



**FUTURITY
PHILOSOPHY**

DOI: <https://doi.org/10.57125/FP.2024.12.30.05>

How to cite: Okanda, E. O. (2024). Value-Awareness Leadership: A Paradigm for Enhancing Ethical Practices in Teacher Education. *Futurity Philosophy*, 3(4), 61-77. <https://doi.org/10.57125/FP.2024.12.30.05>

Value-Awareness Leadership: A Paradigm for Enhancing Ethical Practices in Teacher Education

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Received: August 3, 2024 | **Accepted:** October 12, 2024 | **Available online:** November 14, 2024

Abstract. Leadership that shares values in educational institutions can be essential in effectively promoting ethical values and practices. Nonetheless, the use of this leadership to enhance ethical practices in teacher education has not been thoroughly explored and needs additional study. This research aims to analyse how value-awareness leadership can enhance ethical practices in primary teacher colleges in Kenya by applying philosophical methods of phenomenology and analysis. In the context of phenomenology, interviews were conducted with 35 participants. Purposively chosen participants included 7 Principals, 7 Deputy Principals, 7 Deans of students, 7 top Student leaders, all from public teachers training colleges (TTCs), 4 regional Quality Assurance and Standards Officers (QASOs), and 3 regional Teachers Service Commission (TSC) officers. Semi-structured interview schedules were used to collect qualitative data, which was later analysed using thematic analysis. The findings revealed that value-awareness leadership fostered a value-based culture which augmented ethical

behaviours in TTCs. The research also suggests a philosophical model of value-awareness leadership that entrenches ethical practices based on moral duty and goodness.

Keywords: Value-awareness leadership, ethical practices, teacher education, moral duty, moral goodness.

Introduction

The growing need for sound leadership in public education institutions has recently been prominently emphasised globally. Nonetheless, leading others is a sensitive responsibility that demands the utmost levels of ethics and morality, as the actions and beliefs of leaders influence the behaviours and values of their subjects in the workplace (Okanda, 2023a). Even though leadership involves motivating a team to work towards organisational goals, it is essential also to ensure that these goals are achieved in a way that upholds ethical standards. The frequent moral fusses linked to leadership in educational institutions lately have driven the push for value-awareness leadership that disseminates ethical values, norms, and standards within the institution. This article avers that this demand for value-awareness leadership would ensure that the organisational goals are attained along with well-communicated, fitting, value-based ethical practices that align with them. Value-awareness leadership holds significance as it allows leaders to communicate their organisation's highest values (*summum bonum*) and expectations to their followers (Broadie, 1999). Such leaders, from the perspective of Peart and Richardson (2024), exhibit ethical values that can influence the organisation by acting as role models for their followers and establishing behaviour boundaries based on values. This background guides the purpose of the study, which aimed to analyse how leadership focusing on awareness of values could improve ethical practices in primary teacher education in Kenya through analytic and phenomenological philosophical approaches. Moreover, this study was motivated by the weak emphasis on value-based leadership in predominant research on African teacher education.

Research Problem

Confident leaders of education institutions in Kenya have shown unethical conduct by engaging in corruption, misusing, and stealing education support funds, potentially risking additional funding to support the education sector (Wanyama, 2016). Additionally, Taaliu (2017) states that the Ministry of Education's decision to empower the Ethics and Anti-Corruption Commission (EACC) to investigate accusations against corrupt principals raises doubts about administrators' declarations of value-conscious leadership. These incidents can potentially undermine the core ethical practices enshrined in the Kenyan constitution, such as good governance, personal integrity, and national values. In these circumstances, the importance of value-driven leaders disseminating values to their subjects is becoming increasingly apparent.

Research Focus

The research focused on the importance of value-awareness leadership in enhancing ethical practices related to good governance, personal integrity, and national values as outlined

in the Kenyan constitution. This type of leadership is viewed as having the ability to communicate a fitting values-driven culture of ethical practices and attainment of teacher education goals. This study emphasises teacher education because it prepares teachers to be educators and trains them as ethical guides, mentors, and advocates for future learners. This means that the training of educators in the 21st century goes beyond the traditional classroom setting, impacting the personal behaviour and career growth of future learners.

Research Aim and Research Questions

This research aimed to highlight the idea of value-awareness leadership and its contribution to the inculcation of ethical practices in teacher training colleges in Kenya. The objectives of this article were divided into various sections that explain the effect of value-awareness leadership on ethical practices in Kenyan teacher education. The primary objectives of this investigation were as follows:

1. To analyse the concepts of value-awareness leadership and ethical practices.
2. To explore how value-awareness leadership influences ethical practices in teacher education in Kenya.
3. To suggest a theoretical framework for the study that aligns with the influence of value-awareness leadership on ethical practices in teacher education.
4. To propose a philosophical model of value-awareness leadership that could reinforce ethical practices in teacher education in Kenya.

Literature Review

This section reviews the literature in the sub-headings of value-awareness leadership, ethical practices, the influence of value-awareness leadership on ethical practices, and the theoretical framework used in the study.

Value-Awareness Leadership

In Taylor's (2018) view, values are fundamental beliefs that impact a person's ethical decisions, interactions with others, and commitment to achieving set goals. It can, therefore, be inferred that values are principles that guide allowable actions and avoid non-permissible behaviours. Taylor (2018) further explains that value-awareness leadership involves clear communication of the organisation's ethical values and standards to subordinates to define acceptable and unacceptable behaviours they should follow. Kuligowski (2023) also argues that value-awareness leadership involves leaders establishing communication channels to inform subjects about an organisation's ethical values and standards, encouraging ethical behaviour, and clarifying acceptable and unacceptable actions. It can be deduced that Taylor (2018) and Kuligowski (2023) focused on creating awareness of ethical values among leaders in various organisations. However, they did not specifically explore how leadership that disseminates awareness of values enhances ethical practices in teacher training colleges. This is the gap in knowledge that this research aims to address.

Mills (2021) emphasises the importance of leaders regularly communicating and discussing values to maintain a consistent understanding of them across organisations. Mills (2021) further elaborates that value-awareness leadership helps direct daily tasks with life-sustaining values like caring for others, trust, humility, courage, integrity, excellence, honesty, and environmental and social responsibility. However, the researcher observes a deficit of literature on applying value-awareness leadership in primary teacher training colleges. This suggests that leaders do not widely embrace the concept and may be seen as unique, isolated or perhaps taken for granted.

Plante's (2016) study on ethical awareness among college students in the USA emphasised the necessity for college leaders to convey ethical values and expectations to incoming students during orientation programs. In this regard, Plante (2016) suggests that first-year orientation sessions are perfect opportunities to connect with eager new students interested in learning about college culture and expected values. From the researcher's perspective, orientation sessions can make students aware of ethical expectations and the college's focus on ethical practices related to national values, good governance, and integrity. Dissemination of ethical values during first-year orientation by leadership in Kenyan primary teacher training for enhancing ethical practices appears unclear and is a crucial focus of this research.

Different techniques are used by school principals in Tanzania's secondary schools to create awareness of ethical values. According to Fussy (2018), these include communicating values during staff orientation, staff and student meetings, weekly virtue practices, and displaying ethics-related posters on school notice boards. The research indicated that, overall, the strategies had a significant impact on shaping the professional conduct of the teaching staff and student discipline. While the study of Fussy (2018) discussed how secondary school principals in Tanzania created awareness of ethical practices, implementing these methods is examined in the context of teacher education in Kenya.

In their study on spurring value-based education in early education in Kenya, Odundo and Ganira (2017) suggested that raising awareness of ethical values and expectations can enhance academic performance and foster morals and an ethical environment in education settings. However, It was established that most schools did not have any structured ethical values awareness programs. The study by Odundo and Ganira (2017) suggests that promoting ethical practices in learning institutions requires leaders to raise awareness of ethical values and expectations among their subordinates. The study focused on early education instead of teacher training colleges, highlighting an epistemological gap in teacher education in Kenya that needs to be addressed.

Ethical Practices

Ethical practices are standards and principles by which organisations operate (Suttle, 2019). Emma (2019) articulates that leaders must disseminate core ethical practices to their subordinates to recognise the organisation's ethical leaning and the guidelines to which they are expected to adhere. Within the context of Emma (2019), essential tenets of ethical practices should include honesty, integrity, respect for colleagues and clients, guarding the organisation's secrets, and avoiding conflict of interest. According to Suttle (2019), leaders strive to build and maintain solid ethical practices, which are the hallmark of a good organisation. The value of

solid ethical practices leads to a good reputation for the organisation and helps increase clients' loyalty and trust.

Ethical practices play a crucial role in teacher education by establishing guidelines for values, actions, and lifestyles that benefit individuals in colleges and society. Encouraging ethical practices in teacher education guarantees that leaders and their subjects exhibit suitable conduct, attitudes, and values. Furthermore, it enables teacher trainees to support future learners in teaching morals to upcoming generations in society (Kenya Institute of Curriculum Development, 2016). Okanda (2023b) further suggests that emphasis on ethical practices in primary teacher training can also foster essential nationalistic beliefs, patriotism, ethical values, and integrity among staff and student teachers in teacher training colleges (TTCs). According to the researcher, ethical behaviours can create an ethical teaching environment that influences the moral conduct of students in teacher training colleges. This moral learning environment boosts the ethical awareness and conduct of future teachers, prompting them to understand the importance of ethics in their personal lives, future careers, and society.

This study focuses on the ethical practices based on leadership and integrity outlined in Chapter Six of the 2010 Kenyan Constitution, Mwongozo: The Code of Governance for State Corporations, and the Public Officers Ethics Act of 2003. These legal documents highlight the solidification of national values, sound governance principles, and individual integrity as critical ethical practices to be observed (Republic of Kenya, 2003, 2010, 2015).

Influence of Value-Awareness Leadership on Ethical Practices

Al Halbusi et al. (2024) established in a study on ethical leadership in the Middle East that value-awareness leadership involves communicating clearly and regularly about both acceptable behaviour and behaviour that is not acceptable. It also entails leaders motivating subordinates to openly and freely communicate about ethical matters and decisions. In that regard, organisation leadership must allow frequent discussions on ethical issues and values to create an atmosphere that promotes ethical practices. Al Halbusi et al. (2024) also maintain that clear communication of the code of conduct is essential in helping staff members grasp the ambiguous areas within the ethical spectrum of the code. Al Halbusi et al.'s (2024) study focused on the Middle East, while this article investigates the connection between value-conscious leadership and ethical practices in primary teacher training in Kenya.

It is explicated in Shobana and Kanakarathinam (2017) that college leaders in India should promote value-awareness leadership by emphasising the importance of the code of ethics to students, encouraging them to incorporate it into their daily college activities. College leaders seen as moral guides must consistently educate and raise student awareness on different aspects of their ethical code to promote positive conduct. Shobana and Kanakarathinam (2017) also state that leaders can help students learn, act ethically, and show integrity, discipline, commitment, responsibility, tolerance, respect, non-discrimination, cooperation, and good citizenship through raising awareness of college values and expectations. It is possible to infer that when leaders promote ethical values and expectations, it can help decrease disruptive behaviour and psychological instability in students. Similarly, this study delves deeper into how value-conscious leadership can enrich ethical practices among subjects in primary teacher training in Kenya.

Reporting from a study on ethical leadership in South Africa, du Toit (2015) indicated that it is essential for leaders to consistently and openly communicate ethical values and standards to highlight the importance of ethics as a goal within the organisation and to penalise those who stray from these values. The researcher believes that leaders enforcing ethical standards and punishing wrongdoers consistently promote organisational ethical practices. On the other hand, the research focused on how leaders in South Africa communicate ethical standards to enforce ethical standards. At the same time, this study focuses on the influence of value-awareness leadership on ethical practices in primary teacher education in Kenya, a knowledge gap that this study strives to address.

Tanui (2016) noted that in Kenya, continuous communication of an organisation's values in leadership led to increased employee motivation, resulting in enhanced performance and the establishment of ethical behaviours at Kenya Ports Authority. The researcher concludes from Tanui's (2016) study that leadership focused on value-awareness in an organisation motivates employees to be highly dedicated to the organisation's vision and mission goals. The study focused on how value-awareness leadership affects Kenya Ports Authority employees. In contrast, this study explores how value-awareness leadership can boost ethical practices among subordinates in primary teacher education (PTE) in Kenya as an area for further investigation.

Theoretical Framework

The study was informed by deontological and teleological (consequentialism) ethical theories. Deontological ethics specifies that the rightness or wrongness of an action is determined by the set of rules and obligations or duties an individual strives to fulfil towards other human beings and not by the outcome of their actions (Perala, 2019). The ethical theory implies that moral duties precede other individuals' happiness or interests. Moral rightness requires observance of moral duties, possessing right intentions and avoiding immoral actions. Moral duty is, therefore, the basis of deontology. Deontological ethical theory fits well with the value-awareness leadership strategy in teacher education, where leaders must disseminate ethical values and expectations among the subordinates to promote permissible ethical practices as moral duties with right intentions and discourage immoral behaviours as a matter of duty. In that sense, national values, principles of good governance, and personal integrity are promoted as a moral duty at TTCs.

Teleological or consequentialism ethical theory states that an action is morally right if it results in a good outcome for the most significant number of individuals. In contrast, an immoral action harms most people (Benlahcene et al., 2018). Teleology is founded on the moral goodness of actions. Consequentialism ethical theory is compatible with the value-awareness leadership approach as it involves leaders sharing values and standards to guide subordinates towards morally correct actions with good results. Taking actions and making decisions that lead to good outcomes can spur inculcation of national values, good governance, and personal integrity among subordinates in teacher training colleges. Leaders of TTCs should hence frequently promote making decisions and taking actions that benefit others to inspire ethical practices in TTCs. It can be concluded that deontological and teleological theories, which focus on moral duty and moral

goodness of actions, are complementary to holding leaders and their subordinates in teachers training colleges accountable for their ethical actions and decisions.

Materials and Methods

Phenomenology and analysis were the philosophical methods utilised to examine how value-awareness leadership could improve ethical practices in primary teacher education in Kenya. Phenomenology is an approach that provides a detailed description of a phenomenon without being influenced by any previous assumptions regarding the personal experiences of the people participating in the study (Abakpa et al., 2017). Koopman (2017) indicates that the phenomenological method can effectively depict a phenomenon based on participants' lived experiences in an educational environment. According to Okanda et al. (2021) and Qutoshi (2018), the phenomenological approach primarily relies on interviews to gain a profound insight into respondents' thoughts, views, and perceptions. This study explores participants' perceptions of how value-awareness leadership influences ethical practices in primary teacher training colleges in Kenya.

According to Andafu (2019), the analytical method involves breaking down concepts into smaller parts to show and clarify their logical structure. Ominde et al. (2021) also argued that an analytic method can help simplify ideas by deconstructing them to validate their connections. This study uses the analysis method to explore the significance, sensitivity, and logical coherence of educational ideas and concepts associated with value-awareness leadership and ethical practices. The analysis concentrated on ethical practices, moral goodness, and moral duty connected to value-awareness leadership. Furthermore, the literature review thoroughly analysed important concepts in academic writings, books, research studies, policy papers, and educational reports related to value-awareness leadership and ethical practices.

Forty-two individuals were selected for the study through purposive sampling: seven individuals from each of the six different groups of leaders - student leaders, deans of students, deputy principals, principals from public teacher training colleges, regional quality assurance and standards officers (QASO), and regional Teachers Service Commission (TSC). However, interviews were conducted only with 35 out of the 42 participants, resulting in a response rate of 83.3%. Sekaran and Bougie (2016) believe that a response rate exceeding 85% is excellent, while 70-85% is deemed very good, 60-69% is considered acceptable, 50-59% is considered sufficient, and anything below 50% is deemed inadequate. According to these criteria, the response rate for this study was considered suitable.

Semi-structured interview schedules were utilised to collect qualitative data on participants' lived experiences following the phenomenological approach. Semi-structured interviews were chosen because they provide the advantage of asking specific questions and the chance to repeat if the respondent's response is not clear or thorough. In the interview, a question was posed about how awareness creation of ethical values by leaders in TTC could improve ethical practices. The data collection involved conducting individual interviews, and the interviewees were also informed about the confidentiality of the research data, the purpose, and the scope of the study.

The data from interviews was analysed using thematic analysis. Thematic analysis involves recognising patterns or themes in qualitative data (Maguire & Delahunt, 2017). In thematic analysis, the interview content is transcribed initially before being documented. The process of thematic analysis involves six steps, as outlined by Caulfield (2019): familiarising oneself with the transcribed data, coding the data, developing themes, assessing themes, recognising and explaining themes, and writing the report. The theme, along with the related codes, was organised into a table to aid readers in better understanding the research results. Direct quotations from the interviews further back up the research results. The interviewed individuals were categorised as R1, R2, R3,... R35.

Results

The study analysed how value-awareness leadership could advance ethical practices in teacher education as a theme. Table 1 provides an overview of the pertinent codes related to the theme. The following are responses regarding how awareness-creation of moral values by teacher training colleges (TTCs) leaders could promote ethical practices.

Table 1

Participants Views on How Awareness-Creation of Ethical Values by Leaders in TTC Could Enhance Ethical Practices

Codes	f
Leaders emphasise observance of college rules and regulations and core values during normal assembly, first years' orientation, and class meetings to strengthen ethical practices.	35
The administration's invitation of motivational speakers can provide a rich environment for intellectual reflection on ethical practices that could inspire ethical behaviour within colleges.	34
Administrative support for disciplinary panels that incorporate guidance and counselling to reinforce and advance moral values and practices.	33
In order to inspire ethical behaviour among subjects, leaders promote membership in recognised religious organisations, clubs and societies.	30
We empower the student council through the administration to implement college programs and policies that assist students in making ethical decisions within TTCs.	29
The administration distributes the relevant legal and ethical code of conduct materials to inform the teaching staff about the required professional and ethical practices.	24
The administration organises seminars and workshops to train and empower the staff and students to know the expected ethical values.	18
Administrators publicly reward and recognise subordinates who contribute exceptionally as moral mentors and role models.	7
The administration effectively implements the new Competency Curriculum (CBC) values of integrity, patriotism, and responsibility to foster ethical behaviour.	5

Source: Author's development.

Upon analysing Table 1, it was noted by the participants that awareness-creation of ethical values by leaders in TTCs could improve ethical practices in the context of personal integrity,

good governance, and national values. Thirty-five participants observed that TTC administration usually emphasises adherence to college values, policies, and regulations during assembly meetings and orientation sessions for first-year students, potentially increasing students' internalisation of ethical practices. According to thirty-four interviewees, having motivational speakers invited by the administration to talk to students can encourage ethical practices in colleges. Thirty-three participants indicated that administration support of effective disciplinary panels that incorporate guidance and counselling could reinforce and advance moral values and practices within the college. According to thirty participants, the administration at TTCs promotes ethical behaviour in students by urging them to join established religious groups, clubs, and organisations. Twenty-nine participants believed that strengthening student council leadership assists in implementing college programs and policies, leading to increased student awareness of ethical practices.

Twenty-four participants thought that distributing the necessary legal and ethical code of conduct documents by the administration could educate the teaching staff on the needed professional ethical practices. Eighteen participants mentioned that training and empowering staff and students to recognise the ethical values expected in TTCs can be achieved through seminars and workshops organised by the administration. Seven interviewees stated that if the administration publicly rewards and recognises subordinates who serve as moral mentors and role models, it could motivate integrity, good governance, and national values. Five individuals expressed that if college leadership effectively implements the new Competency Curriculum (CBC) values such as integrity, patriotism, and responsibility, it could foster ethical conduct among their subordinates. Some of the responses about how awareness-creation of ethical values by leaders in TTC could promote ethical practices are as follows:

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

R17: "There is a need to make more copies of the Teachers Service Commission Code of Conduct and Ethics for Teachers and Code of Regulation for Teachers booklets so that all the teaching staff members are enlightened about their professional expectations. This can promote matters of integrity, national values and good governance".

Discussion

This research found that leaders create awareness of ethical values and expectations when the administration disseminates copies of the college rules and regulations to all students to fortify the ethical expectations. This finding tends to corroborate the statement by Kagumo TTC (2018) that the administration provides students with copies of college regulations to create awareness of required attributes, such as a strong sense of morals, discipline, justice, tolerance, loyalty, and fair play. This awareness will facilitate harmonious and peaceful coexistence within and outside the college compound. This finding implies that awareness of and adherence to these regulations could guide ethical behaviour in national values, good governance, integrity, and a sense of responsibility.

All the interviewees agreed that ethical practices could be enhanced during class meetings, opening assemblies, ordinary assemblies, and closing assemblies organised by the college administrators and student council leaders. They indicated that in such gatherings, the students could be reminded of the significance of ethical values and the consequences they were likely to face for contravening the college rules and regulations. Interviewees specified that during those meetings, leaders could try to share some vital core ethical values that are fundamental to the college's vision and mission. The leaders can also use such gatherings to explicate the college's expectations of ethically responsible students who could promote virtues of national values, good governance, and integrity. These results are in concurrence with the observations made by Fussy (2018) and Y Scouts (2021), who noted that institutional leaders can create awareness of ethical values and expectations during staff induction at the beginning of every term, during staff meetings and student meetings, through allotment of weekly virtue practices, and by posting ethics-related placards on the notice boards within the compound.

Another finding revealed that the legal professional documents, such as the Teachers Service Commission (TSC) Act of 2012, TSC Code of Regulation for Teachers (2015), TSC Code of Conduct and Ethics (2015), Basic Education Act of 2015, and Public Officer Ethics Act of 2003, ought to be made available, accessed, and discussed with the teaching staff by the administration. This could remind the teaching staff to adhere to their professional expectations and ethical requirements as teachers, promoting ethical practices within the TTCs. This result serves to substantiate the statement highlighted in the Teachers Service Commission (TSC) Legal Services Division (2015) and Okanda et al. (2021) that the regulations of conduct contained in these legal guides are envisioned to be followed by the teachers to promote integrity, dignity, and nobility in the teaching service. From the study, it is inferred that these ethical standards can advance the continued reflection and contemplative response to ethical issues that could guard a college's reputation within its community and strengthen ethical practices.

Respondents stated that motivational speakers offering talks at least once every three months about civic and moral learning could provide an effective informal way of creating awareness of the necessary ethical values and expectations that could enhance ethical practices. The participants argued that, under the guidance of college deans of students, thoughtful motivational speakers could contribute to a rich environment of ethical and intellectual reflection among students, essential to inspiring ethical practices within colleges. Teen Truth (2024) confirms that motivational speakers, through their own experiences, have the skills to broaden students' perspectives of the wider world, improving most students' moral reasoning by exposing them to various viewpoints in a way that could promote ethical practices. It is further explained in Teen Truth (2024) that in small groups, speakers can also answer questions and spend time with students discussing topics that could inspire ethical practices. This closer interaction enables students to open up and ask questions about ethical practices they may not have asked in front of a larger audience. Inviting different motivational speakers can thus be crucial in strengthening the ethical practices of national values, good governance, and integrity among students.

Another significant response was that the leaders could create awareness of ethical values by strengthening the college disciplinary process, guidance, and counselling to deal with cases

of misconduct among students. This ensures that the students comply with the rules and ethical practices and remain orderly and peaceful in pursuing the college goals. The disciplinary committee can assist the students who have violated the college rules and regulations to reflect on the moral consequences of their conduct and take individual responsibility for their decisions. Darakhshan and Shameem (2023) support encouraging positive disciplinary measures, like referral to experts in guidance and counselling. This means that a robust college disciplinary process should also incorporate guidance and counselling to help students who breach college rules due to deviant behaviour reflect on the significance of ethical practices such as national values, good governance, and integrity in college.

Another response to promoting ethical practices through value-awareness leadership was strengthening student clubs, societies, and spiritual and religious activities by college leaders. The respondents argued that such forums could help students find meaning and significance in the required ethical practices. Taneja (2023) emphasised that offering forums like student clubs and societies where ethical principles are discussed and reflected upon could highlight the importance of soft skills that promote adopting ethical practices within colleges. Consequently, these student forums in colleges could be utilised to address negative student behaviours, such as drunkenness, illicit relationships, and cheating scandals, among other vices. According to the researcher, such opportunities can provide the necessary platform for discussing and considering ethical practices among students.

This study found that the promotion of ethical practices through value-awareness leadership could be conducted by student council leaders who are generally tasked with explicating and implementing college procedures, programs, and policies and making decisions with ethical consequences. Within the role of the student council's reminder of the appropriate punishments for students who violate college rules, the council could also counsel and educate students who act contrary by providing them with prospects for reconciliation and restoration. The results are coherent with the findings of the University of Eldoret (n.d.), which indicated that one of the critical roles of the student council is conflict resolution, where leaders utilize the college's ethical values and standards to emphasize the significance of ethics in the university and to restore order in college.

The study articulated that college administrators should consider incentivising and rewarding members of staff who have demonstrated outstanding contributions as models, mentors, and ethical instructors of students. In the same vein, leaders should also recognise, award, and publicise the achievements of student leaders and other students who model and are champions of ethical practices within the college. The respondents believed such recognition could make staff and students feel valued and appreciated for their roles in ethical advancement. Mwinzi (2020) avers that in teaching and learning, leaders should uphold the epistemic facet of education and ethical values that acknowledge the ethical advancement within learning institutions. FasterCapital (2024) also observes that awarding students who model and work towards ethical interests shows that ethically motivated pursuits are prized along with outstanding scholars, star athletes, football stars, and other winners. Paschal (2023) further supported that leaders could promote ethical standards by introducing reinforcements through prizes and awards to subordinates who maintain "no moral flaws" throughout the year in relationships with their superiors, colleagues, and students. An inference drawn from the

findings is that these acknowledgements can make other staff members and students appreciate the importance attached to these less visible champions of ethical models. Such leadership initiatives demonstrate that staff and students who provide ethical modelling and inspiration in college are valued along with outstanding scholars and other star champions in co-curricular activities.

The study revealed that leadership training through seminars, workshops, and annual student leaders' congress meetings could empower leaders among staff and students to raise awareness of expected ethical values and practices. Lawal (2024) validates this finding by explaining that increasing students' awareness of ethical values and expectations among college leaders can be accomplished through workshops and seminars on ethics-related topics. According to Lawal (2024), this training could connect ethical considerations and leadership roles, emphasising the importance of ethical behaviour and values. The forums could also help leaders explore their potential contributions to enhancing the human value of sound moral decision-making in conflict resolution. These findings suggest that these training programs can instil in leaders the importance of considering their actions before acting, thus providing additional opportunities to foster ethical practices as intellectual traits. In the researcher's view, training leaders on ethical principles can significantly promote ethical awareness and expectations.

Furthermore, interviewees noted that promoting ethical practices through awareness creation of ethical values and expectations could be realised by effectively implementing the core competency values of the Competency-Based Curriculum (CBC) within the TTCs. Consequently, when core life values such as integrity, patriotism, and responsibility of CBC are effectively communicated, discussed, pondered, and reinforced in colleges, the climate for fostering ethical behaviour can be created. The implication is that a college where the core life values of CBC are deliberated empowers students to internalise and appreciate the expected ethical values necessary to sustain national values, good governance, and integrity. This finding is in concurrence with Mwale and Rasto (2019), who contend that integrating CBC core values at all levels of education, including teacher training colleges, is intended to transform learners into ethical and moral citizens with positive values.

A Philosophical Model for Value-Awareness Leadership that Advocates Ethical Practices

The proposed philosophical paradigm is a rational argument grounded in moral duty and moral goodness within the framework of value-aware leadership. The moral duty based on deontological ethics and moral goodness derived from teleological ethics are vital concepts that leaders can use to maintain concrete moral standards in institutions. Meacham (2018) argues that deontological ethics strongly emphasise moral duty based on regulations and rules. On the other hand, Okanda et al. (2021) make the insightful observation that, from a teleological perspective, moral goodness is not dependent on an action per se but rather on the consequences of a choice or action. Therefore, an activity that benefits the majority and has a positive consequence is morally good in teleology. Effective value-awareness leadership in TTCs should integrate moral duty and goodness traits when sharing values to promote ethical practices.

Consequently, value-awareness leaders in TTCs should increase the availability and accessibility of legal documents such as the TSC Act (2012), Code of Conduct and Ethics for Teachers (2015), and Code of Regulation for Teachers (2015) while underscoring their intrinsic moral duty and goodness in mind for enhancing concrete ethical practices among teaching staff. Value-awareness leaders in TTCs should also explain ethical practices and values, such as inherent moral duty and moral goodness, when creating awareness during students' council and college student meetings. In that respect, the discernment of college values can shape teacher trainees to be ethical beings within the college and in their future career pathways. This, in turn, would establish and maintain a respectable unified institutional ethical culture that could inspire integrity, national values, and good governance as ethical practices in TTCs.

Conclusions and Implications

The study adopted the analytic and phenomenological methods of philosophical inquiry, while the deontological and teleological ethical theories informed the theoretical framework for the study. This research concludes that value-awareness leadership, which disseminates ethical values through legal documents, disciplinary panels, motivational speakers, and staff and student meetings, can develop a conducive ethical culture where ethical practices thrive.

Value-awareness leadership that continuously shares communicates, and clarifies ethical values based on their in-built moral duty and moral goodness ensures solid inculcation of ethical practices such as integrity, good governance, and national values among individuals in TTCs. In that regard, TTC administration should not only create awareness of current policies for enforcing ethical practices within colleges in Kenya, such as the TSC Code of Regulations for Teachers, TSC Act of 2012, TSC Code of Conduct and Ethics, Public Officer Ethics Act, and college rules and regulations for students but also apply them within the context of normative viewpoints of moral duty and moral goodness.

Besides, the Ministry of Education should also enforce effective governance in teacher education institutions to guide and direct the actions and decisions of leaders in TTCs in a manner that promotes ethical practices.

Suggestions for Further Research

The study, being cognizant of the importance of leadership in enhancing ethical practices in institutions, suggests a further study guided by philosophical methods to establish the views of Board Management and Parent Associations members who were not included as respondents in the study on the influence of value-awareness leadership on ethical practices. Similarly, the opinions of leaders within private teacher training colleges (TTCs) in Kenya should be investigated, as the study focused on public TTCs. It is recommended that more focus be placed on developing philosophical and empirical studies on the influence of value-awareness leadership on ethical practices in teacher education beyond Kenya to other African nations. Finally, the research was qualitative and included a small number of participants. Exploring quantitative research paradigms is therefore necessary to capture the viewpoints of a more significant number of participants

Acknowledgement

The author is grateful to everyone who participated in the research and assisted in facilitating the study.

Conflict of Interest

None.

Funding

The author received no funding for this research.

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