NORMATIVE LEADERSHIP: A PARADIGM FOR PROMOTING ETHICAL PRACTICES IN PRIMARY TEACHER EDUCATION IN KENYA

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ABSTRACT

Introduction: Ethical leadership is crucial in all organizations in relation to the successful attainment of institutional vision and mission. However, the influence of morally laden normative leadership on the promotion of ethical practices in primary teacher training colleges in Kenya has not yet been fully analysed and will require further interrogation. This gap is addressed in this study.

Purpose: The study analysed how normative leadership can inspire ethical practices contained in Chapter Six of the Kenyan 2010 constitution, in the context of primary teacher education in Kenya.

Methodology: Within the phenomenological research design, interviews were conducted to answer two questions, related to how normative leadership inspires ethical practices in public primary teachers training colleges (TTC) in Kenya. The purpose-sampling technique was used to select 35 leaders of TTC and seven regional education officers. Thematic analysis was used whereby the coded data was manually analysed on the basis of identified themes and presented in the form of tables and narratives.

Results: The research findings revealed that as role models, normative leaders can succeed in creating a positive ethical environment that institutionalize ethical practices contained in Chapter Six of the Kenyan Constitution to be precise; integrity, discipline, dedication to duty and moral decision making within primary teacher education in Kenya.

Conclusion: This study established that the impact of normative leaders as they demonstrate virtuous behaviour and are positive role models in the context of moral goodness and moral duty could inspire ethical practices within training colleges for teachers.

Recommendation: The study proposed a philosophical paradigm of normative leadership that can positively influence the mind-set of leaders and their subordinates within TTC to internalize ethical practices on the foundation of moral goodness and moral duty.

Keywords: Ethical practices, Moral goodness, Moral rightness, Normative leadership.

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PUBLIC INTEREST STATEMENT

Around the globe, unethical practices perpetrated by leaders of learning institutions pose a major threat, causing many of the management crises that have plagued the education sector over the past decades. In light of the unrelenting threat of unethical leadership, the findings of this research highlight on how the normative leadership strategy can motivate ethical practices in primary teacher education in Kenya. The findings and recommendations of this research are envisaged to offer institutions in charge of the educational leadership training such as, the Kenya Education Management Institute (KEMI) and other non-governmental organizations, with the data collected from the field to empower TTC leaders to adopt this leadership strategy to promote ethical practices within their institutions.

INTRODUCTION

Leadership plays a crucial role in businesses, as well as academic institutions. The success of the organizations is determined by their leadership since leaders set the tone for the organization and influence their staff or workforce, often toward desired goals globally. In this regard, it is not a surprise that successful organizations are linked to their leadership. However, leadership is a sensitive task that rouses high expectations and requires moral decency and high ethical conduct standards, as leaders' ideas and actions affect their subordinates' lives and well-being. It is consequently doubtful whether ethical conduct and organizational leadership can be detached or divorced (Gichuhi & Karuoya, 2017). Nonetheless, Feng-I (2016) reported an ingrained public perception of extensive disparagement and pessimism toward organizational leaders for disregarding ethical practices in their workplaces. Furthermore, according to Wood and Nevarez (2014) and Trent (2016), scholars have also opined on the rising cases of unethical behaviour perpetrated by leaders in college education, with several leaders being implicated in corruption and unethical behaviour. It is within this background that this study seeks to analyse how normative leadership can motivate ethical practices in primary teacher training colleges in Kenya. Further, this paper is endorsed by the research findings of Brown and Trevino (2014) who revealed that the subject of ethical leadership generally remains unexplored, giving researches' opportunities for novel deductions.

Wanyama (2016) highlighted the unethical practices committed by institutional leaders in Kenya that have resulted in moral challenges that have permeated all sectors of the economy, including education institutions. Wanyama (2016) further posits that the cases of corruption regarding education funds being embezzled by heads of learning institutions with the consequence of triggering inherent risk to additional funding to support education have been reported. This observation is corroborated by the 2016 Global Economic Crime Survey, in which Kenya was ranked the third most corrupt country after South Africa and France with regard to economic crimes (Wepukhulu & Namasaka, 2017). It is within this setting that a call for a new kind of morally laden leadership, known as normative leadership is becoming more apparent. Normative leadership is typically perceived as a factor that enhances ethical practices in organizations. Kapur (2017) has succinctly asserted that that normative leaders can positively impact the subordinate's ethical conduct by inspiring appropriate ethical practices through their behaviours that demonstrate idealized ethical influence. Therefore, it has become very critical to incorporate normative leadership to empower the leaders of an organization to inspire ethical practices within organizations. In this regard, this study analyses how normative leadership can be employed to motivate ethical practices in primary teacher education in Kenya.

Normative Leadership

The concept of normative perspective of leadership entails prescription of how leaders should or should conduct themselves, especially in the work place (Eisenbeib & Brodbeck, 2014).

The notion of normative leadership as outlined in Eisenbeib and Brodbeck (2014).examines the ethicality of individual leaders, their decision-making from specific philosophical backgrounds and considers the extent to which the conduct of leaders influences the ethical behaviour of their subordinates. As such, normative leadership is demanding moral persons who have a reputation of being trustworthy, honest, fair and principled. In addition, the leaders should be perceived as consistently ethical in both their professional and personal lives. Greenbaum, Mawritz, and Piccolo (2015) portray normative leadership as involving utilisation of role modelling as an influential way of fostering positive ethical decision-making and conduct among subordinates. Therefore, normative leadership emphasizes the significance of leaders who walk the talk, thus contributing towards positive ethical role models to the subordinates in organisations. The researcher observes Eisenbeib and Brodbeck (2014) and Greenbaum, Mawritz, and Piccolo (2015) to construe that normative leaders can use the instruments of position of leadership to inspire ethical practices through their role model conduct more so at the workplace.

Ethical Practices

In the perspective of Chesterton (2016), ethical practices in the context of leadership are a set of principles of moral conduct and judgment intended to guide and control leaders in an organization from abusing offices or positions and in conflicts of interest when discharging work related duties. In the perspective of Chesterton (2016), these principles also regulate the professional behaviour of members of staff in any line of work, especially individuals who serve the public. According to Green and Russell (2021) ethical practices are a set of guidelines for moral conduct and actions in the workplace that are anticipated to serve the interests of all individuals for their common good. In this way, it is evident that leadership is a blend of both job competence (relevant skills and knowledge) and moral fibre (character) and integrity. An integral implication is that knowledge and skills are certainly needed by leaders to be successful in the workplace in addition to strong moral character and high integrity. As stated by Russell (2020), in the current era of increased transparency, views are that unethical conduct is on the rise. In that regard, leaders are expected to be ethically conscience and be role models for their ethical conduct. Therefore, it is critical in the interest of education stakeholders to investigate the extent to which teacher education leaders are applying normative leadership toward promotion of ethical practices contained in Chapter Six of the Kenyan Constitution.

In the framework of this study, the Republic of Kenya (2010) emphasizes the ethical practices of Chapter Six of the Kenyan Constitution of 2010, which upholds the ethical principles of dedication to duty, integrity, sound moral decision making and discipline. The Chapter Six of the Kenyan Constitution outlines the guiding ideologies of leadership and integrity geared towards bringing public confidence and honour especially to leaders of public institutions (Katiba Institute, 2016). Another insight from the Republic of Kenya (2010) is that dedication to duty as an ethical principle of Chapter Six of the Kenyan 2010 constitution involves a wholehearted and complete devotion to one's work and selfless service for the public good. Integrity, according to the Constitution of Kenya 2010 in Republic of Kenya (2010) and Chesterton (2016), is the internal sense of wholeness and consistency in character in terms of principles, measures, methods, values, actions, expectations, and outcomes. Chesterton (2016) further expounds that leaders with integrity do what is right even when they have the opportunity to do wrong and get away with it or benefit from

wrongdoing. In the view of the Constitution of Kenya 2010, sound moral decision-making: refers to rendering decisions that are not influenced by favouritism, nepotism, corrupt practices or other inappropriate motives. It is further explained in Republic of Kenya (2010) that discipline in the context of this study is the quality of being capable of working and behaving in a guarded way that encourages obedience to rules or standards. The potential of normative leadership toward the inspiration of this set of guidelines for the moral conduct of Chapter Six of the Kenyan Constitution is the point of attention in this study within the context of primary teacher education in Kenya.

Normative Leadership and Ethical Practices

Northouse (2016) in a study on normative leadership in the United States observed that this leadership is concerned with how leaders should conduct themselves. The implication is that this leadership strategy is explicitly based on moral norms or principles and it specifically addresses the leader's behaviour. In this perspective of Northouse (2016), it is noted that normative leaders can demonstrate greater integrity, engage in advanced level moral reasoning and generally succeed at creating a positive ethical climate that institutionalizes ethical practices within organisations. In particular, the study of Northouse (2016) aimed at the idea of normative ethics within the context of factory and industry, but not in the institutions of training teachers which is the emphasis of this study.

In the process of moulding student-teachers at the level of teacher training, the college leaders are confronted with the duty of being ethical role models not only by professional competency but also by their lifestyle. In a study on ethical perceptions of school leaders in Turkey, Keser and Kocabas (2013) opined that leaders' actions and lifestyles should be integrated into the course of their duty. When understood from the ethics position, it is feasible to infer that the lifestyle of an ethical leader ought to be coherent with their actions, principles, values, expectations and outcomes. Such leaders should demonstrate credibility, integrity and walk the moral talk. In the opinion of the researcher, developing ethical behaviour is regarded as the basis of being good leaders with appropriate ethical practices. Taking into account the above ethical attributes, this study analyses the understanding of how leaders in teacher education as models of ethical conduct can inspire ethical practices in primary teacher training colleges in Kenya.

In a study about the African perspective on leadership and integrity with specific reference to Uganda, Jendia (2015) observed that leaders are exemplars who significantly influence the individuals they lead. Effectively, this could result in the moulding or modelling of the conduct of the subordinates and, therefore, the justification for why a leader should demonstrate the highest standard of character and integrity, whether on duty or not. According to Jendia (2015), without integrity and reputable character, leaders cannot earn the confidence and respect of subordinates in organizations or institutions they lead. The researcher interprets the study of Jendia (2015) to the effect that, the integrity of character and being a role model ought to be the supreme goal for a leader rather than privileges that they might enjoy, including possible promotional prospects. The study of Jendia (2015) was based on normative leadership in both public and private sectors while this study focuses on how best normative-based leadership can motivate ethical practices within the primary teacher education in Kenyan.

In their study on leadership styles in state corporations in Kenya, Koech and Namusonge (2012) observed that subordinates place higher trust on normative leaders who are role models. Koech and Namusonge (2012) also concur that leaders should endeavour to be role models to their subordinates and demonstrate high-level moral and ethical conduct. They should be mindful of subordinates needs over self-gain and

share risks and successes with subordinates. It is the view of the researcher that normative leaders who strive to be role models create a conducive atmosphere for inspiring ethical practices contained in Chapter Six of the Kenyan Constitution in the context of teacher education leadership in Kenya. However, the study was based on state corporations in Kenya and did not specifically address how normative leadership promotes ethical practices in primary teacher education (PTE) in Kenya. This is the knowledge gap that this study seeks to fill.

Concerning normative leadership challenges in learning institutions in Kenya, Taaliu (2017) further reported that corrupt practices that touched on unethical practices of principals and headteachers leaders prompted the Kenya Ministry of Education to recommend to the Ethics and Anti-Corruption Commission (EACC) to investigate and prosecute those who were found guilty.

STATEMENT OF THE PROBLEM

The challenge of adopting normative leadership in learning institutions in Kenya is manifested through reports of incidences of the leader's abuse of authority for personal and material gain. This implies that leaders are morally unconscious and have not fully embraced normative leadership to inspire the needed ethical practices in schools and colleges (Wanyama, 2016). Furthermore, the recent recommendations of the Kenyan Ministry of Education to sanction the Ethics and Anti-Corruption Commission (EACC) to investigate and indict the implicated principals (Taaliu, 2017) are a sign of inadequate adherence to the normative leadership style by principals to motivate ethical practices in line with the leadership and integrity part of Chapter Six of the Kenyan Constitution of 2010. It is therefore necessary that leaders within primary teacher training colleges embrace a morally predisposed normative leadership style so as to institutionalize an ethical tone that guarantees ethical practices such as dedication to duty,

integrity, moral decision making and discipline in colleges. In an attempt to fill up the above-mentioned gaps, this study analyses how normative leadership strategy can bolster ethical practices in primary teacher education in Kenya.

PURPOSE OF THE STUDY

Regarding the foregoing discussion, this paper, therefore, intends to carry out a qualitative study that analyses how normative leadership can motivate ethical practices in primary teacher education in Kenya.
The specific objectives that guided the study were as follows:
1. To analyse how normative leadership endorses ethical practices in primary teacher training colleges (TTC) in Kenya.
2. To propose a paradigm of normative leadership that motivates ethical practices in primary teacher training colleges (TTC) in Kenya.

RESEARCH QUESTIONS
1. What are the generated responses on the extent to which normative leadership promotes ethical practices in primary TTC?
2. How does the philosophical paradigm of normative leadership motivate ethical practices in primary TTC?

METHODOLOGY
Research Design

A phenomenological research design was adopted to analyse how normative leadership strategy motivates ethical practices in primary teacher education. This research design is qualitative and it involves the accurate description of a phenomenon while refraining from any preconceived framework, in the perspective of lived experiences of individuals involved (Abakpa, Agbo-Egwu & Abah, 2017). Through the design, the researcher can gain access to authentic and profound sources of human lived experiences from individuals within educational. The design is relevant to the study since it can be used in gathering the necessary

information on the intricate experiences, perceptions, understanding, beliefs and attitudes of the respondents in education institutions (Mwinzi, 2012). According to Koopman (2017), the phenomenological paradigm is an appropriate design for qualitative data collection, analysis, and interpretation of educational matters. Another insight from Koopman (2017) is that the research design advocates the utilization of purposive sampling and the generation of qualitative data through in-depth interviews and analysis of texts.

Population and Sample

The target population for this research comprised 23 principals, 23 deputy principals, 23 Dean of students and 23 top student leaders from 23 public primary teachers training colleges (TTC) in Kenya. These were teacher training colleges that existed at the beginning of the year 2019. Other respondents who were targeted in the study were 7 Regional Quality Assurance Officers (QASO) and 7 Regional TSC officers drawn from 7 regions (former provinces) in Kenya. The total target population was 106 respondents. Using the purposive sampling technique, 7 principals, 7 deputy principals and 7 Dean of students, 7 top student leaders, 7 regional QASO and 7 TSC regional officers were sampled for the study. A total of 42 respondents were sampled but only 35 respondents were interviewed, resulting in an effective return rate of 83.3%. This response rate was taken as fitting for the study since according to Sekaran and Bougie, (2016), a response rate of over 85% is taken to be excellent, 70-85% very good, 60-70% satisfactory and below 50% not acceptable.

Instrument for Data Collection

The study used semi-structured interviews to collect data on the influence of normative leadership towards the motivation of ethical practices in primary teacher education in Kenya. The semi-structured interview has the benefit of allowing the asking of questions in-depth on the subject matter and also enabling re-asking of questions if the responses are not clear or incomplete (Denzin &

Lincoln, 2011). The interview schedule consisted of two open-ended questions related to how normative leadership strategies could motivate ethical practices in primary teacher education. The participants were asked to respond to the ways through which the demonstration of virtuous behaviour by college leaders could be used to promote ethical practices. They also responded to the current status of promotion of ethical practices by college leaders through the display of virtuous behaviour. The data collection process involved one-on-one individual interviews with the interviewees. The research permit was received from the National Commission for Science, Technology and Innovations (NACOSTI) which authorised the collection of data for the research. Before the interviews were conducted, all respondents were informed about the confidentiality of the research data, the purpose and the nature of the study.

The realization of these aspects of qualitative research was carried out through the presentation of the interview schedules to academic experts on the topic of study for their professional contribution. These experts adjusted the research questions and tested their comprehensibility. Finally, the analysis of the data was carried out by three researchers and agreement was sought.

Method of Data Analysis

Data analysis was carried out using the thematic analysis technique. This technique is suitable for analysing qualitative data of people's opinions, views, values or experiences from interviews (Caulfield, 2019). The data generated from interviews were first written down and then transcribed. This was followed by the adoption of the six-step thematic analysis process highlighted by Caulfield (2019). The steps entailed; familiarization with the transcribed data, coding the data, generating themes, reviewing themes, naming and defining themes and generating the report. Inferences were then drawn from the data collected by the research questions. Tables were created from the generated themes to

facilitate understanding of the readers and the research findings were buttressed by the quotations derived from the interviews. Additionally, the respondents were coded as R1, R2, R3...R35.

RESULTS
Research Question 1: What are generated responses on how demonstration of virtuous behaviour by college leaders be used to endorse ethical practices?

Table 1: Responses to how the demonstration of virtuous behaviour by college leaders can be used to endorse ethical practices

Codes	f
Contributes to ethical conduct in work place and in personal lifestyles that create positive ethical climate that institutionalize ethical practices.	35
Contributes to role models who are emulated and impersonated leading to acquisition of positive moral conduct that motivates ethical practices	35
Result in leaders who are exemplars not only in professional competency but also in their lifestyle which inspires ethical practices.	34
Develop morally upright leaders who raise the bar of morality that inspire ethical practices within TTC.	33
It builds reputation through trust and building ethical relationships which energize individuals to internalize the set ethical standards.	31
Sets the behavioural boundaries for their subordinates that create a conducive atmosphere for inspiring ethical practices.	30
Enable leaders to acquire intrinsic virtues that influence subordinates to act appropriately and reinforce moral maturity within TTC.	28
Enable leaders to be perceived as coaches or mentors who are capable of positively influencing subordinates' behaviour and work attitudes.	27
They encourage subordinates to acquire ethical values that transcend beyond self-interest for the common good of college community.	24
Encourage individuals to adhere to the codes governing the conduct and discipline within TTC which uphold ethical practices.	23
Allows development of college ethos and college ethical culture which affiliate with ethical practices.	5

When Table 1 is examined, it is underscored that the display of virtuous behaviour by college leaders influence ethical practices aspects such as dedication to duty, integrity discipline, and moral decision making. In this regard, all respondents were of the point of view that demonstration of virtuous behaviour by TTC leaders contributes to ethical conduct in work place and in personal lifestyles of individuals within TTC which creates positive ethical climate that institutionalize ethical practices. Another response given by the majority of the respondents was that as role models, leaders are emulated and impersonated by subordinates which facilitate acquisition of positive moral conduct that motivates ethical practices. A number of the respondents also articulated that leaders exhibiting virtuous behaviour are exemplars not only in professional competency but also in their lifestyle which inspires ethical practices to prevail. A sizeable majority further enunciated that such leaders are perceived as morally upright persons who raises the bar of morality that motivates ethical practices.

Majority of the interviewees were of the view that normative leaders acquire intrinsic virtues which influences subordinates to act appropriately and reinforce moral maturity in TTC set up. Then again, a number of respondents stated that demonstration of virtuous behaviour enable leaders to be perceived as coaches or mentors who are capable of positively affecting subordinates' behaviour and work attitudes. Twenty four respondents stated that such leaders

encourage subordinates to acquire ethical values that transcend beyond self-interest for the common good of other persons within the college community. In addition most participants believed that display of virtuous behaviour by leaders encourage their subordinates to adhere to the codes governing the conduct and discipline within TTC which uphold ethical practices. It was the opinion of other respondents that this leadership allows development of college ethos and college ethical culture that align with ethical practices. One of the selected responses about how demonstration of virtuous behaviour by college leaders promote ethical practices is as follows:

R2: "leaders displaying virtuous behaviour are perceived as role models who facilitate the acquisition of moral and other types of positive behaviour among subordinates. Such leaders can in deed play crucial role in moulding moral behaviour of their subordinates".

Research Question 2: How does the philosophical paradigm of normative leadership motivate ethical practices in primary TTC?

Table 2: responses on the status of promotion of ethical practices by college leaders through display of virtuous behaviour?

	Codes	f
Positive views	*Leaders often emphasized compliance with the legal code of conduct documents.*	35
	The significance of virtuous behaviour towards inspiration ethical practices were deliberated during official meetings.	35
	The core values of colleges highlighted on virtuous behaviour which could motivate ethical practices.	35
	The students' rules and regulations emphasised on virtuous conduct that could inspire ethical practices.	35
	Leaders emphasised on role modelling in terms of appropriate dress code.	25
Negative views	*The underutilization of code of conduct documents by leaders hampered awareness and appreciation of the ethical practices.*	31
	Lack of transparency regarding procurement and financial dealings by leaders negated the spirit of ethical practices.	27
	Superficial display of virtuous behaviour as a formality by leaders is an obstacle to genuine attainment of ethical practices.	25
	Moral insensitivity of leaders by not correcting unethical behaviour negated the inspiration of ethical practices.	24
	The breach of college rules and regulations by student leaders negated their role as mentors for inspiration of ethical practices.	19
	Leaders were not keen as role models due to their late reporting and early departure contravening virtues of ethical practices.	18
	Leadership strategies for modelling virtuous conduct that could motivate ethical practices was not clearly manifested.	17

As per table 2, both positive and negative views about the existing status of promotion of ethical practices by college leaders through the demonstration of virtuous behaviour are presented. Regarding positive opinions, it can be said that all the respondents think that such leaders normally emphasize on compliance with the code of conduct documents such as Teachers Service Commission (TSC) Code of Conduct and Ethics. Another positive opinion given by all respondents was that the importance of virtuous behaviour towards inspiration of ethical practices was usually deliberated during official college

meetings. Also on a positive note, all participants were of the point of view that the core values of colleges underscored on virtuous behaviour which could motivate ethical practices. In addition, the respondents said that the college students' rules and regulations highlighted on virtuous conduct that could inspire ethical practices. Twenty five participant pointed out that leaders emphasized on role modelling by in terms of appropriate dress code. Two of the selected responses regarding the positive thoughts of the respondents are given as follows:

> R28: "Our principal usually echo the significance of virtuous behave among tutors in the staff meetings and the same is emphasised by our student council leaders and administrators during the official college assemblies on Mondays and Fridays".
> R4: "Some of the leaders in TTC are leading by example in terms of appropriate dress code and are generally conducting themselves maturely in terms of morals. These leaders model appropriate leadership behaviours that inspire subordinates to internalise ethical practices within the college".

As an account to the negative thoughts, majority of the respondents accentuated that the underutilization of code of conduct documents by leaders hampered awareness and appreciation of the ethical practices. Another most frequent answer was the lack of transparency on issues of procurement and financial dealings among some of the leaders which negated the spirit of ethical practices. A number of respondents felt that there was a superficial display of virtuous behaviour as a formality by leaders which was an obstacle to genuine attainment of ethical practices within college. In addition, the respondents expressed that some of their leaders were morally insensitivity and allowed unethical behaviour to thrive without taking appropriate measures which invalidated the inspiration of ethical practices.

Still on negative views, the participants articulated the breach of college rules and regulations by some student leaders suggesting their let-down as mentors or coaches for inspiration of ethical practices. Eighteen respondents stated that leaders were not keen as role models as some reported late for work while some left early before scheduled time which contravened the virtues of ethical practices. Further, it was expressed that the leadership strategies for modelling virtuous conduct towards motivation of ethical practices was not clearly manifested in most colleges. One of the negative thoughts is given below:

> R23: "Some leaders and even staff members are superficially displaying virtuous behaviour as a formality. They do so in order to be seen to be compliant with the requirements of Teachers Service Commission (TSC) Code of Regulations for Teachers and college code of regulation but not with the aim of genuinely attaining ethical practices".

DISCUSSION

The rationale of the study was to obtain the views of participants on how normative leadership can inspire ethical practices in primary teacher education in Kenya. From the data collected, it was affirmed that nearly all the participants were of the view that normative leadership can positively impact on the subordinate's ethical conduct by inspiring appropriate ethical practices through their virtuous behaviours. The finding was in agreement with the study of Eisenbeib and Brodbeck (2014) who found out that ethicality of normative leadership is instrumental in the inspiration of ethical practices and conduct at workplace. This finding is also in line with that of Kapur (2017) who revealed that subordinates learned more from leaders' actions than what leaders' said or communicated regarding ethical behaviour. The implication is that the positive idealised ethical influence on subordinates by the leader is likely inspire ethical practices and minimize

observed misconduct among staff and students.

The respondents also accentuated that through normative leadership, teacher training College (TTC) leaders could raise the bar of college ethical culture that stimulates a sense of higher standards of moral conduct and competence. This can inspire subordinates to internalise and follow the college ethos and core values. This outcome confirms the findings of Northouse (2016) who disclosed that normative leaders have the capacity to demonstrate greater integrity, engage in advanced level moral reasoning and generally succeed at creating a positive ethical climate that institutionalize ethical practices within organisations. This finding was also in agreement with the study of Tamunomiebi and Orianzi (2019) who found out that normative leaders were guided by the institutional core values of ethical conduct that help in building work-place environment that energize and mobilise subordinates to feel the sense of obligation to promote ethical practices. This ensures that the bar of college ethos and morality is raised. In this regard, normative leaders displaying virtuous behaviour could contribute to the development of an ethical culture that affiliate with ethical practices outlined in Chapter Six of the Kenyan Constitution namely; dedication to duty, integrity, moral decision making and discipline.

The findings also revealed that normative leaders are recognized as coaches, mentors and exemplars who are capable of positively influencing subordinates' conduct and work attitudes. It was as well indicated that virtuous leaders functioned as both moral individuals and moral leaders setting positive examples which subordinates can follow and emulate. This study finding is buttressed by Greenbaum, Mawritz and Piccolo (2015) who observed that normative leadership entailed utilisation of role modelling to foster subordinates' positive conduct and ethical decision making. Leaders in college should therefore set positive examples in work-place since subordinates look up to them,

observe and emulate their behaviour and conduct. In the same vein, Brown and Trevino (2014) also argue that organizations can promote ethical practices within their organizations by hiring normative leaders who are ethical role models since such leaders can play crucial role in developing moral behaviour of their subordinates. In this case, leaders serve as exemplars to their subordinates in terms of values that guides their subordinates on appropriate conduct when discharging their duties. This implies that college leaders as models are definitely instrumental in the transmission of ethical norms. This function can consequently change ethical behaviour and work attitudes of the groups and subordinates they guide.

The findings also showed that demonstration of virtuous behaviour by normative leaders can give guidance that influence institution activities and individuals within teachers training colleges to be familiar with apt morals and adhere to code of ethics. According to Andafu (2019), the legal documents such as Teachers Service Commission (TSC) Act of 2012, TSC Code of Regulation for Teachers (2015), TSC Code of Conduct and Ethics, and Public Officer Ethics Act of 2003 are envisioned to establish guidelines of ethical conduct among teachers and leaders within learning institutions. TSC Legal Services Division (2015) also asserts that the guidelines of conduct espoused in these legal documents are intended to be adhered to by administrators and teaching staff to espouse integrity, nobility and dignity of the teaching profession. It is therefore imperative that the leaders within TTC administration to inculcate normative leadership strategy not only for compliance with the Ministry of Education policy demands but also for the fortification of the ethical practices within teacher training colleges in Kenya.

A philosophical paradigm of normative leadership that inspires ethical practices

The proposed philosophical paradigm is an intellectual discourse, based on moral rightness and moral

goodness in the milieu of normative leadership. Principles of moral rightness derived from deontological ethics and moral goodness based on teleological ethics are crucial towards sustaining high moral standards. According to Rich (2013), deontological ethics emphasize on moral rightness anchored on rules and duties. In the perspective of Benlahcene, Zainuddin, Syakiran and Ismail (2018), moral goodness in teleological ethics is based on the outcome of an action or a decision but not the action itself. Within this context, a morally right action in teleology is one whose consequence is good and has some benefits attached. Conversely, morally wrong action is that whose consequence produces harm. For that reason, normative leaders should take up the principles of moral rightness and moral goodness with the intention of making informed ethical judgements. It is imperative that teacher education leaders should be guided by the principles of moral rightness and moral goodness when taking actions and making decisions with a view to inspire ethical practices within their colleges.

Normative leaders are keen on achieving college goals while minding morality of goodness and correctness in their actions and decisions when carrying out the procedures for the attainment of such outcomes through subordinates. Such leaders can definitely inspire the subordinate's ethical conduct through setting positive examples which are morally correct and good that subordinates can follow within college. The idea is that, subordinates look up to leaders as they observe and emulate their behaviour and actions. Normative leaders displaying virtuous behaviour can subsequently contribute to the development of an ethical culture based on moral rightness and goodness that can institutionalize ethical practices outlined in Chapter Six of the Kenyan Constitution to be precise; dedication to duty, integrity, moral decision making and discipline as a matter of duty and overall good for everybody. In addition, the mind-set of leaders and their subordinates is revolutionized to conform to a culture based on the moral rightness

and goodness which is critical towards the inspiration of ethical practices within TTC.

CONCLUSION

According to the findings and the objectives of the study, the following conclusion was drawn. In line with the first objective of the study, it was revealed that idealised ethical influence of normative leaders when displaying virtuous behaviour and being positive role models worth emulating could inspire ethical practices among the subordinates in teachers training colleges. Regarding the status of promotion of ethical practices through the display of virtuous behaviour, it was noted that some leaders superficially demonstrated moral behaviour as a formality to be seen as compliant to the requirements of the code of conduct but not with the target of attaining ethical standards which could inspire ethical practices. In terms of display of virtuous conduct, some leaders were not befitting as role models. As such they were not sensitive that they were being negatively emulated by their subordinates and hence could not build the necessary conducive ethical culture for inspiring ethical practices within TTC. Regarding the second objective, the leaders within TTC should embrace the normative leadership based of the teleological and deontological principles of moral rightness and moral goodness to establish conducive ethical environment that positively influence the mind-set of individuals within TTC to appreciate the ethical practices.

RECOMMENDATIONS

As regards the research findings and the proposed philosophical paradigm that integrates leadership strategies with ethical practices, the study proposes the following recommendations:
1. The normative leadership strategy based on moral duty and moral goodness should replace the current empirical approaches in promoting ethical practices. Leaders of teacher training colleges should employ morally rich normative leadership

strategy to cultivate concrete ethical practices as a matter of moral duty (what is right) and moral goodness with right intentions for the common good.
2. That a philosophical study should be conducted to establish how normative leadership strategy can promote ethical practices from the point of view of the Board of Management, Parents Associations and leaders of private teacher training colleges who were not part of the study population.

Conflict of Interest: The authors declare no conflict of interests.

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Authors Level of Contribution
Edward Ojuok Okanda contributed to development of the introduction, statement of the problem, purpose of the study, research questions, purpose of the study and the analysis and discussion. Additionally, he generate the conclusion and recommendations for the paper.

Joseph Munyoki Mwinzi and **Samson Okuro Gunga** developed the data collection instruments. Further, they made the necessary corrections to the methodology section. They also came up with the philosophical underpinning of the paper in addition to useful points for the recommendations.

Disclaimer Statement
This article is part of the thesis submitted to the University of Nairobi for the award of Doctor of Philosophy (PhD) in Philosophy of Education. The title of the thesis is analysis of leadership strategies that promote ethical practices in primary teacher education in Kenya. This study has not been presented elsewhere for publication. The key sections of the thesis included: introduction, literature review, methodology, data analysis, conclusion and recommendations. Department of Educational Foundations, University of Nairobi; Names of Supervisors were: Dr. Joseph Munyoki Mwinzi and Prof. Samson Okuro Gunga.

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