



---

## **Strategies to Enhance Ethical Leadership among Administration and Teaching Staff in Christian Universities, in Nairobi County, Kenya**

*Muigu Hilda, Paul Nyaga Ph.D, Wambua Pius Muasa Ph. D*

Tangaza University

---

### **ABSTRACT**

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. The aim of the study was to explore the strategies to enhance ethical leadership among administration and teaching staff at Christian universities in Nairobi County, Kenya. The study employed exploratory research design. Through purposive sampling, the study utilized a sample size of 30 participants. The study employed interview guide to collect data from the participants. The study employed thematic analysis to analyze the data that was collected from the participants. The study revealed several themes on strategies of enhancing ethical leadership in Christian universities such as reviewing institutional policies, increasing empowerment initiatives, and promoting justice and fairness to effectively strengthen ethical leadership among administrative and teaching staff in Christian 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. 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.

**Key Words: Strategies, Ethical Leadership, Administration staff, Teaching staff, Christian Universities, Nairobi, Kenya**

---

### **INTRODUCTION**

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 employees needs. This implies that leadership styles determine how one addresses ethical dilemmas (Bhana & Bayat, 2020).

Kuzwayo (2022) assertion that a leadership strategy lacking ethical clarity not only leads to moral bankruptcy but also results in economic impoverishment. Downe et al. (2016) highlight that role modelling 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. Their behaviour is particularly influential in councils maintaining high standards of conduct, where 65% of cases show that effective role modelling is evident in at least 58% of instances (Downe et al., 2016). The study of Ghanem and 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. In addition, they found that accountability fosters improved social relations, greater justice, reduced employee turnover, and lower levels of corruption (Ghanem & Castelli, 2019).

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 and 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. 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 behaviour 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. This approach is proposed as a model for leaders in Christian universities, emphasizing the importance of maintaining ethical practices within these institutions. The study 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 behaviour in South Africa and suggests that self-leadership can play a crucial role in fostering ethical leadership within South African institutions. 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 behaviours and attitudes (Zyl, 2014). Zyl argues that these practices are essential for ethical leadership because individuals often lack awareness of their own behaviours, which impedes their ability to influence their actions effectively (Zyl, 2014). Lameck (2022) further asserts that formal rules alone are insufficient for addressing unethical behaviour among agricultural extension officials. The study found that 65% of respondents believe that these rules must be complemented by values that guide behaviour. Lameck proposes that managers and leaders should receive training on organizational values and norms and actively demonstrate these ethical values through their behaviour. 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 "sumum 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. 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. 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). He

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. Though several studies have been conducted on enhancing ethical leadership in institutions of higher learning, there are limited studies with Christian universities in Nairobi County, Kenya and therefore, the current study was sought to fill this gap.

## METHODOLOGY

The study utilized an exploratory research design, which, according to Yilmaz (2013), is a helpful tool for examining participants' conduct, behaviours, and complex attitudes insights that other approaches might not reveal. The research was suitable for the study because it was aimed to explore the strategies of enhancing ethical leadership among administration and teaching staff in Christian universities. The study was conducted among the administration and teaching staff in selected universities within Nairobi County, Kenya.

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. The study involved a sample size of 30 participants, comprising both 15 administrative staff and 15 teaching staff with leadership experience across the three Christian universities in Nairobi County. This sample size is chosen to ensure a manageable yet informative representation of the population under study.

The study employed interview guide. The interview questions were minimal in number though purposeful so as to elicit views and opinions from the participants. The interview guide contained two sections: The first section contained the demographic details of the participants including gender, location, level of education. The second section contained open ended questions on strategies of enhancing ethical leadership in Christian universities. 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. Thematic analysis was adopted for data analysis to organize the data along similar themes. Themes were coded in order to identify and label patterns within data (Braun & Clarke, 2006).

## RESULTS

The study was set to explore the strategies to enhance ethical leadership among administration and teaching staff at Christian universities in Nairobi County, Kenya. The demographic of the participants was presented followed by the findings of the study.

### Demographic Details of the Participants

The demographic details of the administration staff and teaching staff are presented separately. The demographic of the participants includes their age, level of education, designation and years of working experience. Table 1 presents the demographic details of the administration staff.

**Table 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 1 showed that the age of participants ranged from 25 to 58. In regard to educational level, majority of the participants had attained a master's degree. All the administrative staff had a basic degree in their academic studies. All the participants had different administrative positions within the selected Christian universities. In terms of experience, the highest participant had 10 years of working experience while the lowest had 2 years of working experience. Majority of administration had an experience of 3 years.

**Table 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

Table 2 showed that the youngest teaching staff was 34 year old while the oldest was 58 years old. Majority of the teaching staff had attained a doctorate degree followed by a master's degree. It is only one teaching staff who had a bachelor's degree. The participants were faculty in different disciplines within the selected universities. The highest faculty had a working experience of 20 years while the faculty with lowest had 3 years of working experience.

#### **Strategies 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. Several themes emerged from the data.

### ***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.

### ***Empowerment towards Ethical Leadership***

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

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 subsidiarity, 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.

### ***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.

---

## DISCUSSION

The study aimed to explore ways to enhance ethical leadership among both administrative and teaching staff in Christian universities. Creating awareness about integrity, justice, and empowerment emerged as one of the essential theme to foster ethical leadership in Christian universities. The findings were consistent with findings of Brown and Treviño (2014) who stated that both administrative and teaching staffs play a crucial role in shaping and maintaining the ethical climate within an institution. Their actions and commitment to these values significantly influence the overall ethical environment of the university.

Majority of the participants highlighted several strategies that both administrative and teaching staff can implement to promote ethical leadership within institutions. One prominent theme is the importance of reviewing institutional policies. This emphasis on policy review aligns with the work of Walumbwa et al. (2010), who describe authentic leadership as a behavioural model that cultivates a positive psychological and ethical environment. Authentic leadership fosters key attributes such as self-awareness, moral clarity, balanced information processing, and transparency. These characteristics enable leaders to connect effectively with their followers, thereby enhancing the overall ethical climate of the institution. Similarly, P012 noted that ethical leadership in a Christian university involves adhering to principles and values derived from Christian teachings and beliefs, often modelled after the example of Jesus Christ and the teachings of the Bible. From the first theme identified, most participants emphasized the necessity of reviewing the policies that govern institutions. Participant P03 noted that ethical leadership encompasses various strategies designed to foster a culture of integrity, trust, and moral responsibility within an organization. Key strategies highlighted include setting a clear ethical tone, leading by example, encouraging open communication, establishing ethical guidelines and policies, promoting ethical decision-making, ensuring accountability and consequences, emphasizing empathy and fairness, providing continuous education and training, and conducting ethical risk assessments.

A significant majority of participants in this study defined ethical leadership primarily as adherence to established policies. This perspective aligns with the findings of Eisenbeiß and Brodbeck (2014), whose research encompassed four continents and underscored that the elements of ethical leadership are significant from both compliance-oriented and value-oriented viewpoints. Their results reinforce the notion that an organization’s commitment to its own policies is essential for fostering effective ethical leadership. This study illustrate that ethical leadership is not only about compliance but also about cultivating a deeper understanding of values within the organizational framework.

The second theme that emerged from the research underscores the critical importance of encouraging empowerment in ethical leadership. By implementing strategies that promote integrity, justice, and empowerment, both administrative and teaching staff can cultivate a culture that not only enhances the ethical climate within the university but also supports the holistic development and success of all stakeholders. Participants, including P015, articulated that empowerment within a Christian university setting involves creating an environment where individuals feel valued, supported, and encouraged to grow personally, professionally, and spiritually. To promote empowerment in the university context, several effective strategies can be employed. These include supportive leadership that prioritizes the well-being of staff and students, the integration of faith with work, and the provision of professional development opportunities. Additionally, fostering inclusive decision-making processes, recognizing and appreciating contributions, maintaining clear communication channels, and creating a collaborative environment are essential. The findings were supported by the findings of some researchers (Greenleaf, 1977; Block, 1993) who claimed that adopting principles of servant leadership, along with offering flexibility and autonomy, can significantly enhance the sense of empowerment among individuals within the institution. These strategies create a robust framework for ethical leadership that not only aligns with the values of Christian universities but also promotes a thriving academic community. Furthermore, the findings are in agreement with findings of Porwal (2020) perspective, which asserts that transformational leaders should create an enabling environment where staff feel empowered and can influence objective decision-making.

Regarding the third theme, participants highlighted the importance of promoting justice and fairness within institutions as essential components of effective ethical leadership. Participant P08 emphasized that strategies to ensure justice and fairness in universities should include the implementation of ethical leadership development programs aimed at cultivating ethical awareness among leaders. Additionally, providing support for marginalized groups is critical to fostering an inclusive environment. Regular assessments and feedback mechanisms can help monitor progress and address issues promptly. Engaging with the broader community can further enhance transparency and accountability in leadership practices. Furthermore, establishing appropriate conflict resolution channels is necessary to ensure that grievances are addressed fairly and effectively. Educational initiatives aimed at raising awareness about ethical practices and standards can also contribute to a more just environment. Ensuring equitable recruitment and promotion processes, along with adopting inclusive policies and practices, reinforces the commitment to fairness. The findings are consistent with the findings of Rawls (1971) who argued that the principle of justice as fairness necessitates that individuals fulfill their roles in accordance with institutional rules designed to uphold justice. This

principle emphasizes that when individuals voluntarily accept the benefits afforded by a just system, they simultaneously assume certain responsibilities and obligations that ensure equitable outcomes for all participants.

---

## CONCLUSION

While Christian universities have established values and policies to govern their institutions, these are subject to review and modification to meet contemporary needs. Existing values should be reinforced and further developed to ensure that members are consistently guided. There is a need of encouraging empowerment in ethical leadership. By implementing strategies that promote integrity, justice, and empowerment, both administrative and teaching staff can cultivate a culture that not only enhances the ethical climate within the university but also supports the holistic development and success of all stakeholders. In addition, there is importance of promoting justice and fairness within institutions as essential components of effective ethical leadership. Majority of participants emphasized that strategies to ensure justice and fairness in universities should include the implementation of ethical leadership development programs aimed at cultivating ethical awareness among leaders.

---

## RECOMMENDATIONS

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. 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.

The recommendations are informed by the need for institutions of moral authority such as ethics and anti-corruption bodies, law enforcement agencies, human rights movements, and educational institutions to prioritize integrity, justice, and empowerment in higher education. These elements are seen as essential for building a strong foundation for future generations. Law enforcement agencies and human rights movements should ensure that institutions of learning that struggle to manage various institutional dynamics and fulfil their mandates are held accountable. This should be done through official channels of communication. Furthermore, anti-corruption bodies, law enforcement agencies, and human rights organizations should monitor and report on educational institutions that exhibit inadequate justice and fairness in addressing dynamic issues, such as unethical practices. This oversight ensures that institutions adhere to ethical standards and effectively handle complex institutional challenges.

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.

---

## REFERENCES

- Bhana, A., & Bayat, M. S. (2020). The relationship between ethical leadership styles and employees effective work practices. *International Journal of Higher Education*, 9(4), 128–137. <https://doi.org/10.5430/ijhe.v9n4p128>
- Braun, V. & C. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Dorasamy, N. (2010). The impact of the global crisis on ethical leadership: A case study of the South African public sector. *African Journal of Business Management*, 4(10), 2087–2096.
- Downe, J., Cowell, R., & Morgan, K. (2016). What Determines Ethical Behavior in Public Organizations: Is It Rules or Leadership? *Public Administration Review*, 76(6), 898–909. <https://doi.org/10.1111/puar.12562>
- Gakure R. W., P., Gichuhi, D. M., & A. G. Waititu, D. (2014). Influence of organizational leadership on competitiveness of Public Universities in Kenya. *IOSR Journal of Humanities and Social Science*, 19(1), 13–19. <https://doi.org/10.9790/0837-19141319>
- Ghanem, B. M. (2018). Ethical leadership in education and its relation to education management ethics. *European Journal of Education Studies*, 4(6), 243–256. <https://doi.org/10.5281/zenodo.1245865>
- Ghanem, K., & Castelli, P. (2019). Accountability and Moral Competence Promote Ethical Leadership. *Journal of Values-Based Leadership*, 12(1). <https://doi.org/10.22543/0733.121.1247>
- Greenleaf, R. K. (1977). *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Paulist Press
- Kuzwayo, M. (Ed.). (2022). *This Generation Leads: The Latest Leadership Ideas from South Africa*. Hoopes Press Imprint.
- Lameck, W. U. (2022). The influence of ethical leadership in the delivery of agricultural advisory services in Tanzania local government authorities. *Public Administration and Policy*, 25(1), 78–88. <https://doi.org/10.1108/PAP-05-2021-0031>

- Mgaiwa, S. J. (2021). Leadership initiatives in response to institutional quality assurance challenges in Tanzania's private universities. *Journal of Further and Higher Education*, 45(9), 1206–1223. <https://doi.org/10.1080/0309877X.2020.1860203>
- Rawls, John. 1971. *A theory of Justice*. Oxford: Oxford University Press.
- Surie, G., & Ashley, A. (2008). Integrating pragmatism and ethics in entrepreneurial leadership for sustainable value creation. *Journal of Business Ethics*, 81(1), 235–246. <https://doi.org/10.1007/s10551-007-9491-4>
- Wainaina, P. K., Arnot, M., & Chege, F. (2011). Developing ethical and democratic citizens in a post-colonial context: Citizenship education in Kenya. *Educational Research*, 53(2), 179–192. <https://doi.org/10.1080/00131881.2011.572366>
- Walumbwa, F.O. & Avolio, B.J., Gardner, W.L., Wernsing, T.S., Peterson, S. J. (2008). Authentic Leadership: Development and Validation of a Theory-Based Measure. *Journal of Management*, 34(1), 89–100.
- Yilmaz, K. (2013). Comparison of Quantitative and Qualitative Research Traditions: epistemological, theoretical, and methodological differences. *European Journal of Education*, 48(2).
- Zyl, E. Van. (2014). The role of self-leadership in becoming an ethical leader in the South African work context. *African Journal of Business Ethics*, 8(2), 5–15.