3% of respondents recognized the significance of personal leadership competencies, which encompass interpersonal skills, performance, and integrity. These competencies are essential for enhancing leadership effectiveness in higher education settings (Onduso, 2011).

Several factors contribute to ethical practices in universities, particularly in Christian institutions. First, strong personal leadership competencies, such as effective communication and relational skills, foster a culture of trust and collaboration among faculty and students (Brown & Treviño, 2021). Integrity serves as a cornerstone for ethical behavior, guiding decision-making and actions within the institution (Mayer et al., 2019).

Moreover, while the study indicates that adequate government funding, support, and a capable workforce are present, it also highlights a notable gap in the exploration of ethical leadership specifically within Christian universities. This gap underscores the need for dedicated research into ethical leadership practices in these institutions. Although studies on ethical leadership have been conducted across various educational settings, there remains limited scholarly work focused on the unique challenges and dynamics present in Christian higher education (Khan, 2019).

By addressing this gap, the study aims to shed light on the factors that can enhance ethical leadership in Christian universities in Nairobi, thereby contributing to the broader understanding of ethical practices in higher education. Such insights are vital for fostering an ethical climate that aligns with the core values of Christian teachings and promotes accountability and responsibility within academic institutions (Keller, 2020).

1.3 Statement of the Problem

In Kenya, persistent issues of malpractice and mismanagement within universities undermine their role as institutions dedicated to fostering ethics and learning during critical formative years for young individuals (Ongong'a, 2013). Reports from universities in Nairobi reveal various forms of corruption, including bribery, lobbying, extortion, influence peddling, cronyism, nepotism, parochialism, patronage, graft, and embezzlement. These ethical distortions detract the young the core values that universities are expected to promote, creating a culture that is contrary to the ideals of integrity and accountability (Kerubo, 2019).

Education is widely recognized as a vital tool in the fight against corruption, with studies suggesting it can contribute up to 90% to efforts aimed at preventing such malpractices (Taaliu, 2017). As such, universities are expected to act as paragons of ethical knowledge dissemination, especially Christian universities that are built upon strong moral foundations. However, it seems that, in practice, many of these institutions fall short of this ideal, often failing to embody the ethical standards they promote. A number of universities, fail to embody ethical standards by allowing corruption, nepotism, and unethical practices to persist within their administrative and academic environments, undermining their foundational moral principles (Kerubo, 2019. The ethical lapses observed within these institutions call into question their effectiveness in shaping student's attitudes toward ethical leadership.

Despite existing research on ethical leadership in universities, there is a notable lack of studies focusing specifically on the context of Christian universities. This gap is significant, given that these institutions are expected to embody and promote ethical principles aligned with their Christian teachings. Therefore, this study aimed to conduct qualitative research to explore the contribution of both administrative and teaching staff in fostering ethical leadership within Christian universities. Understanding these dynamics is essential for addressing the ethical challenges faced by these institutions and for promoting a culture of integrity that can influence the next generation of leaders.

1.4 General Objective

To explore the contribution of administrative and teaching staff to ethical leadership in selected Christian Universities in Nairobi County, Kenya.

1.4.1 Specific Research Objective

1. *To examine the role of modelling behaviours by administrative and teaching staff as a foundation for promoting ethical leadership in Christian universities.*
2. *To examine the challenges facing administrative and teaching staff on ethical leadership in Christian universities.*
3. *To identify the strategies that can be used to enhance ethical leadership among the administrative and teaching staff in Christian universities.*

1.5 Research Questions

Research question is a key feature in both quantitative and qualitative research. Research questions that are identified in qualitative research are common questions that are able to obtain answers whenever there is a probe into a particular concern (Boru, 2018).

1.5.1. Central Question

1. What is the Contribution of Administrative and Teaching Staff to Ethical Leadership in Christian Universities in Nairobi County, Kenya?

1.5.2. Sub-Questions

1. What is the role of modeling behaviours by administrative and teaching staff as a foundation for promoting ethical leadership in Christian universities?
2. What are the challenges faced by administrative and teaching staff in ethical leadership in Christian universities?
3. What are the strategies that can be used by the administrative and teaching staff on ethical leadership in Christian universities?

1.6 Significance of the Study

The outcome of this study is expected to be utilized by the following:

Universities: The study suggests new ways to improve the learning institution. This is because this study will suggest new ways of enhancing learning; skills and attitudes of education, thereby hoping to assist the younger generation connect knowledge acquisition with virtuous living which will lead into authentic social transformation.

Moral Guardians: This study offers a valuable model for ethicists, moralists, and institutions dedicated to promoting ethics and anti-corruption, including law enforcement agencies, human rights organizations, educational institutions, and both government and corporate sectors. By linking knowledge with moral well-being, the research aims to facilitate authentic societal transformation that shapes young minds through ethically grounded leadership.

Furthermore, it emphasizes the importance of knowledge acquisition as a catalyst for meaningful social change, arguing that knowledge should not exist for its own sake but should instead foster the development of morally and intellectually converted leaders. These leaders, in turn, have the potential to guide society toward virtuous living and sustainable ethical practices.

Administrative Staff*:* Insights from the study shall help administrative staff enhance their skills in ethical leadership, improving their effectiveness and career prospects. The study shall assist administrative staff implement and uphold the ethical values inherent in Christian education, ensuring policies align with the university's mission.

Teaching Staff: By promoting ethical values, teaching staff shall contribute to developing well-rounded graduates who are prepared for ethical challenges in their careers. Further, the study provides teaching staff with frameworks and strategies to better integrate ethical leadership into their teaching practices.

1.7 Scope of the Study

The researcher was eager to conduct the research study in Nairobi County because of the reflexivity that the researcher has on the County of Nairobi. Owing to its large population size, this ethical leadership study in Christian universities is resolute on impacting the county's younger generation, who in turn can advance the ethical leadership findings in other regions.

1.8 Delimitations of the Study

This research was specifically focused on Nairobi County and involved administrative and teaching staff from three Christian universities within the county. The study was conducted over a seven-week period to ensure thorough data collection and analysis. The choice to focus on Christian universities stemmed from their foundational principles rooted in Christian teachings, which ideally support ethical leadership.

Therefore, the study was limited to participants from three Christian universities, who provided insights into their roles and contributions toward fostering ethical leadership within their institutions.

1.9 Assumptions of the Study

Assumptions might be very basic, however, without them; the research problem ceases to exist (Leedy & Omrod, 2010). This study was based on the following assumptions;

1. There is a need to investigate how both administrative and teaching staff contributes to ethical leadership in Christian universities.
2. Christian universities are expected to report fewer instances of unethical behavior due to their foundational Christian principles.
3. Participants selected from the universities would engage in the interviews with honesty and commitment.
4. Any unethical leadership issues identified within these institutions would be addressed openly and without bias when necessary.

1.10 Conclusion

The chapter has offered background information regarding exploring the role played by the administrative staff and teaching staff towards ethical leadership of Christian Universities in Nairobi County. It has pointed out the background of the study, problem statement, the research objectives, research questions, and significance of the study, scope and delimitations of the study, assumptions of the study to this work of research.

The chapter contains various world viewpoints that concern ethical leadership especially in Universities. It has further conceptualized ethical leadership as practiced by administrative staff and teaching staff in Christian Universities in the county of Nairobi.

This chapter has provided a conclusion on the background of exploring the roles played by administrative staff and teaching staff towards ethical leadership in Christian Universities in Nairobi County, Kenya. In the following chapter, the study will provides a theory that the administrative staff and teaching staff may consider appropriate in implementing ethical leadership in institution of higher learning.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, the study analyzed the literature relevant to this study, focusing on key areas such as ethical leadership and both theoretical and empirical research. The study provided chronological overview of ethical leadership and examined differing perspectives from various scholars on this topic.

2.2 The Concept of Ethical Leadership

Northouse (2019) identifies key components of leadership, describing it as a process of influence within groups aimed at achieving common goals. Specifically, leadership can be defined as the ability of an individual to guide a group toward these shared objectives. In contrast, transformational leadership represents a different dimension, fundamentally changing followers' beliefs and attitudes about the organization. This theory emphasizes intellectual stimulation, encouraging individuals to maximize their potential (Cleveland, Stockdale, & Murphy, 2000). In the context of this study, the impact of attitude is a crucial focus, particularly regarding ethical leadership in Christian universities.

When leadership is viewed as a process, it highlights that it is not merely an inherent trait of the leader, but rather a dynamic interaction between the leader and their followers. This perspective illustrates that leadership is not a linear or one-way phenomenon; instead, it is an interactive experience that allows leaders to be responsive and engaged with their followers (Northouse, 2019). Understanding leadership through the lens of influence is crucial, as it emphasizes how leaders shape and impact their followers through communication. Influence is essential for effective leadership; without it, meaningful leadership cannot occur. Effective

leaders guide individuals toward a shared goal, focusing on collaboration to achieve a common purpose (Northouse, 2019). This emphasis on shared goals aligns both leaders and followers toward a mutual objective, enhancing the ethical dimension of leadership. By fostering collaboration and goal achievement, leaders can cultivate a more ethical and cooperative environment within Christian Universities.

According to Northouse (2019), the term "ethics" originates from the Greek word "ethos," which encompasses meanings such as "customs," "conduct," and "character." Ethics represents the values and morals that individuals consider appropriate within a society, guiding them in evaluating virtue and intentions. It provides a framework of principles for decision-making regarding right and wrong, effectively serving as a roadmap for leading a morally upright life. In leadership, ethics is essential because it relates to both the actions and character of leaders. It encompasses their behavior, mannerisms, and overall integrity. Ethical considerations play a critical role in decision-making processes, influencing how leaders respond to various situations (Northouse, 2019).

The moral development of leaders significantly affects their decision-making. Plaisance (2014) points out that higher level of moral development are associated with qualities such as care for others, professional responsibility, concern for harm, and proactive social engagement. Kohlberg's Stages of Moral Development (1984) provides a framework for understanding how individuals perceive moral issues. Kohlberg introduced this theory using dilemmas, such as the famous "Heinz dilemma," classifying moral reasoning into six stages. The first stage, "obedience and punishment orientation," describes individuals who follow rules mainly to avoid punishment (Kohlberg, 1984).

By examining these ethical frameworks and moral development, this study aims to contribute valuable insights into how administration and teaching staff can foster ethical leadership within Christian universities.

Kohlberg (1984) identified three levels of moral development, each with distinct stages: Pre-Conventional Morality: Individualism and Exchange, Individuals perform tasks with the expectation of receiving something in return; Obedience and Punishment Orientation: Actions are guided by a desire to avoid punishment and gain rewards; Conventional Morality: Interpersonal Accord and Conformity; Individuals strive to meet the expectations of others and gain approval by conforming to social norms; Maintaining Social Order: Individuals follow rules and support existing laws to maintain societal order; Post-Conventional Morality: Social Contract and Individual Rights: Individuals work towards the greater good, prioritizing the welfare of others and upholding social contracts; Universal Principle: Actions are based on internalized, universal principles of justice and ethical standards (Kohlberg, 1984). Kohlberg (1984) advocates for post-conventional morality over transactional leadership theory. His concept of post-conventional morality is rooted in conscience and the pursuit of a just society, contrasting sharply with transactional leadership, which often aligns with pre-conventional and conventional moral reasoning centered on self-interest, punishment avoidance, and rewards. Such pre-conventional and conventional morality can hinder ethical leadership within organizations.

Northouse (2019) defines post-conventional morality, also known as the principled level, as a stage where individuals cultivate their own ethics and morals to guide their behavior. This aligns with transformational leadership theory, particularly the component of intellectual stimulation, which promotes self-esteem and self-actualization among followers, facilitating

authentic transformational leadership. A thriving society depends on ethical leadership that honors diverse opinions and values, a goal that can be realized in educational institutions when followers are empowered to engage in ethical leadership (Birel, 2019).

Additionally, a Korean perspective on ethical leadership underscores that well-regarded theories, such as transformational and authentic leadership, emphasize moral and ethical dimensions (Kim et al., 2015). Transformational leadership prioritizes the moral character of the leader and their influence on followers, stressing the importance of ethical integrity and honesty (Bass, 1990). This leadership style aspires to elevate both leaders and followers to higher levels of morality and inspiration, fostering a deeper ethical commitment and mutual growth. By integrating these insights, this study aims to shed light on how administration and teaching staff can effectively contribute to ethical leadership within Christian universities, ultimately fostering an environment that prioritizes ethical integrity and collaboration.

Transformational leadership is increasingly recognized as a form of ethical leadership, as it encourages team members to transcend their self-interests and collaborate towards shared goals (Bass, 1990). Transformational leaders prioritize values such as humanism, peace, freedom, and justice, working to elevate their followers' moral values and ideals to higher levels of consciousness. This approach aligns closely with the principles of ethical leadership, making it particularly relevant to the context of Christian universities, where fostering a community grounded in ethical values is paramount.

Authentic leadership, defined by Walumbwa et al. (2008), further reinforces the concept of ethical leadership by promoting a model that cultivates positive psychological potential within a supportive ethical environment. This model emphasizes self-awareness, moral insight, balanced information processing, and transparency—qualities that enable leaders to connect

meaningfully with their followers. Such characteristics are essential for administration and teaching staff in Christian universities, as they strive to create an inclusive and ethically sound educational environment. Brown and Trevino (2006) analyze ethical leadership through the lens of transformational leadership traits. They suggest that transformational leaders often embody altruism, ethical decision-making, integrity, and role modeling—traits that are fundamental to ethical leadership. As a result, authentic transformational leadership can be viewed as a specific manifestation of ethical leadership. Ethical leaders practice transparency, encourage open communication, and foster ethical behavior among their team members, contributing to a positive organizational culture.

The importance of this perspective is further underscored by Usman et al. (2019), who explored transformational leadership within the context of the automotive industry in Malaysia, a sector facing numerous ethical challenges. Their findings indicate that transformational leadership effectively motivates followers to rise above personal interests and work collaboratively for the greater good of the organization. This relevance to ethical leadership emphasizes the potential for similar outcomes within educational settings, particularly in Christian universities where ethical guidance is essential.

In a comparative study of leadership theories in public universities across four Kenyan counties—Nairobi, Eldoret, Kisumu, and Kisii—Kilonzo et al. (2021) evaluated the effectiveness of various leadership models. The study found that passive leadership was the least effective approach, while laissez-faire leadership was inadequate due to its minimal intervention and lack of direction. Transactional leadership, characterized by a 'carrot and stick' approach, was similarly limited; its focus on rewards and punishments may not foster long-term development or innovation. These findings highlight the necessity for administration and teaching staff in

Christian universities to embrace transformational and authentic leadership models. By doing so, they can cultivate an ethical leadership framework that inspires collaboration, moral development, and a commitment to shared values. This study aimed to contribute valuable insights into how such leadership approaches can enhance ethical practices within Christian universities, ultimately fostering a more supportive and principled educational environment.

This study underscores the significant contributions of administration and teaching staff to ethical leadership in Christian universities by highlighting the effectiveness of transformational leadership. Transformational leadership is recognized for its ability to inspire and empower followers, enhancing their leadership potential and enabling them to exceed performance expectations (Kilonzo et al., 2021). This style of leadership is particularly valuable in academic settings, where fostering innovation and driving positive change are essential for institutional success.

In environments like universities, where collaboration and empowerment are crucial, transformational leaders create a culture that encourages open dialogue and shared decision-making. Kilonzo et al. (2021) note that such a leadership model is ideally suited for academic contexts, as it not only motivates individuals but also cultivates a sense of ownership and responsibility among staff and students alike. Porwal (2023) emphasizes that transformational leadership must foster an environment where staff feel empowered and actively involved in decision-making processes. This participatory approach is vital for ethical leadership in universities, as it aligns with the core values of inclusion, respect, and collaboration. By encouraging staff to take part in shaping policies and practices, transformational leaders can help create a more ethical and responsive educational environment.

Furthermore, the emphasis on empowerment and development inherent in transformational leadership makes it a preferred model for understanding ethical leadership within universities (Porwal, 2023). This approach not only enhances individual capabilities but also strengthens the collective ethos of the institution, fostering a culture that prioritizes ethical behavior and shared values. By examining the principles of transformational leadership, this study aims to provide insights into how administration and teaching staff can effectively promote ethical leadership in Christian universities. The focus on empowerment and collaboration positions transformational leadership as a critical framework for navigating the complexities of ethical decision-making in academic settings. Ultimately, this research seeks to illuminate pathways for creating a more ethical, engaged, and successful academic community.

2.3 Theoretical Framework of the Study

In the context of this study, a theoretical framework serves as a structured approach to understanding the dynamics of ethical leadership within Christian universities. The theories selected provide a lens through which the interactions and contributions of both administrative and teaching staff can be understood. Specifically, the Transformational Leadership Theory is central to this study, as it highlights the role of leaders in motivating and guiding followers towards ethical behavior and shared values.

2.3.1 Transformational Leadership Theory

Origins and Development

The Transformational Leadership Theory was first introduced by James V. Downton in 1973, who coined the term “transformational leadership.” However, it was James MacGregor Burns (1978) who expanded on this idea, particularly in the context of political leaders, suggesting that transformational leaders are those who engage with their followers on a deeper

level. They not only focus on motivating followers but also on addressing higher-order intrinsic needs and elevating consciousness regarding the importance of ethical outcomes.

2.3.2 Core Concepts of Transformational Leadership

Transformational leadership is characterized by several key components:

Elevating Motivation and Morality: According to Burns (1978), transformational leaders elevate both themselves and their followers in terms of motivation and ethical behavior. This mutual elevation fosters a sense of belonging and commitment within the organization. Higher Order Needs: Transformational leaders focus on fulfilling followers' higher-order needs (e.g., self-actualization), which leads to enhanced performance beyond mere compliance (Foon, 2016). Support and Vision: Leaders play a crucial role in providing support and articulating a clear vision, which helps followers realize their potential (Gates, 2009).

2.3.3 Expansion of Transformational Theory by Bass

In 1985, Bernard M. Bass expanded on the original concepts of transformational leadership, introducing methods for measuring its effectiveness. Bass argued that transformational leadership could be distinguished from transactional leadership, suggesting that effective leaders often incorporate elements of both styles (Judge & Piccolo, 2004). He posited that transformational leadership is more focused on inspiring followers, while transactional leadership deals with managing tasks and maintaining the status quo.

2.3.4 Transactional Leadership Theory

Overview

Transactional Leadership Theory, initially introduced by Max Weber in 1947 and later developed by Bernard Bass in 1981, is grounded in the idea of an exchange between leaders and followers. It focuses on: Management Tasks: This theory emphasizes organizing, controlling, and short-term planning (Bass, 1981). Motivation through Self-Interest: Transactional leaders motivate followers primarily by appealing to their self-interests, often through a system of rewards and punishments (Bass, 1981).

2.3.5 Relevance of Transformational Leadership to the Study

The choice of Transformational Leadership Theory as the framework for this study is particularly relevant for several reasons: Alignment with Ethical Leadership: In the context of Christian universities, where ethical leadership is paramount, transformational leadership aligns closely with values of integrity, service, and moral development. Leaders who embody these principles can inspire both administrative and teaching staff to adopt similar ethical standards (Brown & Treviño, 2006).

Engagement of Staff: Transformational leaders actively engage with their followers, fostering an environment where both administrative and teaching staff feels valued and motivated to contribute to ethical leadership (Bass & Avolio, 1994). This engagement is vital in academic settings, where collaborative efforts can enhance the ethical climate. Facilitation of Change:

The ability of transformational leaders to articulate a compelling vision and inspire commitment is essential in navigating the complexities of ethical challenges within educational institutions (Kouzes & Posner, 2007). This framework allows for examining how both teaching and administrative staff can be mobilized to support a shared vision of ethical leadership.

Comparison with Transactional Leadership: By contrasting transformational leadership with transactional leadership, the study can illuminate the limitations of a purely transactional approach in fostering ethical behavior (Judge & Piccolo, 2004). This distinction is important in understanding how the dynamics of leadership in Christian universities can be enhanced through transformational practices such as; servant leadership, visionary Leadership, collaborative decision-making among others. The Transformational Leadership Theory provides a robust framework for analyzing the contributions of administrative and teaching staff to ethical leadership in Christian universities. By focusing on the mutual elevation of motivation and morality, the theory underscores the importance of ethical engagement and collaborative leadership in creating a positive ethical climate. The insights gained from this theoretical perspective can inform strategies for developing effective leadership within these institutions, promoting a culture of ethical behavior aligned with their foundational values (Judge & Piccolo, 2004).

2.4 Evaluation of Previous Empirical Studies on Ethical Leadership

This section evaluated diverse points of views from researchers from different regions who reviewed and analyzed the impact of modeling behaviours on the development of ethical leadership, the challenges encountered by ethical leaders and lastly the strategies that aid ethical leadership in view of Universities in Nairobi.

2.4.1 Impact of Modelling Behaviours on Ethical Leadership Development

Ethical leadership has garnered significant attention in recent years, particularly regarding its implications for organizational culture and employee behavior. Modeling behaviors, where leaders exemplify the ethical standards they expect from their subordinates, has been identified as a critical factor in developing ethical leadership. This review synthesizes key findings from research findings in studies conducted in Germany, Australia, England and Canada on literature on the connection between modeling behaviors and the development of ethical leadership.

Modeling as a Foundation for Ethical Behavior: A study by Brown and Treviño (2006) emphasizes that leaders who model ethical behavior influence their followers to adopt similar behaviors. Their research, conducted across various European organizations, suggests that ethical role modeling fosters an environment where ethical conduct is prioritized. Impact on organizational culture: Research by Trevino, Hartman, and Brown (2020) demonstrates that ethical leadership, characterized by modeling behaviors, significantly impacts the overall ethical climate within organizations. Their findings indicate that leaders who consistently model ethical decision-making not only enhance their own credibility but also promote a culture of integrity among employees (Trevino and Brown, 2020).

Follower perceptions and trust: In Canada, studies such as those by Neubert et al. (2009) have shown that followers' perceptions of their leaders' ethical behaviors are closely linked to the level of trust they place in them. When leaders model ethical behaviors, they not only gain trust but also empower followers to engage in ethical decision-making (Neubert et al., 2009). Development of ethical leadership competencies: The work of Eweje highlights that modeling behaviors are essential in the development of ethical competencies among emerging leaders. Their research indicates that training programs that incorporate ethical role modeling lead to

more effective ethical leadership development (Eweje, 2015). Long-term impact on leadership styles: A longitudinal study by Gini found that leaders who consistently model ethical behaviors are more likely to develop sustainable ethical leadership styles. The findings suggest that such modeling not only affects immediate follower behavior but also shapes the long-term ethical frameworks of organizations (Gini, 2004). A study that examined how ethical role modeling by leaders influences the ethical development of followers in China. The authors found that leaders who actively model ethical behaviors foster ethical leadership development among their subordinates. Through a survey of Chinese organizations, the results indicated that ethical role modeling is a significant predictor of followers' ethical behaviors and their commitment to ethical leadership practices. The study underscores the importance of leaders as role models in cultivating an ethical organizational culture (Zhu & Avolio, 2011).

A research study that investigated the relationship between transformational leadership behaviours and ethical conduct among faculty members in Malaysian universities highlighted the role of leaders who model ethical behaviours and their influence on promoting ethical decision-making among staff. Findings revealed that faculty members who perceive their leaders as transformational and ethical were more likely to engage in ethical behaviours themselves. This modelling effect is vital in developing a strong ethical framework within educational institutions (Dumay and Cai, 2017).

A study that explored the influence of ethical leadership on organizational culture in South African companies highlighted how leaders who model ethical behavior significantly impact the ethical climate of their organizations. The authors found that ethical leaders serve as role models, encouraging employees to adopt similar ethical standards.

The research emphasizes that effective ethical leadership not only fosters a positive organizational culture but also enhances employee commitment and ethical decision-making.

A research study that investigated the role of school leaders in modeling ethical behavior to promote ethical leadership among teachers in Ghana. Findings revealed that when school leaders demonstrated ethical behaviors, it positively influenced teachers' ethical conduct and their commitment to ethical practices in the classroom. The study underscored the importance of ethical role modeling in educational settings, suggesting that leaders' behaviors are crucial for cultivating an ethical climate within schools (Agyemang & Ansong, 2016).

In Kenya a research study investigated the relationship between ethical leadership and organizational commitment among employees in Kenyan corporations. The authors emphasized that leaders who model ethical behaviors significantly influence their followers' commitment to the organization. Findings reveal that ethical role modeling by leaders fosters an environment of trust and integrity, which enhances employees' organizational commitment and encourages them to adopt similar ethical practices in their work (Njuguna & Karanja, 2018).

A research explored the role of ethical leadership in secondary schools across Kenya, focusing on how school leaders model ethical behaviors to promote professionalism among teachers. The study found out that school leaders who exemplify ethical conduct created a positive school culture that encouraged teachers to engage in ethical practices. The results suggested that modeling behaviors by school leaders significantly impacts the development of ethical leadership and professional integrity among educators.

2.5 The Challenges Facing Ethical Leadership in Institutions

The challenge of ethical leadership is a persistent issue that impacts both executives and academic fields. In the United States, scandals including those in sports judging, media fabrications, political misconduct, and church leaders covering up crimes have eroded trust, particularly among Wall Street investors (Fulmer, 2004). While Fulmer's study examines sectors such as media, politics, and sports, it notably overlooks the vital role that Christian universities play in fostering ethical leadership. This research seeks to emphasize how administrative and teaching staff within these institutions can make significant contributions to ethical leadership. Fulmer emphasizes the importance of instilling ethical values, yet he does not specifically address how these institutions can serve as foundational platforms for developing future leaders. By actively engaging in ethical training and fostering a culture of integrity, universities can equip students with the moral framework necessary to navigate challenges in various sectors.

Christian universities have a unique opportunity to influence ethical standards by embedding ethical leadership into their curricula and campus culture. This research will demonstrate that the commitment of administrative and teaching staff to ethical practices can not only enhance the integrity of their institutions but also positively impact the wider community, including sectors like media, politics, and law. By addressing this gap, the study will elucidate how Christian universities can lead the way in cultivating ethical leaders who are prepared to address the complexities of today’s global economy (Fulmer, 2004).

Studies conducted in both the United States and the United Kingdom demonstrate that strong ethical practices can lead to significant long-term profitability for organizations. Fulmer (2004) highlights that companies committed to ethical standards generally outperform those that do not explicitly state their ethical commitments (Fulmer, 2004).

Specifically, organizations with a clearly articulated code of ethics tend to exhibit higher financial performance. According to the findings, organizations that publicly state their ethics code experience a market value added (MVA) that is, on average, two times greater than that of organizations without a stated code of ethics (Fulmer, 2004). This suggests that while many organizations may emphasize the theoretical aspects of ethical codes, the real challenge lies in ensuring these codes are deeply ingrained in individual behavior and consistently practiced within the organization (Fulmer, 2004).

Corporate scandals significantly contribute to the prevailing atmosphere of investor anger and mistrust. When stakeholders perceive a disconnect between their values and those of an organization, it hampers the institution's ability to maximize profits (Fulmer, 2004). For instance, in scenarios where a country faces security threats, citizens are expected to protect national resources. However, if ethical behavior and mutual effort are lacking, greed and corruption can become pervasive and unacceptable (Fulmer, 2004).

Moreover, Gates et al. (2021) emphasize that when institutions fail to uphold their core values, such as service and social justice, their ability to integrate these principles into their operations is compromised. This is particularly relevant for Christian universities, which are expected to prioritize service and social justice (Gates et al., 2021). Ethical leaders in these institutions face the challenge of translating these values into effective initiatives that tackle economic inequality, systemic injustice, and other social issues at both local and global levels (Gates et al., 2021).

The difficulties in ethical leadership often arise from an imbalance among business leaders. Some participants in executive forums have argued that high ethical standards should not be used to excuse substandard products or services.

A disconnect can occur when organizations publicly display their ethical codes but fail to align their leaders' actions with stakeholder expectations. This misalignment can lead to insecurity, unethical behavior, and corruption, undermining the integrity of the institution (Gates et al., 2021).

In Germany, a survey highlighted by Palazzo (2002) reveals a significant shift in business culture regarding values related to business ethics. While over 70% of participants acknowledge the increasing importance of business ethics, many are hesitant to implement formal ethics programs, often preferring to rely on traditional entrepreneurial values. This reluctance stems from a lack of critical examination of the normative foundations underlying these values. The rise in corruption, white-collar crime, and corporate misconduct within German corporations indicates a deterioration of the foundational relational values that once upheld ethical standards. This shift points to a weakening of the informal control systems that historically maintained integrity in business practices (Palazzo, 2002).

Given this context, the traditional business ethos in Germany is proving increasingly inadequate for navigating the complexities of the global economy. It struggles to address the dynamic changes and multifaceted challenges of today’s business environment. In parallel, Gill (2005) notes that Christian universities are actively working to integrate inclusion and diversity while adhering to their faith-based values. Ethical leaders within these institutions face the dual challenge of embracing diverse perspectives while ensuring that every individual feels valued and respected. Research on the contributions of administrative and teaching staff in ethical leadership within Christian universities is vital for addressing several challenges, such as declining trust in institutions, ethical lapses in business practices, and the need for integrity in leadership.

By fostering an environment that encourages ethical discussions and welcomes diverse viewpoints, these universities can reshape the understanding of business ethics. This commitment to ethical leadership can serve as a model for organizations facing similar issues, reinforcing the idea that strong ethical foundations are essential for both individual and organizational success in today's complex global landscape.

A critical aspect of Saleh et al., 2022 study is the role of the individual ethical environment, which encompasses factors such as personal relationships, self-interest, and individual morality (Saleh et al., 2022). These elements act as intermediaries between ethical leadership and employees' intentions to leave the organization. This factor is particularly significant, as approximately 50% of study participants regard the individual ethical environment as vital; however, many managers seem to underestimate its importance (Saleh et al., 2022).

Ethical leadership has a profound impact on employees' turnover intentions. Effective leaders are essential for an organization's success because their actions directly influence their followers (Saleh et al., 2022). Research shows that a lack of ethical leadership correlates with increased emotional exhaustion among employees, thereby heightening their likelihood of departing from the organization (Saleh et al., 2022). Consequently, promoting strong ethical leadership is crucial for cultivating a supportive work environment that mitigates emotional strain and reduces turnover intentions.

Moreover, effective leadership must be rooted in ethical practices that inspire and motivate employees. In the context of Nigeria's post-independence political economy, challenges to ethical leadership include bureaucratic and political corruption, resource mismanagement, workforce deterioration, clientelism, and political instability (Opara, 2014). This study will underscore the significance of employee commitment, which is essential for organizational

success. Neglecting to recognize and nurture this commitment can pose substantial challenges for institutions, particularly in Christian universities aiming to foster ethical leadership.

Additionally, maintaining high employee performance requires consistent and continuous ethical leadership. In the Nigerian public sector, effective ethical leadership should be supported by strong communication, commitment, and continuity (Opara, 2014). The study will address gaps that arise when communication is inadequate, mutual understanding between leaders and followers are lacking, and employee commitment is overlooked.

In Rwanda, Ntahomvukiye (2017) highlights that many school leaders exhibit strong competencies in creating strategic direction for their schools, with 61% of head teachers demonstrating this skill (Ntahomvukiye, 2017). However, disregarding the importance of strategic direction poses a challenge to effective leadership. The research underscores that leadership effectiveness in schools relies on the development of specific knowledge and skills required to meet institutional mandates. Neglecting this aspect can undermine ethical leadership in school administration (Ntahomvukiye, 2017). The core challenge in Rwandan schools is improving student achievements and reducing performance gaps, which requires both effective leadership and enhanced teaching staff performance. Disparities in addressing these areas can lead to challenges in providing ethical leadership in schools.

Ntahomvukiye (2017) research on school administration highlights a significant gap in strategic direction among school leaders at the tertiary level. While the study primarily addresses primary and secondary education, its findings are relevant to universities as well (Ntahomvukiye, 2017). The lack of strategic direction can lead to decreased effectiveness among teaching staff and a widening gap in student performance, which ultimately affects the quality of students

entering universities (Ntahomvukiye, 2017). Effective leadership in education must focus not only on improving student achievement but also on enhancing the effectiveness of teaching staff.

In Uganda, ethical challenges in procurement are exacerbated by leaders' misuse of power. Negative reinforcements and unchecked authority lead procurement officers to compromise their moral integrity to align with superiors' preferences (Ntayi, 2013). According to Ntayi (2013), about 60% of participants believe that the concentration of power within procurement entities creates a delusion among leaders, resulting in manipulation of policies and regulations (Ntayi, 2013). This unethical behavior undermines moral leadership and poses significant challenges. Therefore, it is crucial to examine Christian university students' perceptions of their leaders to understand how they view leadership responsibilities and ethical practices.

In Kenya, the role of administrative and teaching staff in fostering ethical leadership in universities is critical, especially in the context of developing ethical and democratic citizens amidst the challenges posed by post-colonial citizenship education. Wainaina (2011) points out that the legacy of the British colonial education system has led to significant educational and social inequalities, which continue to obstruct efforts to create a unified and integrated nation. This historical backdrop complicates the efforts of educational leaders to promote ethical values, as they must navigate the tension between liberal democratic principles and local educational practices that emphasize collectivism. Additionally, unresolved conflicts between economic and social development goals further complicate these efforts. Kenyatta (1965) recognized these challenges in his book *Facing Mount Kenya*, where he illustrated how the Agikuyu education system utilized initiation ceremonies to instill character within individuals and communities (Kenyatta, 1965). Therefore, the contribution of administrative and teaching staff is vital for

addressing these historical and cultural complexities, enabling the development of a more ethical leadership framework within Kenyan universities that can effectively respond to contemporary societal needs.

Kimani (2019) investigated ethics among contractors in Nairobi and identified several key challenges in ethics management. Ethical issues often arise when ethical practices are applied reactively and in isolation (Kimani, 2019). Failures in organizational culture and leadership that do not promote ethical behavior contribute significantly to these challenges. Kimani (2019) found that 64% of participants observed a lack of clear ethical codes and outdated conduct guidelines in construction companies, which impedes effective ethics management. Corruption, intense competition, and high costs also hinder the implementation of ethical procedures (Kimani, 2019). The study suggests that negative organizational culture can adversely affect employee ethics.

Similarly, Foster and Jeays (1981) discuss the challenge of managing religious and denominational differences in Christian universities. These institutions often have diverse faculty and staff with varying religious perspectives (Foster & Jeays, 1981). Ethical leaders must navigate this diversity while maintaining a cohesive institutional identity aligned with the university's religious values (Foster & Jeays, 1981). Balancing academic rigor with faith integration requires continuous dialogue and mentorship to uphold ethical standards.

This research suggests that if Christian universities develop a polarized ethical culture, it could endanger both the institutions themselves and the broader society. The study emphasizes that implementing ethical measures in isolation can create ethical risks within organizations (Kimani, 2019).

Without formal institutional systems or policies to guide them, such measures may lead to unethical behavior. This perspective contrasts with findings from a UK-based study, which found that organizations with clearly stated codes of ethics had market values twice as high as those without (Kimani, 2009). While this study acknowledges the importance of ethical codes, it highlights that their effectiveness depends on timely application and cautions against reactionary leadership.

2.6 Strategies that can Enhance Ethical Leadership

Kuzwayo (2022) cites Bill Donahue's assertion that a leadership strategy lacking ethical clarity not only leads to moral bankruptcy but also results in economic impoverishment. In exploring determinants of ethical behavior in public organizations (Kuzwayo, 2022). Downe et al. (2016) highlight that role modeling by leaders demonstrating ethical conduct in their actions serves as a crucial element of ethical leadership. Leaders who model high ethical standards inspire others to follow suit (Downe et al., 2016). Their behavior is particularly influential in councils maintaining high standards of conduct, where 65% of cases show that effective role modeling is evident in at least 58% of instances (Downe et al., 2016).

The study of Ghanem & Castelli, 2019 suggests that ethical clarity should be practiced by both leaders and their followers to ensure a solid ethical foundation within an organization. Accountability is also seen as a key aspect of ethical leadership. Ghanem and Castelli (2019) found that accountability fosters improved social relations, greater justice, reduced employee turnover, and lower levels of corruption. Similarly, Rawls (1971) argues that justice as fairness requires individuals to adhere to institutional rules and obligations, ensuring fair benefits and responsibilities for all (Rawls, 1971).

Furthermore, moral competence, which includes effective decision-making and ethical awareness, significantly enhances organizational performance. Institutions should ensure that leaders are accountable and demonstrate high moral proficiency, and that students are educated comprehensively to become ethically adept leaders and managers capable of making sound moral decisions (Rawls, 1971).

The study of Surie & Ashley, 2008 highlights that despite an increased focus on ethics-related subjects over the past decade, particularly following the global financial crisis of 2007, only about 25% of ethics courses in universities are mandatory, with the majority being elective. It is argued that ethics education should be integrated into all areas of the curriculum, especially at advanced levels (Surie & Ashley, 2008). The study identifies a potential gap in this area, noting that while there is a growing effort to include ethics in education, a lack of accountability among leaders and followers can lead to ongoing disparities in ethical leadership.

Surie and Ashley (2008) emphasize that entrepreneurial leaders can effectively integrate ethics within their organizations by adopting a pragmatic, action-oriented approach. They argue that 68% of entrepreneurial leaders recognize the importance of evaluating actions based on long-term integrity rather than immediate practicality (Surie & Ashley, 2008). This approach encourages leaders to continuously address and evolve their ethical standards, thus reinforcing ethical behavior through practice and improved norms.

Additionally, the ethical leadership of a chief executive officer (CEO) is crucial for advancing an organization's ethical culture and corporate social responsibility (Surie & Ashley, 2008). However, there is a risk that social influence could lead CEOs to engage in unethical practices such as fraud or misallocation of resources, thus creating a significant gap in ethical

leadership (Surie & Ashley, 2008). It is essential for CEOs to uphold high ethical standards to effectively guide their organizations.

Dorasamy (2010) explores challenges faced by ethical leaders in the public sector amidst global crises, focusing on Durban, South Africa. The study argues that ethical leaders should adhere strictly to established ethical standards foundational to public institutions (Dorasamy, 2010). This approach is proposed as a model for leaders in Christian universities, emphasizing the importance of maintaining ethical practices within these institutions. Similarly, it highlighted that the quality of public service largely depends on altruistic leadership, which prioritizes the broader public good. Altruistic or selfless leadership fosters an ethical culture that positively influences public management. The study reveals that over 70% of respondents believe that government legislation alone is insufficient to ensure ethical conduct within institutions (Dorasamy, 2010). Instead, a strong personal commitment to ethical values and effective accountability measures is necessary.

For Christian universities, adopting altruistic leadership, implementing personal moral dedication, and reinforcing accountability and ethical measures are recommended strategies (Dorasamy, 2010). However, the study also identifies a gap created by the current political climate, which sometimes prioritizes political loyalty over the ethical and magnanimous qualities required for effective leadership. This challenge underscores the need for a dedicated focus on ethical integrity and reform in leadership practices.

Zyl (2014) highlights a concerning rise in unethical behavior in South Africa and suggests that self-leadership can play a crucial role in fostering ethical leadership within South African institutions (Zyl, 2014). According to Zyl, self-leadership involves two key practices: self-observation and self-assessment. Self-observation requires individuals to reflect on their

actions and thoughts as if viewed from an external perspective, while self-assessment involves critically evaluating one's own behaviors and attitudes (Zyl, 2014). Zyl argues that these practices are essential for ethical leadership because individuals often lack awareness of their own behaviors, which impedes their ability to influence their actions effectively (Zyl, 2014).

Lameck (2022) further asserts that formal rules alone are insufficient for addressing unethical behavior among agricultural extension officials. The study found that 65% of respondents believe that these rules must be complemented by values that guide behavior (Lameck, 2022). Lameck proposes that managers and leaders should receive training on organizational values and norms and actively demonstrate these ethical values through their behavior. This approach emphasizes the importance of leading by example and suggests that over-reliance on formal rules can be detrimental (Lameck, 2022). Christian universities, therefore, should not only depend on written codes of ethics but also focus on the practical application of these values.

Lonergan (2004) extends this argument by asserting that strategic leaders should strive for ethical excellence beyond mere adherence to rules or codes of ethics. Ethical leadership should aim to achieve the highest moral standards, transcending material considerations. By aspiring to the ideal or "summum bonum," leaders can create a more robust ethical environment within their institutions (Lonergan, 2004). Mgaiwa (2021) highlights the dual demands of the knowledge economy: the need for high-quality higher education and the increasing social demand for such education, which has led to a rapid rise in private universities. This heightened demand necessitates robust quality management systems within universities to assess and enhance performance through effective leadership (Mgaiwa, 2021).

Mgaiwa's study identifies several key strategies for developing leadership in higher education, including: allocating larger budgets: providing substantial funding for quality assurance activities to support comprehensive evaluation and improvement efforts, awareness and training: ensuring that academic staff are well-informed and trained in quality assurance practices, professional development: offering ongoing professional development programs for staff to enhance their skills and knowledge, quality assurance policies: developing and implementing effective policies and strategies for quality assurance, collaboration and relationships: fostering strong relationships and collaboration on quality assurance projects within the university (Mgaiwa, 2021).

Mgaiwa (2021) also notes potential gaps that may arise in environments focusing on these aspects, such as the challenge of effectively utilizing budgets for quality assurance, ensuring comprehensive training and awareness, and maintaining robust quality assurance policies and strategies (Mgaiwa, 2021). To address these gaps, Christian universities should strengthen their quality management systems by focusing on larger budgets for quality assurance, increasing publicity around academic quality assurance issues, offering professional development courses, and building strong relationships between quality assurance projects (Mgaiwa, 2021). These measures will help improve overall quality and performance within the institutions.

Mgaiwa (2020) reports that 64% of participants from four regions in Tanzania Lake Zone, Central Zone, Eastern Zone, and Northern Highland Zone support the idea that higher education leaders must safeguard public interests by upholding rigorous academic quality standards (Mgaiwa, 2020).

The study emphasizes that leaders of privately run universities should implement effective and continuous quality management systems to ensure high standards of education (Mgaiwa, 2020). Universities, as public-serving institutions, are accountable to the communities they serve.

According to Mgaiwa (2020), Christian higher education institutions should engage actively with their communities to remain aware of public perceptions and expectations. Developing initiatives that address educational quality challenges benefits both the university and the public, while reinforcing the institution's role as a custodian of knowledge and promoter of ethical living (Mgaiwa, 2020).

Mgaiwa (2021) advocates for sustaining ethical leadership through comprehensive quality management systems, including substantial budgets for quality assurance, awareness and training programs, and robust quality assurance policies (Mgaiwa, 2020). However, this perspective contrasts with Wainaina (2011), who argues that ethical leadership is maintained through the character and civic values of individuals, particularly the youth (Wainaina, 2011). Wainaina emphasizes the importance of teaching civic values and national ethics, a viewpoint that is particularly relevant during and after election periods to reinforce the significance of ethical leadership (Wainaina, 2011).

A strategic focus on maintaining a specifically African political orientation is crucial for fostering collectivism over individualism and promoting unity among diverse ethnic cultures. Despite ongoing efforts by various regimes to improve educational distribution, 46% of Kenyans continue to live below the poverty line (Wainaina, 2011). Teaching civic values and national ethics has been central to promoting ideal leadership and addressing issues such as democratization, national unity, and moral decay. Re-educating the youth on the importance of

collectivism and the advantages of African political frameworks is essential to counteract the challenges posed by individualism (Wainaina, 2011).

In addition, universities must prioritize training in effective leadership to stay competitive. Strategies should include involving employees in decision-making processes, delegating tasks, incorporating them into appraisal systems, and providing guidance and mentorship (Gakure et al., 2014). These measures will enhance innovation, employee motivation, and ethical stewardship within institutions (Gakure et al., 2014). However, a gap exists where employees are often not sufficiently trained in organizational culture or the institution's ethos before being integrated into appraisal systems or decision-making processes.

Addressing this gap is essential for aligning employees with organizational values and improving overall institutional performance.

2.7 Conceptual Framework

Figure 2. 1: Conceptual Framework

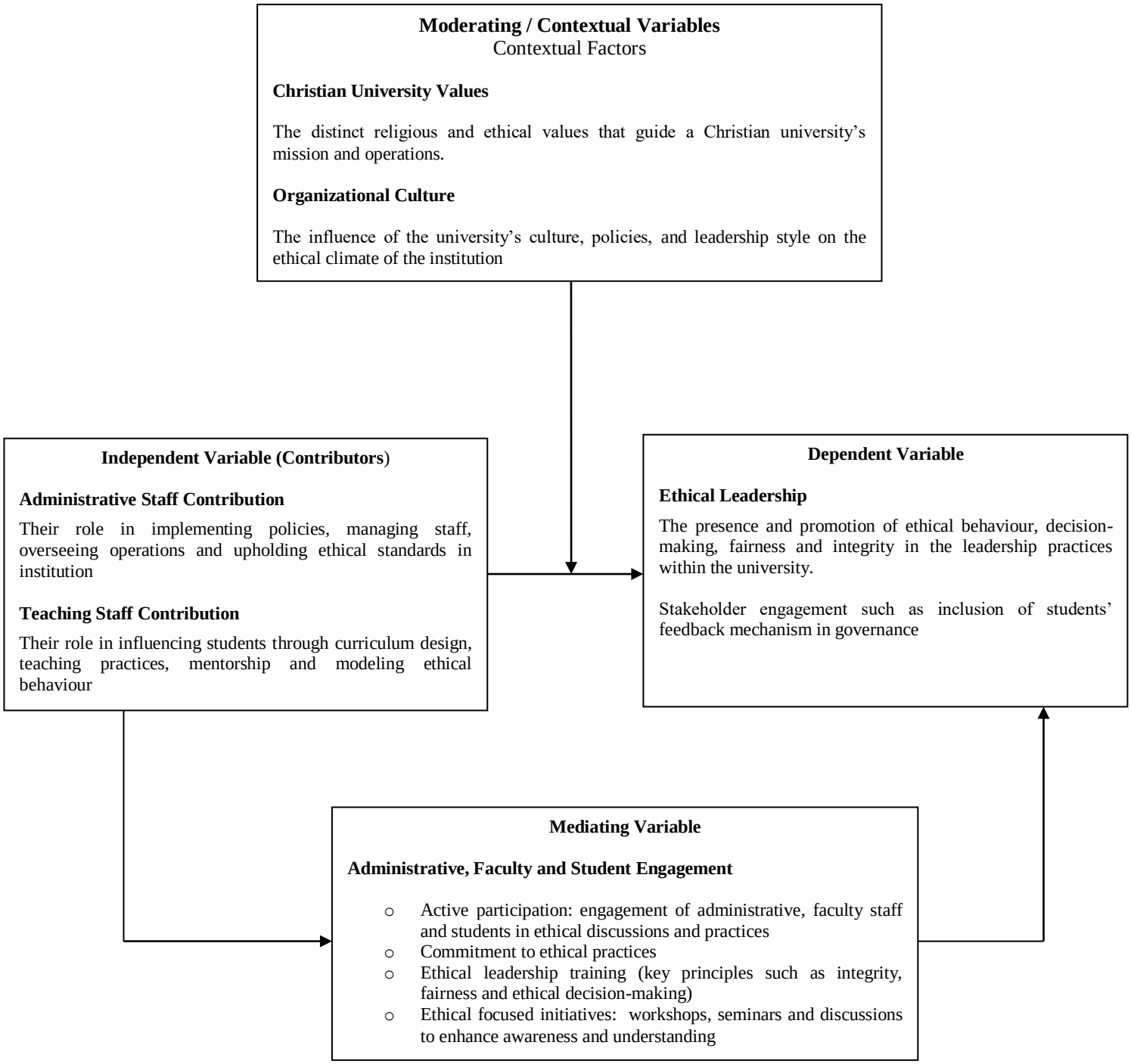

Figure 1 Administrative staff Contribution; are essential in implementing and enforcing ethical standards and policies within the institution. They oversee staff behavior and manage day-to-day operations, ensuring that ethical guidelines are followed. Their decisions significantly influence the overall ethical leadership of the university, shaping the institutional culture and promoting integrity throughout the community.

Teaching Staff Contribution: Teaching staff play a vital role in shaping the ethical climate of the institution. Through their interactions with students, they model ethical behavior and embed ethical values in their teaching and mentorship. This influence not only impacts students' understanding of ethics but also shapes their professional development, making the teaching staff crucial to fostering an environment of integrity and accountability.

Ethical Leadership: Ethical leadership is the dependent variable that reflects how leadership behaviors are perceived in terms of integrity, fairness, and ethical decision-making. This perception is influenced by the contributions of both administrative and teaching staff, who collectively shape the ethical climate of the institution.

Christian University Values and Organizational Culture: Christian university values and organizational culture are contextual factors that shape the understanding and practice of ethical leadership in a Christian university setting. The religious ethos and institutional culture act as moderating influences, guiding staff behavior and establishing expectations for ethical leadership within the community.

Administrative, Faculty and Student Engagement: The mediating variable of Administrative, Faculty, and Student Engagement is vital in enhancing the effectiveness of ethical leadership initiatives in Christian universities. By fostering active participation and commitment to ethical discussions and practices, engagement helps cultivate an environment

where ethical leadership can thrive, leading to better outcomes for the entire university community. This synergy ultimately contributes to the broader goals of ethical leadership in a Christian context, aligning with the core values of integrity, fairness, and ethical decision-making.

2.8 The Gaps in a Range of Research Works

While Wilson (2014) discusses authentic leadership and its implications for school leadership development from a virtue ethics perspective, he notes that the concept is often supported by subjective evidence and personal experiences, which limits its empirical rigor. Wilson emphasizes the necessity for further research to build a stronger theoretical foundation for leadership ethics, particularly in relation to transformational leadership. His study's methodology, designed to maintain impartiality, highlights the need for more systematic approaches to understanding how leadership theories can be effectively applied in Christian university contexts (Wilson, 2014). He suggests that using focus group guides to create a more explicit questionnaire could yield insights into the ethical dimensions of leadership without imposing a singular theory.

Transformational leadership, with its emphasis on empowering followers and fostering a culture of collaboration and ethical engagement, presents a promising framework for addressing these gaps. By investigating how transformational leadership can be implemented by administrative and teaching staff, researchers can provide valuable insights into promoting ethical practices aligned with the core values of Christian universities. This research is crucial for developing a more comprehensive understanding of how transformational leadership can contribute to an ethical environment within academic institutions, ultimately enhancing both leadership effectiveness and institutional integrity.

Similarly, research by Karsten (2019) on how misrepresented accountability affects the ethical leadership of Dutch mayors in the Netherlands reveals that the perceptions and behaviors discussed are self-reported (Karsten, 2019). Although this self-reporting is not critical to the study's focus, which is on mayors' perceptions of legitimate and illegitimate accountability demands and integrity violations, it does highlight the potential for inaccuracies (Karsten, 2019). The study does not emphasize whether the mayors' evaluations of integrity violations and accountability strains are precise. However, the risk of socially desirable responses is mitigated by the fact that several mayors openly admitted to avoiding assertive actions that conflicted with their professional ethics (Karsten, 2019). This study demonstrates the impact of distorted responsibilities on ethical leadership. Given these considerations, the study on ethical leadership in Christian universities should be mindful of potential inaccuracies stemming from participants' perceptions. To ensure greater precision in analyzing participant reviews, the use of focus group discussions could be beneficial, allowing for more accurate and collaborative accounts.

In a study assessing ethical leadership perceptions using a new corporate culture measurement tool in Kazakhstan, Conrad (2013) employed the Corporate Culture Ethical Leadership Scale (CCELS) (Conrad, 2013). This 20-item instrument, developed by Conrad himself, was designed to gauge ethical leadership at the institutional level rather than focusing on individual managers (Conrad, 2013). The CCELS was created based on a prior qualitative study of perceived ethical leadership and aims to address ethical leadership comprehensively by considering broad organizational practices rather than specific managerial behaviors (Conrad, 2013). Compared to other instruments, the CCELS offers more precise and exhaustive questions, though it remains relatively new and requires further refinement and validation (Conrad, 2013).

However, there are limitations in Conrad's study. The sample size was small and represented only two industries, which restricts the generalizability of the findings to the broader Kazakhstani work culture (Conrad, 2013). A larger and more diverse sample encompassing multiple industries would provide a more comprehensive view of ethical leadership in Kazakhstan. Additionally, as an descriptive research design study, it focused solely on measuring ethical leadership perceptions without exploring antecedents or consequences. For instance, it did not investigate the relationship between ethical leadership and factors such as moral consciousness or employee motivation.

As highlighted by the study conducted that concerned the investigation into the perceived seriousness of integrity violations and the influence of ethical leadership on integrity and the "code of silence" in Turkey operationalized ethical leadership as a one-dimensional construct. This construct comprised three elements: role modeling, adherence to rewarding and disciplining practices, and communication (Tasdoven & Kaya, 2014). While these components are relevant, the study's simplistic framework limits a deeper understanding of the complexities involved in ethical leadership. To fully grasp the nuances of ethical leadership, particularly in the context of Christian universities, future research should adopt a more comprehensive approach that assesses these dimensions separately. By measuring the relative importance and impact of each element such as incentive systems, correction and punishment practices, and communication strategies researchers can develop a more nuanced understanding of how these factors interact to shape ethical leadership.

Moreover, Tasdoven and Kaya's study was confined to just four departments within the Turkish National Police, raising questions about the generalizability of their findings to broader organizational contexts (Tasdoven & Kaya, 2014).

To enrich the understanding of ethical leadership, it would be valuable to replicate this research across various departments or organizations, thereby capturing a wider range of experiences and perspectives. In the specific context of Christian universities, considering ethical leadership as a multi-dimensional construct is especially important. This approach allows for a more holistic view of how administrative and teaching staff can contribute to ethical leadership within their institutions. It acknowledges that ethical leadership encompasses not just adherence to codes of conduct but also the influence of institutional culture, support systems, and communication practices on ethical behavior.

In a study by Mitonga et al. (2016), which explored workplace ethics culture, work engagement, and the mediating role of ethical leadership in the Democratic Republic of the Congo (DRC). The researchers employed a cross-sectional design, capturing data at a single point in time. While this approach is common in quantitative research due to its practicality, it limits the ability to infer causal relationships among key variables such as workplace ethics culture, work engagement, and ethical leadership (Monga et al., 2016). As a result, the study could only identify associations rather than establishing clear causal links. Furthermore, the findings may be influenced by common method bias, which occurs when the same method is used to measure all variables, potentially leading to inflated correlations (Monga et al., 2016). This limitation raises concerns about the validity of the conclusions drawn regarding the relationship between ethical leadership and workplace outcomes. To address these gaps, future research on ethical leadership in Christian universities should consider employing a descriptive research design.

This approach allows for a detailed examination of the current state of ethical leadership practices and their impact on the culture and engagement of administrative and teaching staff. By capturing data at a specific point in time, researchers can provide valuable insights into how ethical leadership is perceived and enacted within these institutions. Overall, addressing these gaps would not only strengthen the theoretical framework surrounding ethical leadership but also provide practical insights for fostering an ethical environment in Christian educational institutions.

Musyimi's (2016) researched on the perceived effects of ethical leadership on employee performance among commercial banks in Kenya. One significant limitation noted in Musyimi's study was the potential bias and dishonesty in responses from participants, as they were evaluating their employer (Musyimi, 2016). This issue raises concerns about the reliability of the data collected and suggests that similar biases could affect research in the context of Christian universities, where employees might feel apprehensive about providing honest feedback regarding their leadership. Additionally, Musyimi's study was limited by a small sample size, as only 50% of the targeted population participated. The constraints of time further hindered efforts to expand the sample size, which may compromise the study's validity (Musyimi, 2016). In light of these limitations, it is crucial for future research in Christian universities to consider a larger and more diverse participant pool. This would enhance the consistency and reliability of the findings, allowing for a more nuanced understanding of ethical leadership practices.

Furthermore, Musyimi (2016) emphasizes the importance of identifying a broad target population to achieve objectivity in research. By focusing solely on employees, the study risks introducing biases inherent in employee-employer dynamics, where providing candid evaluations may be challenging.

This highlights the need for future studies to include a wider array of stakeholders, in order to capture a more comprehensive picture of ethical leadership within Christian universities.

In view of the research study by Kitonga (2017) that looked into an unobserved target population of the not-for-profit organization on strategic leadership practices (Kitonga, 2017). The author is keen to adjoin this target population to this study's particular target population which is the administrative staff and teaching staff of three selected Christian universities. It appears that several studies have been carried out in the area of ethical leadership that illuminates varied fields such as; social, economic (business), political, religious and a few have considered Christian universities.

In a study examining ethical leadership, employee trust in management, and organizational citizenship behavior within state corporations in Nairobi, Kenya, Kiguhi (2016) identified a significant limitation: the research's narrow scope restricts its generalizability (Kiguhi, 2016). The study focused exclusively on employees in the finance departments of these state corporations. This limited focus means that the findings may not fully represent the broader experiences and perceptions of employees across different departments or organizations (Kiguhi, 2016). The specific working environment of the finance departments could have significantly influenced the employees' views on their leaders' ethical values, their trust in management, and their organizational citizenship behaviors.

To address this limitation, it is essential to conduct broader research that includes perspectives from a wider range of employees across various departments and organizations within the state corporations. This broader approach would provide a more comprehensive understanding of ethical leadership and related behaviors (Kiguhi, 2016).

In contrast, research that investigates ethical leadership across multiple universities, as opposed to a single department within one organization, offers a more expansive view (Kiguhi, 2016). For example, studying the role of administrative and teaching staff in Christian universities in Nairobi County, Kenya, across at least three different institutions, would yield more generalized and insightful results. This broader approach would encompass a diverse range of perspectives and experiences, providing a richer understanding of how ethical leadership is perceived and enacted in various educational contexts compared to Kiguhi's (2016) study, which was limited to a specific department within a single organization.

2.9 Conclusion

This chapter reviewed the literature on ethical leadership in universities, highlighting the importance of exploring different contexts of ethical leadership. It discussed various theories, with a focus on the transformational leadership model, and provided multiple definitions to clarify the concept of ethical leadership across various institutions. The literature revealed that institutions face specific challenges in ethical leadership due to several setbacks. It also identified strategies and gaps that can either support or hinder the development of ethical leadership in universities.

The next chapter will detail the research methodology to be used, aiming to create a valuable study that benefits relevant stakeholders.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter presented the methodology employed in the research, including the research design, location of the study, and target population. It detailed the sampling technique and sample size, illustrated the instruments of measurement, and explained the piloting of the research. Additionally, it addressed validity and reliability, described the data collection and analysis procedures, and outlined the ethical considerations of the study. Finally, the chapter provided a summary.

3.2 Research Design

The study employed a descriptive research design, which is effective for systematically capturing and analyzing the characteristics and behaviors of participants (Yilmaz, 2013). This approach enabled the researcher to gather detailed information about the perceptions, views, and opinions of administrative and teaching staff regarding ethical leadership. By utilizing descriptive research, the study provided a comprehensive account of how these staff members contribute to ethical leadership within their institutions, allowing for a clearer understanding of their roles and experiences. This design is particularly valuable for revealing insights that might not be readily apparent through other research methods, thus enriching the overall findings of the study.

Research design referred to the strategic plan that provided an extensive outline and key features of the work carried out in the study (Mugenda & Mugenda, 2012). This study further adopted qualitative research methods for data collection and analysis. The qualitative research method was suitable because it employed a flexible and open approach to inquiry, enabling the

researcher to explore participants' perceptions and emphasize the roles played by administrative and teaching staff in the ethical leadership phenomenon.

The research adopted a phenomenological approach as its strategic inquiry method. This approach aimed to capture the essence of ethical leadership as experienced by administrative and teaching staff. By focusing on their daily experiences, the phenomenological method allowed the researcher to set aside preconceived notions about the phenomenon. Creswell (2009) described phenomenological research as a strategy that sought to identify the core essence of human experiences related to a particular phenomenon from the participants' perspectives.

The research utilized a social constructivism epistemology to explore the role of administrative and teaching staff in promoting ethical leadership within Christian universities in Nairobi County, Kenya. This approach was well-suited for the study because it emphasized understanding participants' views, feelings, perceptions, and attitudes. Yilmaz (2013) explained that qualitative research often employed constructivist epistemology, which sought to uncover what was considered a socially constructed and dynamic reality (Yilmaz, 2013). This approach was typically value-laden, flexible, descriptive, holistic, and sensitive to context. Social constructivism was chosen for the study because it acknowledged that reality is largely shaped by social and psychological factors.

3.3 Location of the Study

The research study was conducted in Nairobi County. Nairobi's name originates from the Maasai phrase *enkare nairobi*, which means 'place of cool waters' (Mitullah, 2003). Historically, Nairobi was established as the headquarters of the Kenya-Uganda Railway when the railhead reached the area in June 1899. It served as the commercial and business center of British East Africa and became the capital of Kenya around 1907 (Mitullah, 2003).

Nairobi covers approximately 700 square kilometers in the southeastern part of Kenya's agricultural land (Jaetzold et al., 2006). The city is situated at an elevation ranging from 1,600 to 1,850 meters above sea level, and it enjoys a temperate climate throughout the year. The western part of Nairobi features higher, uneven terrain, while the eastern side is generally lower and flatter. Geographically, Nairobi is located in the south-central region of Kenya, approximately 300 miles northwest of the country's coastal area (Jaetzold et al., 2006).

3.4 Target Population

The target population refers to the entire group of individuals who share specific characteristics relevant to the research study and from whom the researcher seeks to draw generalized conclusions (Mugenda, 2003). In this study, the target population consists of administrative and teaching staff across three selected Christian universities. The total number of individuals in this population is approximately 1,000. This includes: University A: 500 individuals, comprising both part-time teaching staff and full-time administrative staff and lecturers (CUEA, 2024), University B: 300 individuals, consisting of part-time teaching staff and full-time administrative staff and lecturers (AIU, 2024) and University C: 200 individuals, including part-time teaching staff and full-time administrative staff and lecturers (PAC, 2024). These figures reflect the diverse composition of the administrative and teaching staff across the three institutions.

This study highlighted the value of understanding the landscape of Christian universities in Nairobi so as to provide a contextual framework for analyzing how administrative and teaching staff contributed to ethical leadership. This context was essential for identifying common challenges and practices across different institutions. The study selected three Christian universities from a total of approximately fourteen Christian universities in Nairobi (Commission for University Education, n.d.) was supported by the Creswell and Poth (2018) idea that

qualitative research often emphasizes depth of understanding over breath. Through selecting a smaller number of institutions, researchers conduct in-depth interviews, yielding richer data that captures the complexities of ethical leadership, allowing qualitative studies to benefit from exploring specific contexts deeply, allowing for nuanced insights into participants' experiences and perspectives (Creswell & Poth, 2018).

3.5 Sampling Technique

Sampling techniques are crucial for establishing connections within a sample and for making generalizations about a specific population (Kombo & Tromp, 2006). According to Maxwell (1996), purposive sampling is a strategic approach where specific individuals or events are intentionally selected to provide valuable information that might not be obtainable through other sampling methods (Maxwell, 1996). This approach ensures that the study captures in-depth and pertinent insights related to ethical leadership in the context of Christian universities.

The researcher employed a purposive sampling design to select participants from the three chosen Christian universities. This technique was well-suited for this study because it allowed the researcher to gather a diverse range of perspectives specifically related to ethical leadership within Christian universities. Purposive sampling enabled the inclusion of participants who are deemed particularly relevant and knowledgeable about the study's focus, ensuring that the sample effectively represents the research objectives.

Administrators typically possess extensive knowledge about institutional policies and practices related to ethical leadership. They often have experience dealing with ethical dilemmas and implementing strategies that promote ethical behavior among staff and students. As noted by Maxwell (1996), purposive sampling allows researchers to select individuals who can provide valuable information, making administrators ideal participants for this study.

3.5.1 Sample Size

The study involved a sample size of 30 participants; qualitative studies often prioritize depth over breadth. According to Creswell (2013), qualitative research typically involves smaller sample sizes that allow for in-depth exploration of complex issues, such as ethical leadership. A sample of 30 can provide rich, detailed insights while remaining manageable for thorough analysis (Creswell, 2013).

Gill (2010) emphasized that the critical aspect of sample size is not the proportion of the research population but rather the absolute size, which should be appropriate for the complexity of the population, the research objectives, and the statistical methods used for data analysis (Gill, 2010)

The sample consisted of 15 administrative staff members and 15 teaching staff members, each interviewed in-depth. This division allows for a balanced representation of both categories within the universities. The selection of 30 participants aligned with Creswell's (2018) recommendation, which suggested that a qualitative sample size for interviews should ideally range from 20 to 30 specifically considered appropriate for qualitative interviews. Additionally, Crouch and McKenzie (2006) support the use of smaller sample sizes in qualitative research, noting that fewer participants can lead to richer and more detailed data.

During the interviews, the researcher focused on conducting in-depth interviews with both administrative and teaching staff. This approach involved systematically and meaningfully using the researcher's senses, particularly observing and listening closely (McKechnie, 2008, p. 573). By paying careful attention to these sensory details, the researcher will be able to capture subtle, non-verbal cues and unspoken expressions that may provide valuable insights.

Table 3. 1: Sampling Table for Interviews

Type of University	Type of Participants	Target Population	Sample Size
University A	Administrative Staff	500	5
	Teaching Staff		5
University B	Administrative Staff	300	5
	Teaching Staff		5
University C	Administrative Staff	200	5
	Teaching Staff		5
Total		**1,000**	**30**

3.6 Research Instruments

This section will indicate the instruments that this study will utilize.

3.6.1 Interview Guide

The study used *semi-structured* and *open-ended* questions for the interviews. The interview questions were minimal in number though purposeful so as to elicit views and opinions from the participants. It employed interview guide as an instrument of data collection. The research instrument should assess, monitor and record data devices (Creswell, 2012).

The researcher employed the semi-structured interviews as the main method of data collection. Semi-structured interview based on a flexible topic guide that is able to provide a loose structure of open-ended questions to explore experiences and attitudes (Trigueros, 2017). An interview guide was prepared for in-depth interview of 30 participants from the three the three Christian universities. The study considered 5 administrative staff and 5 teaching staff each from the three Christian universities. Through open-ended questions the researcher anticipated to

collate a number of opinions that regard ethical leadership in Christian universities. The interview guide entailed demographic information of the participants. This consisted of: gender, location, level of education and their role towards ethical leaders within the universities. The demographic details of the participants played a crucial role in the analysis of data where each set of information will require personal identification.

3.7 Pre-testing of Instruments

In qualitative research, pre-testing serves to validate and refine the research instruments and approaches before their full-scale implementation. It helps to identify and rectify potential challenges, ensuring that the final instrument is effective and reliable (Kumar, 2011). The researcher initially conducted open-ended interviews with three participants to refine and adjust the interview questions as needed. This preliminary step was essential for ensuring that the study achieves the most accurate and comprehensive responses (Hurst, 2015). In qualitative research, the emphasis is on depth rather than breadth. As noted by Creswell (2014), qualitative studies often prioritize detailed insights from a smaller number of participants to develop a rich understanding of the phenomenon under investigation. By selecting three participants, the researcher obtained in-depth feedback on the interview questions, allowing for a more nuanced understanding of their effectiveness.

Pre-testing a research instrument involved a thorough examination of each question to ensure that respondents understand and interpret them correctly. This process was crucial not only for collecting meaningful data but also for addressing any difficulties respondents might encounter in understanding or answering the questions (Kumar, 2011).

3.7.1 Reliability of Research Instruments

The pre-testing of the research instrument helped the researcher determine the following: (a) whether participants clearly understood the instructions provided with the instrument; (b) whether the interview questions and their follow-up probes were comprehensible to participants; and (c) whether the quality of the information gathered met the researcher's expectations. If any issues were identified with the instruments, the researcher addressed them before using the instruments for the main data collection.

To enhance the reliability of the qualitative research study, the digital field files were recorded and transcribed. The reliability procedures included: reviewing transcripts to correct any errors made during transcription; ensuring consistency in the definitions used for coding; involving an additional person to verify the researcher's coding; and using computerized methods to assess the consistency of the coding.

Reliability referred to the extent to which a measurement tool consistently produced dependable results. It was defined by a research instrument's ability to yield similar outcomes when used repeatedly under the same conditions (Kumar, 2011). High reliability indicated that the instrument was accurate, stable, and predictable. Essentially, if a research instrument had a high reliability rate, it also tended to have a high level of accuracy, and vice versa (Kumar, 2011).

3.8 Data Collection Procedure

Before beginning data collection, the researcher scheduled appointments with the administrative and teaching staff of the three universities on mutually agreed-upon dates. During these meetings, the researcher explained the research study and its objectives. Each interview lasted between 30 and 45 minutes. The researcher took notes and recorded interviews and observations, with the assistance of a research assistant who served as the primary moderator for the study.

The researcher notified key stakeholders within the university, including administrators and department or institute heads, of the planned visits via emails and text messages. Interviews and observation sessions were scheduled on different days and times, as agreed upon with the respondents. The objective of the data collection procedure was to gather high-quality evidence, which facilitated thorough data analysis and led to the creation of reliable and compelling results for the study's readers.

To enhance the accuracy of the study, the researcher used recorders and engaged in peer debriefing. Colleagues reviewed the study's field notes and asked pertinent questions to help examine the study's assumptions. Data collection involved a systematic procedure for gathering and evaluating information on variables important to the researcher, employing a methodical approach that allowed respondents to address the research questions effectively (Mugenda, 2003).

3.9 Data Analysis

Thematic analysis was adopted for data analysis to organize the data along similar themes. After the participants confirmed that the data given was the same as the data collected, data was analyzed along important concepts and themes.

The themes were coded, reviewed and defined (Flick, 2020). Themes were coded in order to identify and label patterns within data (Braun & Clarke, 2006). Themes were reviewed in order to accurately represent data and themes were (Nowell et al., 2017) define so as to articulate the essence of each theme, ensuring that they comprehensively cover the patterns and insights revealed in the data (Guest, MacQueen, & Namey, 2012).

Demographic information was analyzed and presented using a table. Questions in section 'B' were coded as B1, B2, B3 and B4, respectively, corresponding with the objectives. Additionally, responses were grouped into themes and coded as B1-1 for the first theme in response to questions B1, B1-2 for the second theme in response to question B1, among others. Responses with similar themes were grouped and presented with participants' simple remarks.

3.10 Ethical Considerations

Ethics implies that branch of philosophy that is concerned with the conducts of the researcher and serves as a guide to behaviour during the data collection. It is also seen as the implementation of moral values such as professional code of conducts for the gathering, analysis, reporting, discretion, informed approval and right to confidentiality (Mugenda, 2013).

The researcher ensured that ethical considerations were prioritized throughout the research study. Permission was obtained from the relevant authorities to conduct the study, and participants were not coerced into answering study questions. Initially, the researcher received approval from the National Commission for Science, Technology, and Innovation (NACOSTI). This approval allowed the researcher to proceed with field research, starting with obtaining permission from the local area chief at each of the three universities' locations. The assent form provided detailed information about the study's purpose and benefits, confidentiality of information, the right to decline participation, the right to withdraw from the study, and other relevant details for the research respondents.

3.11 Conclusion

This chapter identifies the methodology that is appropriate in conducting a qualitative research study to explore the role of administrative and teaching staff towards ethical leadership in Christian universities. The methodology will include; research design, location of the study, target population, sampling technique and sample size, which will include sampling table for interviews, observation schedules, research instruments, pre-testing of instruments their validity and reliability, data collection procedure, ethical considerations, reflexivity and the envisaged impact of the study.

Chapter four describes what the researcher will find when data is analyzed. The researcher's purpose for the findings is to use the data that will be collected from the three Christian universities to answer the study's research questions.

CHAPTER FOUR

RESULTS

4.1 Introduction

This chapter presents the findings that were realized in the research. This involves the details of the demography, it presents the results in relation to the research question one, presentation of results in relation research question two, results in relation to research question three and finally it included the limitation of the study and the conclusion of the chapter's summary.

4.2 Demographic Details of the Participants

Table 4.1 shows that the age of participants range from 25 to 58. Among the participants there are 8 doctorate holders, 12 Master's of Arts or Science Degree holders and 10 holders of Bachelors Degree in different areas of study. There are 15 participants who are currently working as lecturers, while 15 are working within the three universities in different administration and management offices. The number of years each participant had worked or is working in these capacities ranges from 3 to 20 years.

A summary of the demographic information of participants is presented in Table 1

Table 4. 1: Demographic Information of Administrative Participants

No.	Participants	Age	Level of Education	Designation	Years of Experience
1.	P01	48	M.A.	Administrator Career Guidance	10
2.	P02	30	M.A.	System Administrator	5
3.	P07	38	M.A.	Library Systems Administrator	6
4.	P09	39	M.A.	Chemical Engineer	10
5.	P10	46	M.A.	Systems Administrator	10
6.	P011	46	M.A.	Quality Assurance Officer	8
7.	P016	25	Bachelor	Public Relations Officer	2
8.	P017	28	Bachelor	Human Resource Manager	3
9.	P018	30	Bachelor	Finance Administrator	4
10.	P019	33	Bachelor	Civil Engineer	3
11.	P020	32	Bachelor	Faculty Administrator	3
12.	P022	29	Bachelor	Administrative Secretary	3
13	P023	34	M.A.	Technical Manager	6
14.	P025	33	M.A.	Youth Outreach Officer	3
15.	P026	36	M.A.	Course Coordinator	4

Table 4. 2: Demographic Information of Faculty Participants

No.	Participants	Age	Level of Education	Designation	Years of Experience
1.	P03	58	PhD	Lecturer, Dogmatic cum Spiritual Theologian	20
2.	P04	48	PhD	Lecturer, Sociology and Development	8
3.	P05	45	PhD	Lecturer, Leadership Management	6
4.	P06	46	PhD	Lecturer, Classical Languages and Biblical Studies	7
5.	P08	48	PhD	Lecturer, Education Curriculum and Instruction	9
6.	P012	35	M.A.	Lecturer, Law	6
7.	P013	38	M.A.	Lecturer, Bio Chemistry	5
8.	P014	37	M.A.	Lecturer, Counseling Psychology	5
9.	P015	49	PhD	Lecturer, Theology	8
10.	P021	34	Bachelor	Lecturer, Counseling Psychology	6
11.	P024	38	M.A.	Lecturer, Social Communication	5
12.	P027	35	M.A.	Lecturer, Strategic Business Administration	5
13.	P028	37	M.A.	Lecturer, Community Development	3
14.	P029	50	PhD	Lecturer, Organizational Leadership	10
15.	P030	55	PhD	Lecturer, Marriage and Family Therapy	8

4.3 Role of modeling behaviours by Administrative and Teaching Staff as a Foundation for Promotion of Ethical Leadership in Christian Universities

In this objective, the study sought to understand the Contribution of teaching and administration staff towards ethical leadership. Consequently, P012 observed, that "ethical leadership in a Christian university embodies principles and values derived from Christian teachings and beliefs. It involves leading with integrity, honesty, humility, and a commitment to serving others, following the examples set by Jesus Christ and the teachings of the Bible". Participants' responses to this question were analyzed in themes and presented as follows.

4.3.1 Creating Awareness in Integrity, Justice and Empowerment

All participants spoke about the need for understanding the terms; integrity, justice and empowerment to enable them identify ethical leadership within their working environments. Commenting on this, P05 has the following to say:

> Integrity is the act of being fair, trustworthy, honest, and truthful to self and others. Integrity is the state of being undivided or an integral whole. Integrity involves coherence, the sort of coherence that amounts to consistency. This is consistency within persons' set principles or commitments. Thus, it is considered difficult for one to maintain integrity if one has unrestricted commitments that conflict. Integrity requires that one sticks to their guiding moral principle, even when faced with challenges. As highlighted by P05, integrity is foundational to ethical leadership. Participants articulated that true leaders must demonstrate fairness, honesty, and consistency in their actions and decisions, which fosters trust within the organization. This coherence between values and actions is vital for maintaining credibility.

Part of the definition of integrity is also doing the right thing consistently. P. 07 shared that doing the right for what that right thing is taken to be, not doing the right thing for the wrong reason should be considered as integrity. Emphasizing on the positive values of integrity P. 09 reckons the following:

> Integrity is having good ethical values of honesty, openness and fairness. Good principles that cannot be influenced by negative factors no matter the gain promised. I am delighted to come across someone who is doing such a study because within our society sometimes we have set the wrong precedence to the younger generation that integrity can be for the highest bidder.

It is one thing to be a person of integrity and it is another to maintain consistency in the practice of integrity P 010 stated. Speaking on the integrity of leaders, P 010 agrees that, "Integrity is the quality of being honest, having strong moral principles, and the ability to adhere to ethical standards even when no one is watching. Integrity is about consistency between one's words, actions, and beliefs. When someone has integrity, they are seen as trustworthy, reliable, and principled".

Similarly, P011 said, "integrity means being credible and trustworthy, as a person who is entrusted to train learners one has to be true and credible to an individual first so that one can attract external trustworthiness or credibility."

On the other hand, P04 suggests that "ethical leadership can be observed through justice which is fairness that is not influenced by a person's social standing, political or religious values and other factors like gender; justice is following what the law states". Additionally, P03 said, "justice refers to being kind and fair to everyone".

Part of ethical leadership is articulated through justice according to P03, who said, “Justice is an act of being fair, considerate, ensuring equality, equity in sharing of resources, issues of retribution of justice among others”. Furthermore, P05 said, “Justice is a concept that encompasses fairness, moral rightness, and the equitable treatment of individuals and groups within society. It involves the impartial distribution of rights, resources, opportunities, and punishments in a manner that aligns with ethical standards and respects human dignity”.

Participants recognized that justice is crucial in creating a fair workplace. They noted that ethical leaders must uphold equitable treatment and fairness, ensuring that all voices are heard and respected. This commitment to justice strengthens morale and encourages a culture of accountability.

Conversely, ethical leadership ought to involve empowerment, P06 said, “empowerment refers to the process of enabling individuals or groups to gain control over their lives, make informed choices, and take action to improve their circumstances. It involves providing the resources, tools, knowledge, and support necessary for people to develop their skills, confidence, and autonomy, the ability to make this possible relays on ethical leadership”. In addition, P06 said, “empowerment means letting others do what they are able to do and encouraging and enabling them in the process”. Similarly, P01 said, “empowerment is the act of unlocking people’s potential or assisting others in order to live life optimally”. Likewise, P016 said, ‘empowerment is equipping individuals or organizations with the required tools to navigate their environment, including but not limited to clearly making concerned parties aware of their rights”.

The discussion around empowerment indicated that ethical leaders not only adhere to integrity and justice but also actively empower others. Participants expressed that leaders should provide opportunities for growth and encourage participation in decision-making, which enhances engagement and a sense of ownership among team members.

4.3.2 Integration of Religious Teaching and Values in University Leadership

Most participants observed that Christian universities strive to practice integrity within their institutions. However, the practice of integrity is an intentional pursuit that requires every day's effort. Correspondingly, P029 said:

> Integrity is a core value in both Christian and public universities, but the ways it is practiced may differ due to the distinct missions, values, and frameworks of these institutions. In Christian universities, integrity is often explicitly tied to religious teachings and values derived from Christian faith. There is a focus on moral principles outlined in the Bible, and these principles often shape the institution's code of conduct and ethical standards. Christian universities often prioritize developing ethical leaders who integrate religious values into their decision-making processes. Integrity might be highlighted as a fundamental aspect of leadership, emphasizing honesty, accountability, and servant leadership. There is usually a strong sense of community and accountability within Christian universities, where students and faculty are encouraged to hold themselves and each other accountable to ethical standards. This might be fostered through mentorship, small-group interactions, and discussions centered on moral and ethical dilemmas.

On the contrary, P027 said:

> Public universities often have a more diverse student body with a wide range of cultural, religious, and ethical backgrounds. Integrity might be approached from a more secular standpoint, focusing on universal ethical principles that accommodate various belief

systems. Public universities typically emphasize academic integrity, stressing the importance of honesty in research, writing, and academic pursuits. There might be rigorous policies and educational programs aimed at preventing plagiarism, cheating, and academic dishonesty. Public universities may place greater emphasis on legal and professional ethics within specific fields of study, preparing students for careers that require adherence to ethical standards established by law or professional organizations.

Similarly, "Christian universities lay emphasis on role-modeling unlike public universities. The voice of students is given a platform while transparency and accountability from the administrative and teaching staff is encouraged or practiced to some extent" observed P023. Additionally, P014 said, "integrity in Christian universities is fairness in sharing and offering of the resources, knowledge and impacting of discipline in Christian Universities".

4.3.3 Empowerment of Members of Staff and Students towards Ethical Leadership

Majority of the participants spoke about the need for empowerment of both members of staff and students within the Christian universities for appropriate ethical leadership. P029 observed that the Christian universities empower their staff and students through:

> Christian universities often empower their staff and students in various ways that align with their mission to integrate faith, learning, and personal development. Holistic education, mentorship and support networks, emphasis on service leadership, integration of faith and learning, value-based education and supportive learning environment.

In view of some participants, empowerment is an aspect that is given priority in Christian universities. P027 presents this point as follows:

> Administrative and teaching staff is given chance for career progression through promotion. Workshops and seminars are also availed to them. Faculty team work is allowed, encouraged and funded. Faculty activities are sponsored while administrative staff members

have an opportunity to participate. Scholarship and mentorship programs play an important role in empowering members of staff.

Similarly, P01 said, “Christian universities empower their administrative and teaching staff through provision of necessary resources, having policies and functional systems guided by Christian ethics, teachings of the Church and offering re-training programs”. P030 also spoke of empowerment of members of staff and student of Christian university as “people who benefit from: clear policies and standards, ethical leadership, equal opportunities, community values and accountability, conflict resolution mechanisms, diversity and inclusion initiatives and regular assessments and reviews among other empowerment concerns”.

Usually, the administrative and teaching staff in Christian universities are expected to adhere to apt ethical leadership, this means that administrative and teaching staff should be willing to explain and justify their decisions, ensuring that these decisions are based on fair principles and consistent standards. Though P03 implies that “empowerment within the Christian university has to ensure fairness which means that decisions are usually not left to an individual but to a body (committee). If one is aggrieved, there are recourses to appeal to a higher authority. They ensure an open-door policy as a critical measure to ensure fairness”.

4.4 The Challenges Facing Administrative and Teaching Staff on Ethical Leadership in Christian Universities

In the objective that relates to the challenges facing administrative and teaching staff, the study wanted to discover the challenges that face administrative and teaching staff in ethical leadership in Christian Universities. Given that, P025 said, “ethical leadership comes with its own set of challenges, often stemming from the complexities of balancing ethical considerations with practical decision-making and organizational goals”. Furthermore, P02 suggested that,

"decision-making dilemmas, setting an ethical tone, dealing with conflicting interests, handling pressure and risk, communication and transparency, resolving ethical dilemmas, and enforcing accountability are some of the challenges that the administrative and teaching staff face". The responses of participants were presented as follows.

4.4.1 Challenges of Balancing Faith and Work Dynamics

Usually, the administrative and teaching staff at the Christian university is expected to follow the laid down values sometimes there are challenges that the staff face on integrity as P04 suggests;

> At a Christian university, the challenges affecting one's integrity might be unique due to the intersection of professional, personal, and faith-based aspects. Balancing faith and academic responsibilities, navigating diversity of beliefs, ethical decision making, maintaining profession conduct, pressure to conform, leadership expectations and conflicting priorities are some of the setbacks that the staff is confronted with.

Similarly, P028 also said, "sometime the pay is not enough, some supervisors do not subscribe to the ethical values of the institution and unhealthy friendships affect the integrity of members of staff of the Christian universities". In addition, P014 stated that, "staff integrity can be affected through intimidation by either senior management, people having *god-fathers* or just work frustrations that may be brought about by unfair pay". This is supported by P011 who suggested that, "low remuneration, heavy workload for the lecturers and cases of mental health challenges are some of the challenges that affect the integrity of Christian Universities". P09 also observed that, "the pressure to practice Christianity values in a circular world where being more circular is perceived to be more advanced can negatively affects a Christian institution".

In harmony with these participants, P01 cited that the theology behind the Catholic institutions is its goal of helping learners find Christ in their lives and those of others.

Communicating Christ to its learners should be central to their teachings. She poses the question whether it is possible for a faculty member to assist students find Christ? As she cites, "it is possible to balance faith and work as complimentary aspects that should be seen to work together. According to her, Christ's teachings were of selflessness and thus work should be carried out as such.

4.4.2 Inability to Handle the Dynamics of Organizational Variables

Another observation that came up from most of the participants was staff at a Christian university might face several challenges related to empowerment, as P023 opines:

> "Challenges that may hinder staff members' ability to practice ethical leadership include: bridging faith and professional growth, institutional constraints, limited resources, workplace culture, professional development opportunities, hierarchical structure and resistance to change".

Similarly, P013 noted that, "staff is not aware of policies and regulations that govern the institutions they are working for. Therefore, one may not be aware of their rights or the right channels to use when you want an issue addressed". P026 agrees that, "lack of resources especially financial resources which is triggered by the high cost of leaving may affect empowerment". Likewise, P028 concurred that, opportunities for retraining and resources pose as a challenge in empowerment".

On the other hand, the challenge isn't solely due to the institution itself; it can also stem from the staff members. P05 noted that,

> Issues such as rigid staff, who resist adopting new methods, mistrust between administrative and support staff, and insufficient funds for essential activities like seminars can contribute to the empowerment challenges.

4.4.3 Inadequate Justice and Fairness in Handling Organizational Dynamics

Another suggestion that came out of most of the participants was the need for ethical leadership to include justice and fairness. P029 noted that:

> Issues related to justice and fairness in a Christian university context can present specific challenges for the staff. Some of these challenges include: balancing faith-based values with academic freedom, ensuring fairness in religious accommodation, navigating diversity and inclusion, ethical consideration in decision-making, handling disciplinary issues and promoting equal opportunities among others.

Correspondingly, P09 noted that, "some of the challenges that involve justice and fairness in a Christian university include; students cheating during examinations, not being considered for promotion despite one qualifying, supervisors and various sections leaders' failure of being good listeners". In addition, P02 noted that, "formation of mind and heart of members of staff, dealing with examination malpractices can assist to curb injustice and unfair treatment".

In contrast, although Christian universities should ideally inculcate Christian values to their member of staff, P012 looks at it differently, that sometimes "the religious are more often than not protected by the institutions making the lay get the *short end of the stick*. Staff end up feeling like they secondary class citizens when it comes to having their voices heard". Furthermore, P011 noted that, "self centeredness and conflict of interest amongst the person's in-charge affect the delivery of justice and fairness among members of the Christian universities".

4.5 Strategies that can be used to enhance ethical leadership among administrative and teaching staff in Christian Universities

The study aimed to explore ways to enhance ethical leadership among both administrative and teaching staff in Christian universities, focusing on improving the current situation so that these values can be effectively shared with other stakeholders. Participants' suggestions were grouped by theme and are presented below.

4.5.1 Review of Policies Governing Institutions

While Christian universities have established values and policies to govern their institutions, these are subject to review and modification to meet contemporary needs. In this context, some participants emphasized that existing values should be reinforced and further developed to ensure that members are consistently guided. According to P03:

> Ethical leadership involves several strategies and approaches aimed at fostering a culture of integrity, trust, and moral responsibility within an organization. Some key ethical leadership strategies can be: Setting a clear ethical tone, lead by example, encouraging open communication, establishing ethical guidelines and policies, promoting ethical decision-making, accountability and consequences, emphasizing empathy & fairness, continuous education and training and ethical risk assessment.

Similarly, P04 agreed with some of the approaches held by other participants, that some strategies that would ensure integrity would be, "ensuring there is good remuneration, promotion of career progression, appreciation of the members of staff who excel and ensuring there is an open-door policy". Likewise, P021 noted that, "continuous formation of mind and heart, instilling ethics as learnt from the Christian teachings, re-training staff members on ethical leadership in view of emerging issues and technological changes". As well, P019 poses that,

"proper and fair policies that inform procedures and processes that are fair and just to every individual should be considered as a strategy towards ethical leadership".

Presenting further reasons why such strategies are of value P018 said:

> Ensuring staff integrity at a Christian university involves strategies that not only align with the institution's values but also promote a culture of honesty, accountability, and ethical behavior. Clear ethical guidelines and policies, leadership modeling ethical behavior, ethical training and education, encouraging open dialogue, accountability measures, ethical committees or advisors, support for ethical decision-making and promotion of ethical research & teaching.

4.5.2 Empowerment towards Ethical Leadership

Most participants consider empowerment as an important ingredient in ethical leadership. For example, P015 suggests:

> Empowerment within a Christian university involves fostering an environment where individuals feel valued, supported, and encouraged to grow personally, professionally, and spiritually. Some of the strategies that can promote empowerment within the universities context would be; supportive leadership, integration of faith and work, professional development opportunities, inclusive decision-making, recognition and appreciation, clear communication channels, collaborative environment, servant leadership and flexibility and autonomy among other strategies.

Correspondingly, P016 said that, "a sustainable staff development structure that ensures staff empowerment and skills development and an annual budget for staff development and training is a strategy that can be considered as an empowerment strategy". In addition, P012 was in support of that opinion, by suggesting that, "empowerment funds should be set aside for

workshops and seminars, the principle of subsidiary, which implies that one should not interfere with other people's work".

> Similarly, P016 noted that "all staff should be treated fairly, regardless of their positions or gender. This can be achieved by informing them of their rights within the institution, ensuring that no one can easily exploit others." Additionally, P020 emphasized the need for "a sustainable staff development structure to support staff empowerment and skills development, along with an annual budget for these initiatives."

In connection with the critical empowerment instruments, P024 agrees that:

> Holding regular meeting, mentoring and evaluation are also necessary means in empowering members. As well as, retraining of staff members, proper remuneration of members of staff and rewarding of high performing members is imperative. Empowerment can be achieved through the practice of open-door policies, implementation of clear mission that is mutually agreed upon, constant communication to members as practiced by transformative leaders. These values should be guided by the Christian values and teachings on ethics.

4.5.3 Promotion of Justice and Fairness in Christian Universities

Most participants observed that ethical leadership should be guided by clear processes to ensure justice. P09 concurred by stating that "committees should be well-balanced, including both religious and lay members. Clear guidelines from policy records should be followed, and the policies and regulations governing the institution should be made available to all stakeholders."

Speaking on the need to have well thought out strategies, P08 said:

> Strategies that can be applied to ensure there is justice and fairness within the universities would be to guarantee the adoption of ethical leadership development, there is proper

> support for marginalized groups, there is regular assessment and feedback, there is appropriate community engagement, there is apt leadership accountability, there are proper channels of conflict resolution, educational initiatives, equitable recruitment and promotion, inclusive policies and practices and clear ethical standards within the organization.

While in support of the justice and fairness practices, P023 suggested that,

> It is important to ensure that decisions are made after listening to all the parties involved, it is important to involve others in making critical decisions (committees) and instances where there are individuals appealing to be given another chance to be heard again, chances should be offered.

It is also essential the Universities are considered, P017 that, "learning spaces and an environment that promotes inclusion and belonging of all members of the university community in their work, study and faith environment should be considered with fairness". As added by P019 that, "policies and practices are reviewed to ensure that fairness and equity are approached in a way that supports social justice". Furthermore, P028 adds that:

> To ensure justice and fairness, it is essential to establish robust reporting mechanisms supported by both human and natural resources. Members should be regularly updated about justice and fairness protocols, and resources should be allocated equitably. Additionally, there should be dedicated forums where feedback on injustices can be reported and addressed by university administrators. These systems must be designed with empathy and compassion, ensuring that they are both effective and considerate.

4.6 Conclusion

In this chapter, the study dealt with data collection and analysis.Demographic information was presented using a table. Following the research objectives, the data was collected, transcribed, coded and analyzed using thematic analysis. From the findings, participants suggested that ethical leadership can be achieved through a deeper grasp of how integrity is practiced, how members are empowered and justice achieved. They also considered delving into the challenges that administration and teaching staff encounter within the universities that may pose a threat to ethical leadership. On the dimension of challenges, they suggested challenges that affect integrity, challenges encountered through empowerment of members and challenges that the members face that involve justice and fairness. Furthermore, participants recommended several strategies to promote integrity among staff members, ensure that empowerment is practiced across the board, and guarantee the application of justice and fairness within the universities. These strategies aim to create an environment where all members are held to high ethical standards, are equally empowered, and experience consistent and equitable treatment.

Chapter five discussed the findings to draw conclusions and make recommendations for the relevant stakeholders on the subject of the contribution of administration and teaching staff to ethical leadership in Christian Universities.

CHAPTER FIVE

DISCUSSIONS ON THE FINDINGS

5.1 Introduction

This chapter presents discussions that were carried out in the research. This involved the general objective of the study The Contribution of Administrative and Teaching Staff to Ethical Leadership in Selected Christian Universities in Nairobi County, Kenya. Discussion of findings in relation to role modeling behaviours by administrative and teaching staff as a foundation for promoting ethical leadership in Christian universities, discussions on the challenges facing administrative and teaching staff on ethical leadership in Christian universities, discussions on the strategies that can be used by the administrative and teaching Staff to attain Ethical Leadership, and finally the chapter's summary.

Figure 5. 1: Summary of Findings

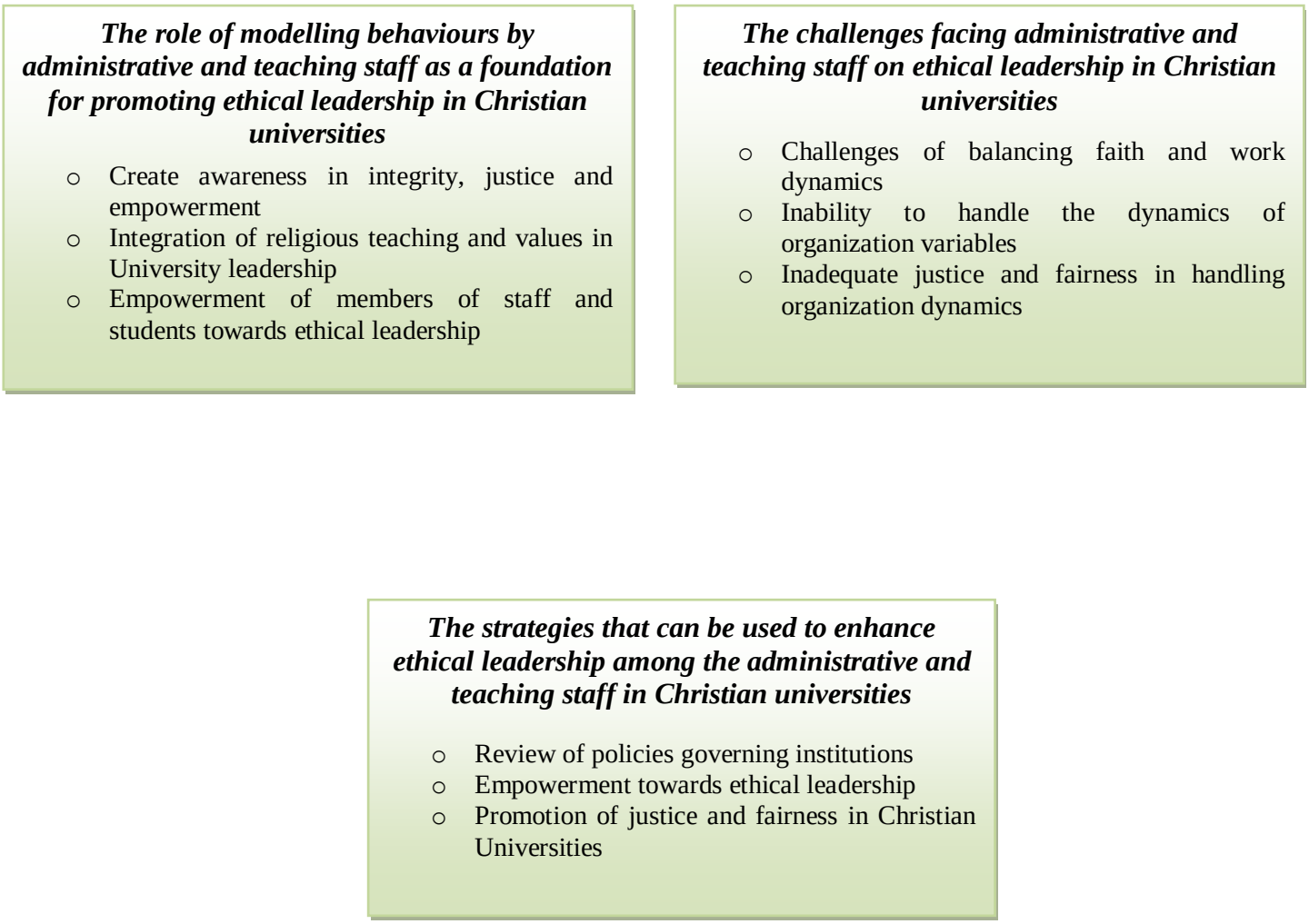

Table 2. Summary findings on role modeling behaviours by administrative and teaching staff as a foundation for promoting ethical leadership in Christian universities, challenges facing administrative and teaching on ethical leadership in Christian university and strategies that can be used to enhance ethical leadership among the administrative and teaching staff in Christian universities. There are three themes for role modeling behaviours: creating awareness in integrity, justice and empowerment, integration of religious teaching and values in University leadership, and empowerment of members of staff and students towards ethical leadership.

There were three themes for the challenges facing administrative and teaching staff on

ethical leadership in Christian universities: challenges of balancing faith and work dynamics, inability to handle the dynamics of organization variables, and inadequate justice and fairness in handling organization dynamics. Finally, there were strategies that could be used to enhance ethical leadership among the administrative and teaching staff in Christian universities: participants suggested review of policies governing institutions, empowerment towards ethical leadership, and promotion of justice and fairness in Christian Universities.

5.2 Discussions on the Role of Modeling Behaviours in Promoting Ethical Leadership in Christian Universities

The exploration of modeling behaviors by administrative and teaching staff reveals a foundational role in fostering ethical leadership within Christian universities. Given their commitment to upholding Christian values, it is imperative that leaders embody these principles through their actions, decisions, and interpersonal interactions. This discussion will delve into the significance of role modeling behaviors, drawing on key themes identified by participants in the study and relevant literature. Studies indicate that transformational leadership characterized by altruism, ethical decision-making, integrity, and role modeling shares essential traits with ethical leadership (Brown & Trevino, 2006). In this context, authentic transformational leadership can be seen as a form of ethical leadership that resonates deeply with the mission of Christian institutions.

Importance of Role Modeling in Ethical Leadership: Role modeling behavior emerges as a crucial factor for promoting ethical leadership in a Christian university setting. As participants noted, the embodiment of core values such as integrity, justice, and empowerment by both administrative and teaching staff is essential for creating a culture that prioritizes ethical decision-making. This aligns with Bass's theory of transformational leadership, which posits that

leaders can inspire and motivate their followers by demonstrating ethical integrity and core values (Bass & Steidlmeier, 1999).

Transformational leaders act as role models, setting high standards for ethical conduct that others are encouraged to emulate. In the context of a Christian university, this means that leaders not only articulate the institution's values but also exemplify them in their everyday actions. When administrators and educators consistently demonstrate integrity, fairness, and a commitment to empowerment, they establish a benchmark for ethical behavior that resonates throughout the university community.

Key themes from Participants

The participants in the study highlighted three major themes regarding the role of teaching and administrative staff in promoting ethical leadership. Raising Awareness about Integrity: Participants emphasized the need for increased awareness of integrity among both staff and students. This theme underscores the necessity of explicitly discussing and promoting ethical standards within the university environment. By doing so, leaders can cultivate a shared understanding of what constitutes ethical behavior, thereby reinforcing the institution's commitment to its core values.

Justice in Decision-Making: Another critical theme is the emphasis on justice in leadership practices. Participants indicated that ethical leaders must demonstrate fairness and equity in their decisions. This aligns with Bass's assertion that ethical leaders foster a culture of trust and commitment by acting justly. In a Christian context, the call for justice not only reflects a moral imperative but also resonates with biblical teachings on fairness and righteousness.

Empowerment of Staff and Students: The third theme revolves around empowerment. Participants noted that leaders who empower others not only enhance morale but also inspire a

collective commitment to ethical principles. By fostering an environment where individuals feel valued and capable of contributing to ethical discussions, leaders can cultivate a proactive approach to ethical leadership. This empowerment reflects a transformational leadership style that encourages collaboration and shared responsibility.

Interconnectedness of Leadership Styles

The Interconnection of Leadership Styles: Transformational leadership's alignment with ethical leadership highlights the importance of leaders embodying the values they advocate. Northouse (2019) notes that post-conventional morality, or principled morality, involves individuals developing their unique set of ethics, often influenced by religious beliefs, cultural contexts, and personal experiences. In Christian universities, these personal ethics are frequently rooted in the teachings and values of the Christian faith. Participants in the study echoed this sentiment, emphasizing that ethical leadership is enriched by recognizing diverse opinions and values, ultimately contributing to societal well-being.

This alignment suggests that for leaders in Christian universities, role modeling behaviors that reflect Christian values is not merely an organizational expectation but a moral imperative. By integrating religious teachings into their leadership practices, they not only reinforce the institution's mission but also provide a tangible example for students to follow. As participant P029 noted, ethical leadership is about acknowledging diversity while maintaining a commitment to the university’s core values.

Empowerment as a Catalyst for Ethical Development: A significant theme that emerged from the participants’ insights was the importance of empowerment in promoting ethical leadership. Most participants advocated for a greater emphasis on empowering both staff and students as a means to develop future ethical leaders. This perspective aligns with Birel's (2021)

assertion that principled morality is fostered through the development of individual ethics, which is best achieved in an environment that supports empowerment.

In Christian universities, the empowerment of staff and students is intricately linked to the institution's mission of integrating faith, learning, and personal development. Participants highlighted several strategies for fostering this empowerment, including holistic education, mentorship programs, support networks, and a focus on service leadership. By creating a supportive learning environment that values both academic and spiritual growth, leaders can help cultivate a generation of ethical leaders who are well-prepared to navigate the complexities of their respective fields.

Moreover, participant P029 emphasized that the empowerment strategies employed by Christian universities are designed to resonate with their core mission. This approach not only enhances individual growth but also strengthens the institution's commitment to developing ethical leaders who can positively impact society.

In summary, the modeling behaviors of administrative and teaching staff play a vital role in promoting ethical leadership within Christian universities. By embodying Christian values through their actions and decisions, leaders can inspire students and staff to adopt similar ethical principles. Furthermore, the emphasis on empowerment as a means of fostering ethical development is crucial. By integrating religious teachings, promoting holistic education, and creating supportive environments, Christian universities can effectively prepare future leaders to navigate ethical dilemmas with integrity and compassion. Ultimately, this commitment to modeling behaviors and empowering individuals will enhance the university's mission and contribute to a more ethical society.

5.3 Discussions on the challenges facing administrative and teaching staff on ethical leadership in Christian universities

The challenges confronting administrative and teaching staff in ethical leadership within Christian universities present unique complexities that warrant closer examination. The integration of faith and academic freedom emerges as a significant challenge. While Christian universities strive to merge faith with learning, achieving a balance between religious convictions and academic autonomy can be difficult. Ethical leaders are tasked with managing sensitive discussions, ensuring that diverse viewpoints are respected without compromising the institution's faith-based values (Smith, 2020).

Balancing Faith and Academic Freedom: The tension between maintaining a commitment to Christian values and honoring academic freedom is a pervasive issue in these institutions. As highlighted by participant P04, staff often grapple with the intersection of their professional roles, personal beliefs, and faith commitments. This complexity manifests in various ways, including the difficulty of making ethical decisions that align with both academic responsibilities and religious convictions. Johnson (2021) further emphasizes that staff members face pressures to conform to specific ethical norms while navigating diverse beliefs within the academic environment.

The literature indicates a gap in addressing how institutions can support staff in reconciling these competing demands. For instance, Smith (2020) highlights the difficulties faculty face in integrating their faith with academic responsibilities, noting that many Christian universities lack sufficient frameworks for navigating these tensions. Additionally, Johnson (2021) discusses the absence of institutional resources aimed at helping staff engage in complex ethical discussions, which can result in feelings of isolation and moral conflict. This lack of

support underscores a critical need for comprehensive strategies that enable faculty and staff to address the challenges of balancing faith and academic freedom effectively.

Institutional Dynamics and Diversity: Another prominent challenge is the inability of institutions to effectively navigate the dynamics of organizational variables. As noted by Gill, integrating inclusion and diversity within the framework of faith-based values poses a significant challenge for ethical leadership in Christian universities. While striving to create inclusive environments, ethical leaders must respect and honor a multitude of theological perspectives and backgrounds among faculty and staff. The need for coherent institutional identity can clash with the necessity of embracing diverse viewpoints, creating a challenging landscape for leaders (Gill, 2020).

Moreover, participants observed that balancing faith with varying work dynamics can threaten ethical leadership. Foster and Jeays argue that the hiring of faculty from diverse religious backgrounds necessitates a delicate approach to fostering an inclusive environment while simultaneously upholding the university's core identity. Participant P09 echoes this concern, pointing out that pressure to conform to Christian values within a secular context, often perceived as more progressive, can hinder ethical leadership practices.

Justice and Fairness in Ethical Leadership: The pursuit of justice and fairness within Christian universities further complicates ethical leadership. Gates et al. emphasize that these institutions often prioritize service and social justice as foundational values. Ethical leaders must address systemic injustices and economic inequalities through initiatives that reflect these commitments. However, participant P011 raises a critical concern regarding self-centeredness and conflicts of interest among leaders, which can undermine efforts to deliver justice and fairness effectively. This observation reveals a significant gap in the literature regarding the

accountability structures within Christian universities that could help mitigate these challenges. The lack of clear mechanisms for promoting ethical behavior and ensuring equitable treatment can lead to disillusionment among staff, ultimately affecting their capacity to lead ethically.

In summary, the challenges faced by administrative and teaching staff in ethical leadership within Christian universities are multifaceted and complex. Balancing faith with academic freedom, navigating institutional dynamics of diversity, and ensuring justice and fairness are all critical issues that require further exploration and support. The literature reveals significant gaps in institutional frameworks and resources designed to help staff navigate these challenges effectively. Addressing these gaps will be essential for fostering a culture of ethical leadership that not only aligns with Christian values but also respects the diversity and complexity of contemporary academic environments.

5.4 Discussions on Strategies that can be used to enhance ethical leadership among Administration and Teaching Staff in selected Christian Universities

Fostering ethical leadership within Christian universities requires a multifaceted approach that emphasizes integrity, justice, and empowerment. Administrative and teaching staff play a pivotal role in shaping the ethical climate of these institutions, as their actions and commitment to ethical values significantly influence the overall environment (Brown & Treviño, 2014). However, literature reveals gaps in the identification and implementation of effective strategies that can be employed to enhance ethical leadership in these settings.

Importance of Policy Review: One key strategy identified by participants is the necessity of reviewing institutional policies. This aligns with the findings of Walumbwa et al. (2010), who emphasize that authentic leadership characterized by self-awareness, moral clarity, and transparency can foster a positive psychological and ethical environment. Such characteristics

enable leaders to connect more effectively with their followers, thereby enhancing the ethical climate of the institution.

Despite this understanding, there appears to be a lack of specific frameworks in the literature outlining how Christian universities can systematically review and revise their policies to align with ethical leadership principles. As participant P03 highlighted, ethical leadership encompasses strategies that promote a culture of integrity, trust, and moral responsibility. Yet, many institutions may not prioritize comprehensive policy evaluations that reflect these values, potentially undermining efforts to cultivate an ethical environment.

Key Strategies for Ethical Leadership

Participants outlined several strategies that both administrative and teaching staff can implement to promote ethical leadership: Setting a Clear Ethical Tone: Establishing a strong foundation of ethical values is essential. Leaders must articulate and model these values consistently. Leading by Example: The importance of role modeling ethical behavior cannot be overstated. Participants noted that actions often speak louder than words, and leaders who embody ethical principles inspire others to follow suit. Encouraging Open Communication: Facilitating an environment where staff and students feel comfortable discussing ethical concerns is crucial. This openness fosters trust and collaboration.

Establishing Ethical Guidelines and Policies: Clear guidelines help to set expectations and provide a framework for ethical decision-making. Promoting Ethical Decision-Making: Teaching staff and students how to approach ethical dilemmas with a structured process can empower them to make morally sound choices. Ensuring Accountability and Consequences: Implementing systems that hold individuals accountable for unethical behavior is vital for

maintaining trust within the institution. Emphasizing Empathy and Fairness: Ethical leadership is not just about rules; it involves understanding the human aspects of decision-making.

Providing Continuous Education and Training: Ongoing professional development related to ethics can equip staff with the skills needed to navigate ethical challenges effectively. Conducting Ethical Risk Assessments: Regular assessments can help identify potential ethical risks within the institution and guide proactive measures. These strategies collectively contribute to an ethical organizational environment, reinforcing the importance of intentional leadership practices (Brown & Treviño, 2014).

The pursuit of effective ethical leadership in Christian universities necessitates a multifaceted approach that combines adherence to established policies with a deep understanding of values. A study conducted by Amsale et al. (2021) emphasizes the importance of examining perceptions of ethical leadership, specifically in relation to ethical behaviors, resolve, and the organizational context for ethical practices. A significant number of participants in this study defined ethical leadership primarily as compliance with established policies. This perspective resonates with findings by Eisenbeiß and Brodbeck (2014), which underscore that the elements of ethical leadership must be understood from both compliance-oriented and value-oriented viewpoints. Together, these studies illustrate that ethical leadership encompasses not only adherence to rules but also the cultivation of an ethical organizational culture grounded in shared values.

Despite the recognition of the importance of both compliance and value orientation in ethical leadership, there exists a notable gap in the literature regarding specific strategies that administrative and teaching staff can employ to enhance ethical leadership in practice. While Amsale et al. (2021) and Eisenbeiß and Brodbeck (2014) provide a foundational understanding

of ethical leadership, they do not offer concrete frameworks or actionable strategies for implementing ethical leadership principles within the unique context of Christian universities. This gap highlights the need for more detailed guidance on how to translate theoretical concepts into practical applications that resonate with the values and mission of these institutions.

To promote this sense of empowerment, several effective strategies can be implemented: Supportive Leadership**:** Leaders should prioritize the well-being of both staff and students, creating an environment where individuals feel safe to express their ideas and concerns. Integration of Faith and Work**:** Encouraging staff to connect their personal beliefs with their professional responsibilities can enhance their sense of purpose and engagement. Professional Development Opportunities**:** Offering training and growth opportunities allows individuals to develop their skills and enhance their contributions to the university community**.** Inclusive Decision-Making: Engaging a diverse range of voices in decision-making processes ensures that all perspectives are considered, fostering a culture of collaboration and respect.

Recognition and Appreciation: Acknowledging the contributions of staff and students fosters a sense of belonging and motivation. Clear Communication Channels: Maintaining open lines of communication helps to build trust and transparency within the institution. Collaborative Environment**:** Creating spaces for collaboration encourages teamwork and collective problem-solving. Servant Leadership Principles: Embracing servant leadership, as articulated by Greenleaf (1977) and Block (1993), promotes an ethos of service and support, enhancing empowerment among individuals. Flexibility and Autonomy**:** Providing staff and students with the freedom to explore their interests and innovate can lead to increased engagement and satisfaction. These strategies align with Porwal's (2020) assertion that transformational leaders

should create an enabling environment where staff feel empowered and can influence objective decision-making.

In summary, while existing literature provides valuable insights into the principles of ethical leadership in Christian universities, there remains a significant gap in actionable strategies for implementation. The strategies identified in this discussion ranging from supportive leadership to promoting justice and fairness offer a robust framework for fostering ethical leadership that aligns with the values of Christian universities. By focusing on empowerment and creating a supportive environment, administrative and teaching staff can significantly enhance the ethical climate, ultimately contributing to a thriving academic community. Addressing these gaps will be essential for effectively translating ethical leadership principles into practice within Christian higher education settings.

While the literature recognizes the importance of ethical leadership development programs, there is a notable lack of detailed frameworks that outline how these programs can be effectively designed and implemented in Christian universities. Moreover, the need for inclusivity—especially for marginalized groups—underscores the necessity for tailored approaches that address specific community dynamics. Current studies often overlook how these programs can be adapted to reflect the faith-based values inherent in Christian institutions.

Participant P08 also noted the significance of regular assessments and feedback mechanisms. Although some literature addresses the importance of monitoring ethical leadership practices, it often lacks specificity regarding how these assessments can be operationalized. This gap indicates a need for more structured methodologies that not only measure progress but also provide actionable insights for improvement.

In order to cultivate an ethical climate, several strategies were identified: Ethical Leadership Development Programs: These programs should focus on enhancing ethical awareness among current and aspiring leaders, equipping them with the tools needed to navigate complex moral dilemmas. Support for Marginalized Groups: Actively promoting inclusivity is critical. This can involve mentorship programs, outreach initiatives, and targeted resources to support underrepresented voices within the university. Regular Assessments and Feedback: Establishing mechanisms for ongoing evaluation of ethical practices ensures that institutions can promptly address issues and adapt to emerging challenges.

Community Engagement: Engaging with the broader community enhances transparency and accountability, allowing institutions to be more responsive to stakeholder concerns and expectations. Conflict Resolution Channels: Implementing clear and effective channels for addressing grievances is essential for ensuring fair treatment and maintaining trust within the institution. Educational Initiatives: Raising awareness about ethical standards and practices through workshops, seminars, and training sessions can foster a culture of ethics within the university. Equitable Recruitment and Promotion Processes: Establishing transparent criteria for hiring and advancement reinforces the commitment to fairness and equity within the academic environment. Clear Ethical Standards: Maintaining well-defined ethical standards provides a foundational framework that guides stakeholders in their decision-making processes (Brown & Treviño, 2014).

These strategies resonate with Rawls's (1971) principle of justice as fairness, which posits that individuals must fulfill their roles according to institutional rules designed to uphold justice. This principle emphasizes the dual responsibility of individuals: while they benefit from a just system, they must also commit to ensuring equitable outcomes for all participants. According to

Rawls, a fair system is one where rules not only provide benefits but also establish clear expectations for behavior, facilitating interactions that consider the welfare of others. Adherence to these principles fosters accountability, as individuals who recognize their obligations to the broader community are more likely to engage in ethical practices that support the common good. By defining roles and responsibilities clearly, ethical leadership can promote a culture of mutual respect and shared benefits within Christian universities.

In summary, while existing literature highlights the importance of strategies for promoting ethical leadership, significant gaps remain in the practical implementation of these strategies within Christian universities. The insights provided by participant P08 underscore the necessity for tailored ethical leadership development programs, robust assessment mechanisms, and inclusive practices that reflect the institution's faith-based values. By integrating these strategies with the principle of justice as fairness, Christian universities can foster a more ethical and just academic environment that not only benefits individual stakeholders but also enhances the overall institutional climate. Addressing these gaps will be crucial for developing a comprehensive framework that supports ethical leadership in these unique contexts.

5.5 Conclusion

In this chapter, the findings were analyzed to provide a comprehensive understanding of the study's outcomes. The study identified a clear and consistent connection among various elements of the study, including its background, theoretical framework, and foundational concepts of ethical leadership, values inherent to Christian universities, and the responses gathered from participants. This alignment indicates that the study proposes several actionable strategies for both administrative and teaching staff within university settings. Notably, it emphasizes the importance of reinforcing existing values that underpin ethical leadership in these institutions. The emerging themes from the discussions highlight specific practices and

approaches that can be adopted to enhance the ethical climate. For example, the discussions underscored the need for policy reviews, empowerment strategies, and the promotion of justice and fairness—all critical components in fostering an environment conducive to ethical leadership.

Moreover, the findings offer new insights into the role of administrative and teaching staff as key facilitators of ethical leadership within Christian universities. By actively embodying and promoting the institution's values, these staff members can significantly influence the ethical culture and decision-making processes within their organizations. The study illustrates that when staff are empowered and supported, they are better equipped to serve as role models and champions of ethical behavior, thereby strengthening the overall ethical framework of their institutions.

In conclusion, the research not only reinforces the existing literature on ethical leadership but also provides practical implications for university administration and teaching staff. By emphasizing the importance of value reinforcement and the implementation of strategic practices, the study contributes valuable knowledge that can aid Christian universities in developing more robust ethical leadership frameworks. This, in turn, fosters a thriving academic community that aligns with the core principles of integrity and moral responsibility.

Chapter six will discusses major summary, conclusions, and recommendations.

CHAPTER SIX

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

6.1. Introduction

In this chapter, the research procedures, in addition to findings, were summarized to conclude. Also, in this chapter, recommendations are made to several stakeholders regarding the research questions and findings. This chapter ended with suggestions for further research.

6.2. Summary

The research was motivated by the researcher's belief in the potential of Christian universities to effectively foster both academic excellence and lifelong values in their students. The researcher, who has served as a youth mentor, was particularly interested in whether these universities were meeting this dual objective. Given their unique potential, the researcher wanted to assess how well Christian universities were achieving these goals. This study aimed to explore the role of administrative and teaching staff in promoting ethical leadership within Christian universities in Kenya.

The objectives of this study were to examine the contribution of administrative and teaching staff to ethical leadership, identify the challenges they face, and explore strategies to enhance their role in promoting ethical leadership within Christian universities in Kenya. The study was guided by the transformational leadership theory of James V. Downton and James MacGregor Burns. This theory highlights leaders who engage with followers, address higher-order intrinsic needs, and elevate awareness about achieving specific outcomes and exploring new methods for achieving them.

The empirical literature review encompassed various studies related to the role of administrative and teaching staff in preparing students for ethical leadership. Findings indicated that, despite Christian universities being founded on Christian values, staff members struggle with balancing faith and work dynamics. Additional studies revealed difficulties in managing the complexities unique to Christian institutions. This qualitative study aimed to identify ways to improve the effectiveness of administrative and teaching staff in fostering ethical leadership within these universities.

However the study established the following observation; Struggle with Balancing Faith and Work: Staff members often face challenges in integrating their personal faith with their professional responsibilities. This tension can hinder their ability to model ethical behavior and instill ethical values in students. Complexities of Christian Institutions: The unique context of Christian universities presents specific complexities that complicate the administration and teaching processes. These complexities may include navigating diverse theological perspectives and maintaining institutional integrity while promoting inclusivity. Need for Enhanced Effectiveness: The study identified a critical need for strategies that improve the effectiveness of staff in their roles as ethical leaders. This includes providing training and support that align with both Christian values and educational goals. Recommendations for Improvement: Based on the findings, the study likely recommended specific approaches to enhance staff capabilities, such as developing comprehensive training programs, creating supportive networks for staff, and establishing clear policies that promote ethical practices in line with the institution's mission.

For this study, descriptive research design was employed, utilizing an in-depth interview guide for data collection. The collected data were coded and analyzed using thematic analysis.

The findings were evaluated, presented, and discussed, with results organized according to the research questions.

After gathering demographic information, the first research question focused on exploring the contribution of administrative and teaching staff to ethical leadership in Christian universities. The findings highlighted the importance of role modeling in developing ethical leaders, creating awareness about integrity, justice, and empowerment, integrating religious teachings and values into university leadership, and empowering both staff and students. Role modeling by administration and teaching staff significantly impacts students' ethical development. Students observe and emulate the behavior and values of these leaders, making it likely that they will internalize and adopt these ethical values, thus fostering a more morally responsible student body.

The second objective examined the challenges faced by administrative and teaching staff in promoting ethical leadership within Christian universities. The study identified issues such as managing the complexities of dynamic institutional problems, balancing faith and work dynamics, struggling with institutional variables, and addressing inadequate justice and fairness.

The third objective sought to identify strategies that administrative and teaching staff can use to enhance ethical leadership. The findings emphasized the need for policy reviews, promoting empowerment towards ethical leadership, and fostering justice and fairness within Christian institutions.

6.3 Conclusions

The findings from the study revealed that there is a need for further development in the areas of contribution, challenges, and strategies related to preparing administrative and teaching staff for ethical leadership in universities. While many participants suggested adapting existing practices, these suggestions are often overlooked or inadequately implemented. In contrast, other

recommendations call for the establishment of new and more effective actions. Notable among these new strategies are the empowerment of students towards ethical leadership, the promotion of justice and fairness within Christian universities, and the review of institutional policies.

6.4 Recommendations for the Universities

The study recommends that universities periodically review their governing policies to create a transformative educational environment that helps students develop into ethically responsible leaders in their fields. This recommendation is informed by Gates et al. (see 2.3.2), who emphasize that continuous review of decisions and employee behavior should be integrated into institutional policies and practices. Institutions should embody and demonstrate ethical conduct in their decision-making processes, actions, and interactions. By consistently upholding high moral standards, administrators serve as role models for staff and students, encouraging them to adopt ethical practices. Furthermore, universities should ensure that educators exhibit ethical behavior in their teaching methodologies, attitudes, and interactions with students. Incorporating moral values and ethical considerations into teaching practices fosters an environment conducive to ethical development and promotes the cultivation of ethical leadership among students.

6.5 Recommendations for Administrative Staff

Professional Development Programs: Implement regular training sessions and workshops focused on ethical leadership principles and practices. These programs should aim to enhance the skills of administrative staff, equipping them with the necessary tools to promote and model ethical behavior in their roles. Encouraging participation in conferences and seminars on ethical leadership can further broaden their perspectives and effectiveness

Integration of Ethical Values in Policies: Develop and regularly review institutional policies to ensure they align with the ethical values inherent in Christian education.

Administrative staff should take a proactive role in formulating these policies, ensuring they reflect the university's mission and foster an environment of integrity and accountability.

Mentorship and Support Systems: Establish mentorship programs where experienced administrative staff can guide newer colleagues in navigating ethical challenges. This peer support can help reinforce ethical standards and practices, fostering a culture of ethical leadership within the administration.

6.6 Recommendations for Teaching Staff

Role Modeling Ethical Behavior: Actively demonstrate ethical behavior in all interactions with students and colleagues. Teaching staff should strive to model the values they wish to instill in their students, thereby creating a classroom environment that emphasizes integrity and responsibility.

Ethics-Focused Teaching Strategies: Employ diverse teaching strategies, such as case studies, role-playing, and group discussions that encourage students to explore ethical issues. These methods can help students understand the complexities of ethical decision-making and prepare them for real-world challenges.

Integration of Ethical Leadership into Curriculum: Develop and implement course content that explicitly incorporates ethical leadership principles. Teaching staff should design syllabi that challenge students to engage with ethical dilemmas relevant to their fields, fostering critical thinking and moral reasoning.

6.7 Recommendations for the Society or Community

The study findings suggest that society should nurture a generation of individuals who have developed a strong awareness of integrity, justice, and empowerment through their education at universities. This informed generation should then promote ethical leadership across various sectors of society.

Additionally, the study recommends that society actively support the integration of religious teachings and values in university leadership to guide the community towards virtuous living. Members of the community should also advocate for justice and fairness within their respective sectors, helping to foster a more ethical and equitable society.

6.8 Limitations and Suggestions for Further Research

A central theme that emerged from the study is the importance of ongoing evaluation to foster progress in ethical leadership. This highlights the need for further investigation into how administrative and teaching staff can effectively respond to the complex and dynamic challenges faced by Christian universities. As these institutions navigate issues such as diversity, equity, and changing societal expectations, understanding the strategies that staff can employ to adapt and lead ethically is crucial.

One critical aspect of ethical leadership identified in this study is the role of modeling. Modeling ethical behavior is essential for promoting values such as integrity, justice, and empowerment within the university community.

Therefore, future research should explore effective strategies for empowering administrative and teaching staff to enhance their ability to model and promote these ethical traits. This could involve examining specific training programs, mentorship opportunities, or institutional policies that support staff development in ethical leadership.

Furthermore, exploring the relationship between ethical leadership and student outcomes would provide valuable insights into how the actions of administrative and teaching staff directly influence the development of ethical values in students. Understanding this connection could inform strategies for better alignment between staff behaviors and the desired outcomes for graduates.

In conclusion, addressing these limitations and pursuing the suggested areas for further research will not only fill significant gaps in the existing literature but also provide actionableinsights for developing targeted training programs and support systems. By enabling administrative and teaching staff to embody and exemplify ethical leadership, Christian universities can cultivate a stronger ethical culture that benefits the entire academic communityand prepares students for ethical challenges in their future careers.

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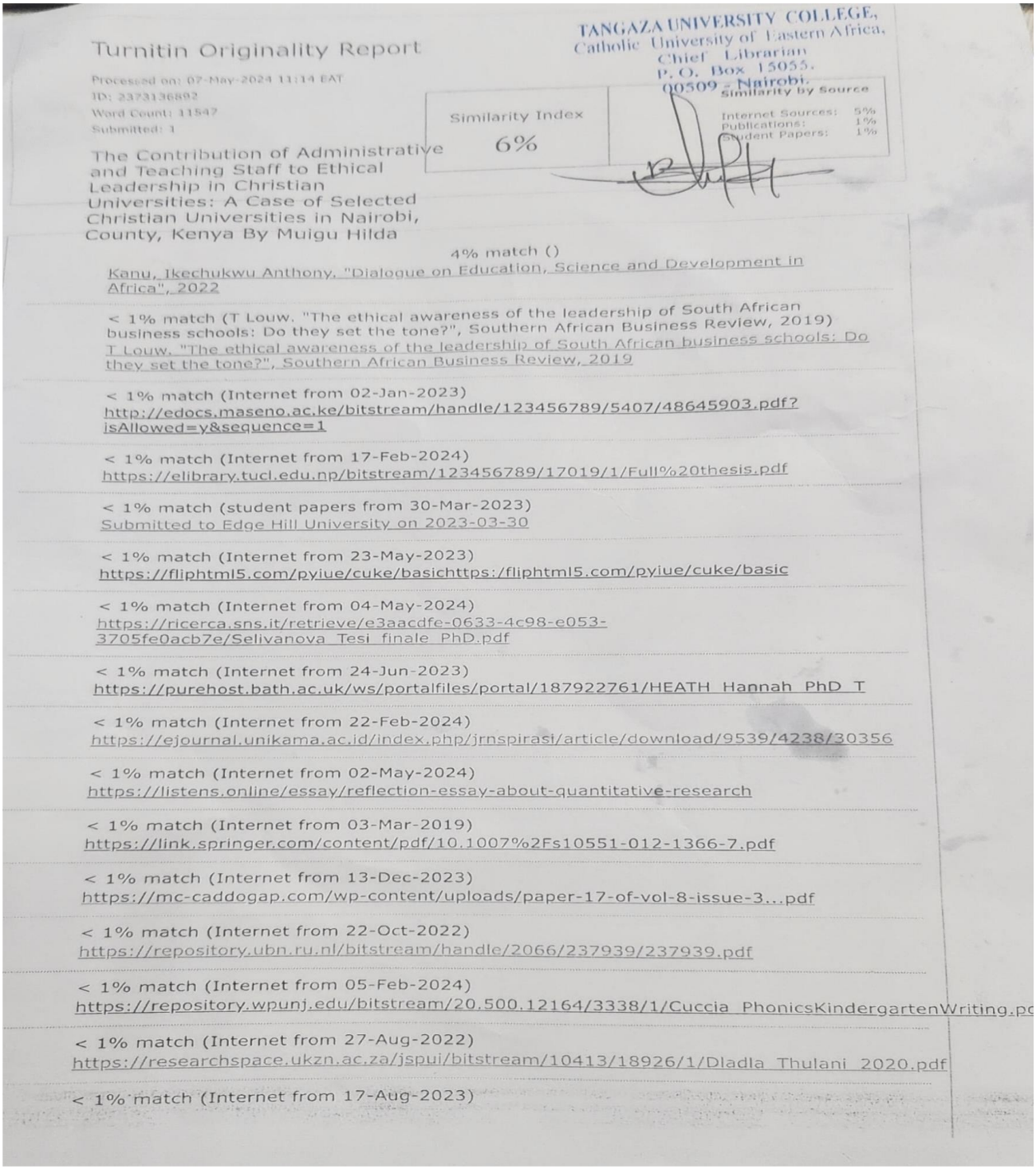
APPENDICES

APPENDIX I: PLAGIARISM REPORT



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APPENDIX II: ETHICS CLEARANCE

TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

OFFICE OF THE DIRECTOR OF RESEARCH & POST GRADUATE STUDIES

E-mail: dir.pgsr@tangaza.ac.ke **Website:** www.tangaza.ac.ke

OUR Ref: DPGSR/ER/09/2023 **Date:** 7th September 2023

To The Commission Secretary,
National Commission for Science, Technology and Innovation
P.O. Box 30623,
Nairobi – Kenya.

Dear Sir/Madam,

Re: Research Permit for Hilda Muigu

This is to confirm that the person named in this letter is a student at Tangaza University College (TUC). She is registered in the Centre for Leadership and Management (Reg. No. LM57/00013/2021) and she is pursuing M.A degree in Ethics & Organisational Leadership.

Hilda has met all our provisional academic requirements leading to data collection. However, she cannot proceed to the field before getting a Research Permit from the National Commission for Science, Technology and Innovation (NACOSTI). Kindly assist her to process the permit for data collection for her M.A. Thesis.

Thanking you in advance for your cooperation

Yours sincerely,

Director - Research & Postgraduate Studies
0714 610 777 / 0733 685 059
07 SEP 2023
Sign:....
TANGAZA UNIVERSITY COLLEGE

Dr. Daniel M. Kitonga (Ph.D.)
Director, Research & Postgraduate Studies

CC:
Rev. Sr. Dr. Vincenta Javier – Ag. Programme Leader, M. A. Ethics & Orgl. Leadership (CLM)

P.O. Box 15055 - 00509 Langata, Nairobi Kenya
Tel: +254 20 8097667 / 0732 897 000 / 0733 685 059 / 0722 204 724 / 0714 610 777
Email: inquiries@tangaza.ac.ke
Website: www.tangaza.ac.ke

APPENDIX III: RESEARCH LICENSE (NACOSTI)

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **916945**

Date of Issue: **12/December/2023**

RESEARCH LICENSE

This is to Certify that Ms.. Hilda Muthoni Muigu of Tangaza University College, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: THE CONTRIBUTION OF ADMINISTRATIVE AND TEACHING STAFF TO ETHICAL LEADERSHIP IN CHRISTIAN UNIVERSITIES A CASE OF SELECTED CHRISTIAN UNIVERSITIES IN NAIROBI COUNTY KENYA for the period ending : 12/December/2024.

License No: **NACOSTI/P/23/31704**

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See overleaf for conditions

APPENDIX IV: INTERVIEW GUIDE

Interview Guide for Administrative and Teaching Staff in the Christian University of Kenya

Section A: Demographic Information
Respondent No. **1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,28,29,30**
Location: [ ]
Age: Between 19-30 Between 31-40 Between 41-50 **Above 55**
Gender: M ☐ F ☐
Education: Primary ☐ Secondary ☐ VTC ☐ BA ☐ MA ☐ PhD
Status in the University:
Experience with Ethical Leadership Administration Staff ☐ Teaching Staff ☐ Other explain ☐ ……
Interview Appointment
Date, place, and hour of interview……

Section B:

1. **How has the teaching staff contributed towards ethical leadership in the Christian university?**

   i) What is your understanding of the terms; integrity, justice and empowerment?

   ii) How would you describe integrity is practiced in Christian universities compared to public universities?

   iii) How does the Christian university empower their members of staff and students?

   iv) How does the Christian university ensure fairness to their members of staff and students?

2. **What challenges do you consider are encountered in ethical leadership in the institution?**

   i. What are the challenges that the members of staff at a Christian university that affect one's integrity?

   ii. What are the empowerment challenges encountered by Christian university's staff?

   iii. What are the challenges experienced by Christian university staff that involve justice and fairness?

3. **What are some of the ethical leadership strategies that can be considered in your institution?**

   i) What are some of the strategies that a Christian university can put in place to ensure staff integrity?

   ii) What are the strategies that can be taken into account that can ensure empowerment is observed in a Christian university?

   iii) What strategies can be applied to ensure justice and fairness is practiced in a Christian university?

APPENDIX V: DATA PERMIT

AFRICA INTERNATIONAL UNIVERSITY

Committed to His mission
Connected to His world

1st February 2024

Ms. Hilda Muigu
C/O Tangaza University College
Nairobi

Dear Ms. Muigu,

RE: PERMISSION TO UNDERTAKE RESEARCH

Receive greetings from Africa International University!

I acknowledge receipt of your letter dated 11th January 2042, requesting for permission to conduct research for a Master's degree on the topic: ***"The Contribution of Administrative and Teaching Staff to Ethical Leadership in Christian Universities"***.

Your request is hereby granted trusting that the results of the research will also benefit AIU as well. After the conclusion of the research, kindly give AIU copy of the thesis.

Meanwhile, we wish you success in your studies.

Sincerely,

Prof. Joseph Kiplang'at
Deputy Vice - Chancellor Academic Affairs & Research

CONSTITUENT SCHOOLS: SCHOOL OF BUSINESS AND ECONOMICS (SBE) INSTITUTE FOR THE STUDY OF AFRICAN REALITIES (ISAR) SCHOOL OF EDUCATION, ARTS, AND SOCIAL SCIENCES (SEASS) NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY (NEGST)

P.O. Box 24686 00502 Karen Nairobi-Kenya TEL: +254-(0)20-260 3663, 0715-247540 Admission Hotlines: 0725-841885
Email: pr@africainternational.edu Web: www.aiu.ac.ke

APPENDIX VI: RESEARCH AUTHORIZATION LETTER

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

Office of the Deputy Vice-Chancellor
ACADEMIC AFFAIRS & RESEARCH

Our Ref: Ag.DVC/AA&R/GK/jm/031/2024

13th February 2024

Ms. Muigu Hilda
Tangaza University College
Email: Muthoni.Muigu@gmail.com
Mobile No. +254 722 266 663

Dear Ms. Muigu,

Re: Permission to Collect Data at The Catholic University of Eastern Africa (CUEA)

Greetings from the Catholic University of Eastern Africa!

I am glad to inform you that your request to research the topic: ***"The Contribution of the Administrative and Teaching Staff to Ethical Leadership in Christian Universities: A Case of Selected Christian Universities in Nairobi County, Kenya",*** has been granted. You are therefore authorized to collect data from the targeted participants at The Catholic University of Eastern Africa. You are expected to strictly observe the normal ethical cautions and discretions while conducting the research.

I wish you well with your study and I look forward to you sharing your findings with the Directorate of Research and Innovation of the Catholic University of Eastern Africa.

Sincere regards

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA – THE DEPUTY VICE-CHANCELLOR, ACADEMIC AFFAIRS & RESEARCH – 13 FEB 2024

Prof. George Kimathi
Ag. Deputy Vice-Chancellor/Academic Affairs & Research

CC *Directorate of Research and Innovation*