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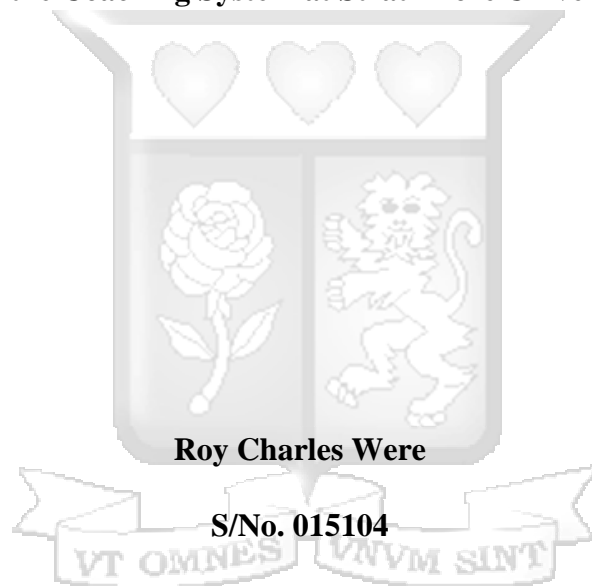
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The Effectiveness of the Coaching System at Strathmore University Business School



Master of Applied Philosophy and Ethics

2020

The Effectiveness of the Coaching System at Strathmore University Business School

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S/No. 015104

**Submitted in partial fulfilment of the requirements for the Degree of
Master of Applied Philosophy and Ethics at Strathmore University**

**VT OMNES
VNVM SINT**

School of Humanities and Social Sciences

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Nairobi, Kenya

September 2020



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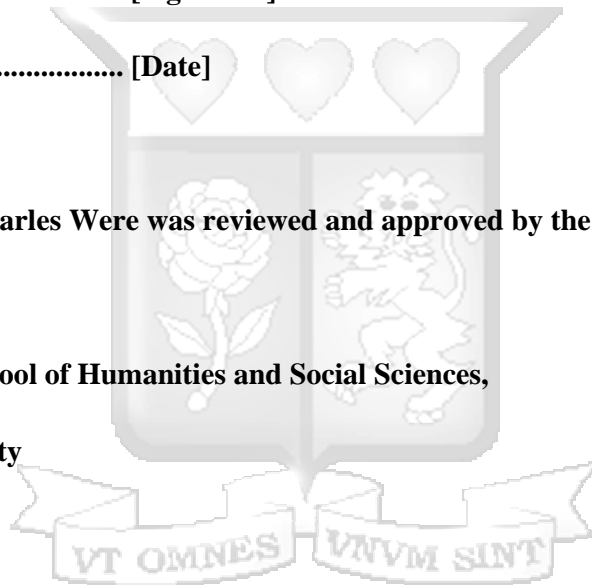
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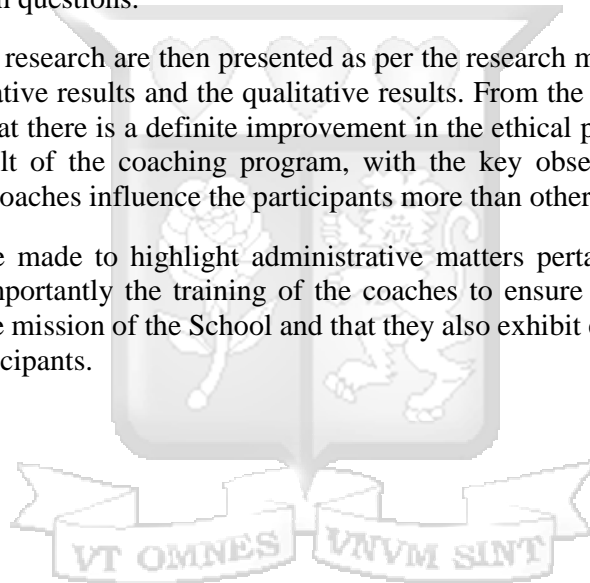
Abstract

This research explores whether and how an executive coaching program can be designed and carried out to infuse an ethical mindset in healthcare managers, and how such a program can be enhanced to have a greater positive impact on program participants' adoption of increased ethical attitudes and practices in their business, professional practices and personal lives. It reviews past studies carried out on coaching in the healthcare management program and whether this helped to derive the impact of coaching on the participants' ethical attitudes.

The study also investigates the development of ethical perspectives from previous studies before presenting a theoretical framework to adopt for assessing the participants' ethical mindset. The research methodology section considers and adopts a mixed methodology approach to gather data from the program participants through tools designed for use in a survey during and after the participants' program, together with interview questions designed for administering to selected participants. It also recommends the analysis to compare the results from the two sets of research tools to ascertain the consistency of the data outputs to respond to the research questions.

The findings from the research are then presented as per the research methodology identified, reviewing the quantitative results and the qualitative results. From the feedback received and analysis, it is noted that there is a definite improvement in the ethical practice of the program participants as a result of the coaching program, with the key observation being that the personal traits of the coaches influence the participants more than other factors.

Recommendations are made to highlight administrative matters pertaining to the coaching program and more importantly the training of the coaches to ensure that they deliver their mandate aligned to the mission of the School and that they also exhibit ethical practice in their dealings with the participants.



Contents	
Declaration	ii
Abstract	iii
Lists of abbreviations	vii
List of tables	viii
Lists of figures.....	ix
Definitions of key terms	x
Chapter 1: Introduction	1
1.1 Background to the study.....	1
1.2 Problem Statement	3
1.3 Specific objectives:	4
1.4 Research Questions	4
1.5 Scope and limitations of the study	4
1.6 Significance of the study	5
Chapter 2: Literature Review	6
2.1 Introduction	6
2.2 Ethical leadership attitudes fostered by coaching	6
2.3 Personal ethical attitude improvements that participants experience due to coaching	9
2.4 How coaching can be made more effective to enhance the ethical and moral practice of coaching program participants	12
2.5 Literature summary	14
2.6 Background on the development of ethical perspectives	15
2.7 Theoretical framework	18
2.8 Conclusion.....	20
Chapter 3: Research Methodology.....	21
3.1 Introduction	21
3.2 The Research Design.....	21
3.3 Population and sampling	22
3.4 Data Collection Methods.....	23
3.5 Data analysis	25
3.6 Research Quality – validity, reliability and objectivity of the research.	25
3.7 Ethical considerations	26
3.8 Conclusion.....	27
Chapter 4: Presentation of Research Findings	28

4.1 Introduction	28
4.2 Demographics.....	28
4.3 Response rate.....	29
4.4 Quantitative data collection and analysis	29
4.5 Qualitative data collection and analysis	33
4.5.1: Research objective 1: Evaluation of the ethical leadership attitudes fostered by the SBS Coaching Program in the LeHHO Program participants.....	33
4.5.2: Research objective 2: Evaluation of the personal ethical attitude improvements that the SBS LeHHO Program participants experience because of the coaching program	34
4.5.3: Research objective 3: How the SBS coaching program can be improved	35
4.6 Assessment of the qualitative survey results against the theoretical framework	37
4.7: Conclusion.....	37
Chapter 5: Discussions, Conclusions and Recommendations	39
5.1: Introduction.....	39
5.2: Discussions.....	39
5.2.1: Ethical leadership attitudes fostered by the SBS Coaching Program in the LeHHO Program Participants.....	39
5.2.2: Personal ethical attitude improvements the SBS LeHHO Program participants experience because of the coaching program.....	40
5.2.3: How the SBS coaching program be improved	42
5.3: Conclusions	43
5.3.1: Ethical leadership attitudes fostered by the SBS Coaching Program in the LeHHO Program Participants.....	43
5.3.2: Personal ethical attitude improvements that the SBS LeHHO Program participants experience because of the coaching program.....	44
5.3.3: How the SBS coaching program can be improved to have a positive impact on enhancing the ethical and moral practice of its program participants	45
5.3.4: Overall conclusion.....	45
5.4: Recommendations	46
5.5: Suggestions for Further Research	47
List of References	48
Appendices.....	52
Appendix 1 – Letter to the Participants.....	52
Appendix 2 – Participant information and consent form	54

Appendix 3 – Qualitative interview and questions57
Appendix 4 - Ethical assessment survey based on the virtuous leadership framework.....59
Appendix 5 – LeHHO cohort 2019 participants’ interview transcripts65
Appendix 6 – Ethical Clearance from the Strathmore University – Interim Ethics Review
Committee 83
Appendix 7 – NACOSTI Research Licence84
Appendix 8 – Turnitin Originality Report.....85



Lists of abbreviations

SBS	Strathmore University Business School
SU	Strathmore University
CROWF	Centre for Research on Organisation, Work and the Family
LeHHO	Leading High-performing Healthcare Organisations
MHB	Managing Healthcare Business Program
MSH	Management Sciences for Health
NACOSTI	National Commission for Science, Technology and Innovation
OMP	Owner-Manager Program
USAID	United States Agency for International Development



List of tables

Table 3.1: Research objectives and interview questions matrix	24
Table 3.2: Virtues and survey questions matrix.....	24
Table 4.1: Gender distribution of the LeHHO 2019 cohort participants	28
Table 4.2: LeHHO 2019 program participants’ employers	28
Table 4.3: LeHHO 2019 program participants age distribution.....	29
Table 4.4: LeHHO 2019 cohort pre-program responses self-score	30
Table 4.5: Virtues average score before and after the program completion	30
Table 4.6: LeHHO 2019 cohort post-program responses self-score	31
Table 4.7: Virtues average score before and after the program completion	32
Table 4.8: Ethical leadership traits identified against research objective 1	33
Table 4.9: Personal ethical attitude traits identified against research objective 2.....	34
Table 4.10: Identification of the theoretical framework virtues from interview responses....	37
Table 5.1: Mapping of the ethical leadership traits against the theoretical framework.....	44
Table 5.2: Mapping of the personal ethical attitude improvement traits against the theoretical framework	44

Lists of figures

Fig 2.1. Neve’s Executive Coaching Model for the Development of Ethical Leadership
Behaviour13



Definitions of key terms

Authentic leadership: A process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development.

Authenticity: The disposition that is exhibited through an individual's ability to take responsibility for their decisions while respecting social norms and other individuals.

Consequentialism: This is the view that normative properties or the rectitude of any actions depend only on the consequences that arise from the actions themselves.

Coachee: A person who receives training from a coach.

Coaching: A form of development in which a person called a coach supports a learner or client in achieving a specific personal or professional goal by providing training and guidance.

Deontological theory: This is the normative ethical theory that the morality of an action should be based on whether that action itself is right or wrong under a series of rules, rather than based on the consequences of the action.

Descriptive ethics: This is also referred to as comparative ethics, and studies people's beliefs about right and wrong in different societies.

Ethical leadership: The demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making.

Hedonism: The tendency to act or refrain from acting under the motivation of either maximising pleasure or avoiding pain.

Meta-ethics: This is a branch of analytic philosophy that explores the status, foundations, and scope of moral values, properties, and words.

Prescriptive ethics: This refers to the study of ethical theories that prescribe how people ought to act. It is also referred to as normative ethics.

Transformational leadership: A process through which leaders and followers mutually uplift themselves to a higher level of motivation and morality

Utilitarian theory: This is the school of thought that proposes judgment of the rectitude of any action based on the ability of the consequences of that action to produce the greatest pleasure or result in the least pain for the greatest number.

Virtue: Virtue is that stable disposition in a person to do that which is good.



Chapter 1: Introduction

1.1 Background to the study

Strathmore College was started in 1961 as an Advanced-level Sixth Form College offering Science and Arts subjects by a group of professionals, who formed a charitable Educational Trust that is now known as the Strathmore Educational Registered Trust (Strathmore University, 2019). In June 2007, Kenya's Commission for Higher Education approved the award of a charter to Strathmore University through the Kenya Gazette Supplement No. 47, of 23rd June, 2008 (Kenya Law, 2008)

Strathmore University conceptualized the idea of Strathmore University Business School (SBS) as a post-graduate institution to offer business management courses. The objective was to provide all-round business education that emphasized leadership and ethics. The courses were to cover an MBA program, executive education programs, seminars and specially designed courses for executives and companies. SBS started in 2005. (Strathmore Business School, 2015).

SBS has as its mission in the strategic plan “service to society through developing virtuous leaders by providing world-class executive management education in a local setting”. (Strathmore Business School, 2019) This mission explains that through its programs and activities, SBS shall strive to develop business leaders who are virtuous and ethical.

A key initiative in this respect for SBS is the coaching program. Its introduction in various programs in SBS is anticipated as a necessary tool to build up the moral fibre of program participants even as they refine their business management and leadership knowledge and practice.

In 2011, SBS partnered with the Management Sciences for Health (MSH) to set up the Leading High-performing Healthcare Organizations (LeHHO) Program (Management Sciences for Health, 2011). This aimed at developing and implementing a curriculum for senior leaders in the healthcare sector that would build capacity in the respective institutions in leadership, management, and governance with the overall objective of strengthening health systems and health governance.

Chelagat, Onyango, Kokwaro, & Rice (2019) carried out a study to assess the impact of integrating leadership and coaching into development programs, with the specific focus being

on the LeHHO program. Leadership training and coaching built around priority institutional health service improvement projects in the intervention institutions shows tremendous improvement of health system performance through various indicators specific to the healthcare industry such as skilled deliveries by birth attendants, full immunization of children, access and utilization of in- and out-patient services, and out-patient turnaround time among others. In addition, 80% of the respondents felt that the coaching process had additional impact in improving their personal life, and 93% of the study participants demonstrated that their respective service delivery improvement projects at their institutions had achieved the respective desired measurable results.

Developing business practitioners who are ethical contributes significantly towards facilitating corporate business operating at higher speeds and relatively lower costs. The United States of America, for instance, passed the Sarbanes-Oxley Act in 2002 in response to the corporate scandals in organisations such as Enron and WorldCom. In as much as the Sarbanes-Oxley's sweeping auditing and financial regulations for public companies had a positive effect in improving or at least sustaining trust in the public markets, it is noted to have come at a significant cost, with estimates of implementing one section alone cumulatively indicated at USD 35 billion (Ferola,2006).

Giacalone and Wargo (2009), when analysing the global financial crisis notes a strong correlation between the CEOs and middle managers of institutions that perpetrated the crisis and their educational credentials that had been obtained from business schools. They conclude that the roots of the crisis stemmed from business schools, pointing to the toxic teaching of bad management theories. Business managers are noted to choose expediency and short-term profits over ethical behaviour arising from the teaching of bad management theories grounded in the assumptions of economics that inculcate values of materialism and greed among business students. This observation highlights the urgent need to ensure that the students in business schools get assistance in developing and sustaining a strong moral compass that helps them to navigate safely and ride through the tides of business ethical dilemmas.

In Plato's dialogue Meno, the virtuous man is described as one who has a desire for that which is honourable as well as the power to acquire it (Hamilton, Cairns, & Cooper, 1961). This points to the relevance of ascertaining the participants' desire and keenness towards carrying out the ethical actions through their verbal responses, beyond a mere acceptance of and ability to carry out external actions that they embrace in their businesses. For the business managers

to be ethical, they would require to not only manifest external behaviours that manifest upright conduct. They also need to adopt an internal conviction for carrying out right actions.

Even as the SBS LeHHO program aims to establish health leaders who amplify their abilities to create high-performing teams and promote the use of evidence-based practices, which they demonstrate that they are through the study, the pending discussion is whether it, relying on coaching, is fulfilling the SBS mission of transformation through virtue.

1.2 Problem Statement

SBS has been partnering with MSH since 2011 to offer the LeHHO program (Chelagat, et al, 2019). Each subsequent year has had a cohort of participants admitted for training. The SBS coaching department commenced officially as an initiative from the Centre for Research on Organization, Work and Family (CROWF) in SBS in 2011 – 2012 to coordinate coaching among all SBS long executive programs.

The SBS Coaching Program is expected to assist the program participants to become ethical business practitioners. In as much as it is the shared view of the school that the coaching program, which is offered to participants of the LeHHO program, plays a pivotal role in the transformation of the students, no specific study has been carried out to ascertain whether this program enhances the accomplishment of the mission of SBS.

The LeHHO program had a previous study carried out to ascertain the impact of the program on participants. This study helps to refine the findings with its emphasis on ethical outcomes for the participants.

The purpose of the study is to determine the impact of the coaching program on the participants' ethical mindset, with emphasis being given to LeHHO participants. This research aims to ascertain the effectiveness of the coaching system in Strathmore Business School in developing ethical industry practitioners.

1.3 Specific objectives:

The objectives of the study are:

1. To evaluate the ethical leadership attitudes fostered by the SBS Coaching Program in LeHHO Program participants.
2. To evaluate whether the LeHHO Program participants perceive that the coaching program improves their personal ethical attitudes.
3. To identify ways in which the SBS coaching program may be improved.

1.4 Research Questions

The research questions are as follows:

1. What ethical leadership attitudes are fostered by the SBS Coaching Program in the LeHHO Program Participants?
2. What personal ethical attitude improvements do the SBS LeHHO Program participants experience because of the coaching program?
3. How can the SBS coaching program be improved to have a positive impact on enhancing the ethical and moral practice of its program participants?

1.5 Scope and limitations of the study

The current study focuses on the participants of the LeHHO 2019 cohort.

The study relies on the participants' ability to objectively assess differences in their attitudes and behaviour on ethical matters, comparing their stance before they joined the program and after completion of the program (Creswell, 2014). There may therefore be subjectivity in these results, considering that there are time and resource constraints that limit the attempt to get direct data through methods such as observation or feedback from the respective participants' colleagues.

1.6 Significance of the study

The results of this study contribute towards understanding the ability of the SBS programs to contribute significantly towards developing more ethical industry practitioners, over and above the leaders in the healthcare industry (Strathmore University Business School, 2019). The confirmation that the program is impactful to the mission of the Business School also helps to sustain management support as well as initiatives towards enhancing and strengthening the program. The positive affirmation of the effect of the program assists in drawing more conclusions on recommended actions on how to improve the program to ensure that SBS's activities resonate more with its mission.

The evaluation of the ability of the coaching program to positively influence the ethical perspective of the LeHHO participants also points to and encourages SBS and the Strathmore University as a whole to consider whether or how to institute the coaching program across the university for other graduate programs students and staff members.

Mutonyi (2002) notes that developing countries have suffered adverse economic consequences due to widespread corruption, with Kenya also encountering effects such as the loss of foreign aid and a substantial loss of investors who are deterred by corruption in the economy. Corruption at its core points to a lack of ethical practice in business and society. The study therefore attempts to ascertain the role and ability of the SBS coaching to help address the societal challenge of corruption at its roots.

Kimuyu (2007) notes that unethical business practice is undermining the performance and growth of businesses in the country. The determination of whether or how coaching contributes towards enhancing ethical business practice points at a mechanism that contributes towards reversing this adverse trend of poor business performance and limited growth.

The findings of this study will be shared with the Management Committee of SBS who are able to pass on the recommendations to the SBS Coaching Department. The summary report will also be offered for review and discussion to appreciate the impact of the SBS Coaching Program together with any suggested areas of improvement that can be adopted across the coaching program.

Chapter 2: Literature Review

2.1 Introduction

This chapter gives a brief overview on various perspectives on ethics and ethical theory, together with a conclusion on the preferred ethical theory that the study shall ascribe to. The chapter describes the theoretical framework that the study shall apply. The literature reviews studies on the leadership ethical attitudes that are noted to be fostered by coaching in other studies, the personal ethical attitude improvements that participants in other programs experience, and highlights recommended best practice that enhance the ethical and moral practice of coachees.

2.2 Ethical leadership attitudes fostered by coaching

Chelagat et al (2019) when studying the impact of coaching in the LeHHO program note that the institutionalization of coaching and peer support among teams help to reinforce good leadership work. The study, however, does not focus specifically on leadership ethical attitudes. Given the absence of other local literature focusing on the specific matter of interest, we look for similar contexts in other regions.

When carrying out his study on an executive coaching model, Neves (2014) propose a model to enable the development of ethical leadership behaviours operationalized in terms of three sub-scales of morality and justice (demonstration of honesty, reliability and high ethical standards, understanding and fair treatment to subordinates), role clarification (transparency of the leader, commitment to open communication, clarifying expectations and responsibilities) and power sharing (giving voice to subordinates and allowing them to participate in decision-making), which he considers contrary to unethical leadership behaviour such as despotic leadership. This leadership behaviour is expected to contribute to the development of positive relations with the performance of top management and optimism of the followers about the future.

When examining the process of developing authentic leadership in a training context in a study, Baron & Parent (2015) adopts a philosophical perspective of authenticity, considering it as defined through individual virtues and ethical choices (Baron & Parent, 2015). They thus consider being authentic to mean taking responsibility for one's decisions and respecting social norms and other individuals. Someone who is authentic is therefore ethical and exhibits integrity. Their primary research question is what the process is through which managers

develop, in a training context, the skills needed to exercise authentic leadership. The data was collected from a sample of managers enrolled in a leadership development program that lasted for three years, with 15 days of training each year. Participants also received structured coaching throughout the 3-year period, both during and between the sessions, giving each participant a total of nine coaching sessions each year. The results of the study provide qualitative support for the four-factor model of authentic leadership, with the suggestion that the participants notice marked development in three dimensions of authentic leadership of self-awareness, relational transparency and balanced treatment of information while the fourth dimension of adoption of an internalized moral perspective appears to be more moderate. The results therefore suggest that the individuals may develop greater self-awareness, become more transparent in their relations with others, and show greater openness to differing perspectives on oneself and on one's position, all without necessarily making decisions or undertaking actions based on personal standards or moral values.

There is little research-based knowledge on how to stimulate and educate for ethical leadership (Eide, Dulmen, & Eide, 2016). Eide therefore led a team to carry out a six-week practical study on how to educate for ethical leadership through web-based coaching. From their study of related literature, they identify three main aspects of ethical leadership: character, conduct, and institutional practices. Given that they carry out their study in the healthcare industry, they define ethical leadership in healthcare as the practice of creating an ethically mindful organizational culture, characterized by high quality care, attention to healthcare values and ethics standards and capability to respond immediately when threats to such values and standards emerge. The study reveals that the participants coached are stimulated to exercise reflection upon their actions and new insights, as well as awareness to ethical issues even when very busy. The desire for constant improvement in everything that they do at the workplace is also noted, as well as an increase in their focus at work. A few participants however feel that they need to carry out the exercise for a longer time for them to feel the effects. Other issues that emerge from the research are as follows:

- i) How to stay in contact with and realize one's vision and mission as an ethical leader (in busy and stressful times of budget cuts and reorganizations).
- ii) How to make ethics and the core values of the healthcare services live in the organization (when realizing ethics and values are not items included in the organizational quality measurements and control systems).

- iii) How to stimulate the staff's motivation at work and an ethically mindful organizational culture (in times when the organizational attention from the top is mainly focused on budget control and increased efficiency).

Studies indicate that leaders who undergo coaching make greater efforts to develop, support and mentor their followers (Anthony, 2017). They also positively engage them and strive to exercise constructive leadership behaviours such as conscientiously striving to develop and create a positive and productive work environment for their followers. They are also more likely to provide their followers with individualized consideration and support, which eventually has a positive impact on their respective organizations.

Brennan on the other hand indicates that one to one coaching alone is not sufficient to ensure development (Brennan, 2017). The coachee would still require line manager support as well as the network of the other participants going through the program. However, it is also noted that the coaching results in self-expression and greater clarity on personal values which drive behaviour. The coaching participants experience the internalised moral perspective construct as described in the authentic leadership theory, which translates to self-regulation that is guided by internal morals and values.

Grant (2014) observe that coached program participants get from coaching important time to reflect on their activities and prompted them to think about other ways of tackling problems. They subsequently become able to reflect on their style of leadership where they can stop and think about what they are doing and where they are going. It also teaches them (through self-reflection) to focus on their leadership strengths and what they are good at. The coaching and self-reflection also help them become more self-aware of their leadership abilities and then work more effectively with others. Other coaching participants from the same study appreciate that the coaching helps them clarify their thoughts and aspirations into achievable outcomes, and this generates a greater sense of purpose and an improvement of their confidence. They end up feeling re-energised by being more aware of their leadership behaviours and their impact on others and feeling more confident in their interactions with others. They further notice stronger relationships developing between themselves, their peers and their team and they feel much better about dealing with the current situation.

The literature reviewed suggests that participants of coaching programs develop ethical attitudes and practices manifested and exercised in their organizations as well as in their dealings with their colleagues such as self-reflection, ethical awareness at work, an attitude of

constant self-improvement at everything that they do, relational transparency with their peers and colleagues, toleration of differing points of views from colleagues, a greater sense of responsibility for mentoring and developing their followers, providing followers with individualized consideration and support, greater self-expression as well as a greater sense of clarity about their values. All this tends to have a positive impact on their working relationships. An objection also revealed from the literature is the question as to whether the coaching participants adopt and sustain ethical practices without support from their line managers or from their fellow coaching participants. A key consideration to review would therefore be how to ingrain within the participants an ethical attitude that is robust enough to be sustained considering minimal or no external support from others in the respective organisation or industry.

2.3 Personal ethical attitude improvements that participants experience due to coaching

The study of Chelagat et al (2019) reveals that 80% of the participants coached report that the coaching process has additional impact in improving their personal life. Further details of the ways that their personal lives are improved were not provided. Due to the absence of other local research on personal ethical improvements that participants have experienced due to coaching, research developed from other regions are reviewed.

Participants benefit through sharing in peer coaching to witness a conscious development process of each other (Baron & Parent, 2015). This in turn helps them to appreciate reasons for and possible meanings for the various behaviours found among each other in the pursuit for authentic leadership.

In the qualitative study of Eide et al (2016) participants find reflection questions helpful and stimulating since they trigger self-reflection and awareness of ethical issues. Some responses indicate that participants are kept aware of ethical issues even in a busy period, and they get greater insight into what is important to them as leaders. For other participants, the experience of the questionnaires and regular feedback implying an expectation of reflecting on one's ethics project and leadership performance become an experience of a push towards doing their best. Participants indicate that they experience stimulation towards self-awareness, motivation, self-confidence and performance in the ethical leadership role.

Brennan (2017) observes that coaching helps participants to acquire a level of sobriety in their views and in focusing on matters within their sphere of influence or control as well as what

they could do. Other participants indicate that it helps them to develop the capacity for reflection. Furthermore, they comment that the experience of coaching gives them an opportunity to focus and reflect on how their behaviour was consistent with their values. They feel encouraged to consider whether they are living and behaving consistently by their values on an ongoing basis even beyond the coaching sessions. Participants also experience a raising of their self-awareness, which includes a growth in awareness of their strengths and weaknesses through reflecting on oneself. The self-awareness, in addition to improving their leader efficacy over six months as well as predicting their subsequent leader performance, significantly enhances their development in transformational and authentic leadership.

In carrying out a coaching program to fast-track leadership development, Wulffers, Bussin, & Hewitt (2016) note that the coaching allows the participants engaged in the program to develop a deeper self-awareness of their current self-schema (the long-lasting and stable set of memories that summarize their beliefs, experiences and generalizations in specific behavioural domains), comprising their leadership purpose, vision, legacy, internal identity, values, beliefs about self and others as well as their psychological states. The participants also arrive at a greater appreciation and realisation of the need for them to lead themselves before they can lead others. It also raises their sense of self-awareness or self-knowledge. It therefore compels them towards continuous introspection as a way of increasing self-awareness. This helps them to develop a greater commitment to being true to themselves and their values, which further leads to a deeper commitment to self-regulation. It also leads to increased internal management of positive psychological states such as accountability, commitment, consistency, self-discipline, self-honesty, truthfulness, and trust. Participants are also noted by their peers and colleagues to develop, additionally, relational transparency and balanced processing, which contributes significantly to developing relationships of trust and mutual respect with their followers at work. They also develop a sense of balanced vulnerability, where they become more open to those they work with. Interpersonal respect, as well as interpersonal trust, is also noted to grow among the program participants, as well as the commitment to their respective teams. Other characteristics enhanced included relational transparency and consistency in behaviour.

Lawrence, Dunn and Weisfeld-Spolter (2018) point out that coaching can have a significant positive effect on self-regulation. They highlight how leadership coaching with student populations demonstrates enhanced goal setting, achievement, resilience and well-being. They also note that assessment, feedback and coaching challenges students to begin to think critically

and reflect about themselves as leaders in relation to others. By deepening their awareness of their own leadership behaviours and impact, the interactions between leaders and followers, and the underexplored tensions, paradoxes and contradictions students are urged to dig deeper; however uncomfortable they may feel. The process stimulates student reflection upon their leader identity and how they think of themselves as a future leader. The coaching enhances the students' self-awareness through an exploratory, reflective conversation about their assessment results in the context of their goals.

Stephen Brock (1998) puts forth a notably sophisticated analysis of action as a principle of relationship between an agent of change and the object which undergoes change. This would therefore imply that actions need to be understood together with the consideration of their immediate effects in some patient distinct from the agent. Human actions, and all actions, would therefore need to be understood in terms of some finality or aim that determines whether or not an action in question is successful or complete.

Baron (2016) notes that by using action learning strategies that combine action (through experiments) and reflection (through coaching), participants may be able to gain insight about themselves in their role as leader, for instance with regard to their mental models, intentions or action logics. The coaching is also noted to promote positive behavioural changes.

Grant (2014) appreciates that coached participants develop a greater sense of purpose in life and awareness of personal values since it helps them identify what values are important to them and why. This translates into the coached participants indicating that they can better understand and motivate themselves.

Stella Gituku, the Managing Director and Owner of the Lending Company, is an alumna of the SBS Owner-Manager Program (OMP). She shares her insights from her experience of the coaching sessions she went through during the program. In her opinion the program helps a person to balance their life right from who they are as a person and takes them to think through how to make a difference in society, in the family and in business. The other focus is to encourage them to create time between the family and the business. It also helps her think through things. She initially thought the coaching would just help participants focus on the business but later appreciates that it helps the coachee to put life into perspective, to balance their life. It compels her to consider how to make a difference in the community through the work that she does every day (Strathmore University Business School, 2017).

In summary, the coaching program participants experience a growth in their desire to do their best in fulfilling their role as well as stimulation towards self-awareness, motivation, self-confidence and performance in the ethical leadership role, and a greater level of sobriety in their views. Pertinent to this discussion is the noted absence of a conscious effort to transmit the same ethical attitudes to peers and followers. These observations also point to taking a keener look at how to make the coaching program more effective so that there is a positive impact in the program participants' ethical attitude enabling them to not only exercise ethical practice but also to be keen on passing on the same to their direct reports.

2.4 How coaching can be made more effective to enhance the ethical and moral practice of coaching program participants

Chelagat et al (2019) received feedback from program participants that the coaching program would be improved by factoring in a post-training support such as mentor-coaching, with 53% of the participants requesting for this additional mentor-coaching. In the absence of more research carried out locally on coaching, other research was sought from other countries.

Neves (2014) proposes a seven-step executive coaching model for the development of ethical leadership behaviour shown in figure 1 below based on a competence executive coaching model.

Through this approach, emphasis is given to the process of awareness on the part of the coachee, oriented towards the definition of a task and organization of the respective action plan. The model proposed aims at the discovery of behaviours and feelings associated with the coachee's areas of improvement.

Baron & Parent (2015) recommend the enhancement of the level of commitment of participants through coaching participants who voluntarily commit to take part in the programs.

The study of Eide et al (2016) proposes that such coaching interventions should be accompanied by short articles of one or two pages on ethics, ethical leadership and other relevant topics to stimulate further reflection by the participants. In addition, an extension of the whole program to run beyond a six-week period that the study works with is also considered necessary for more effective results.

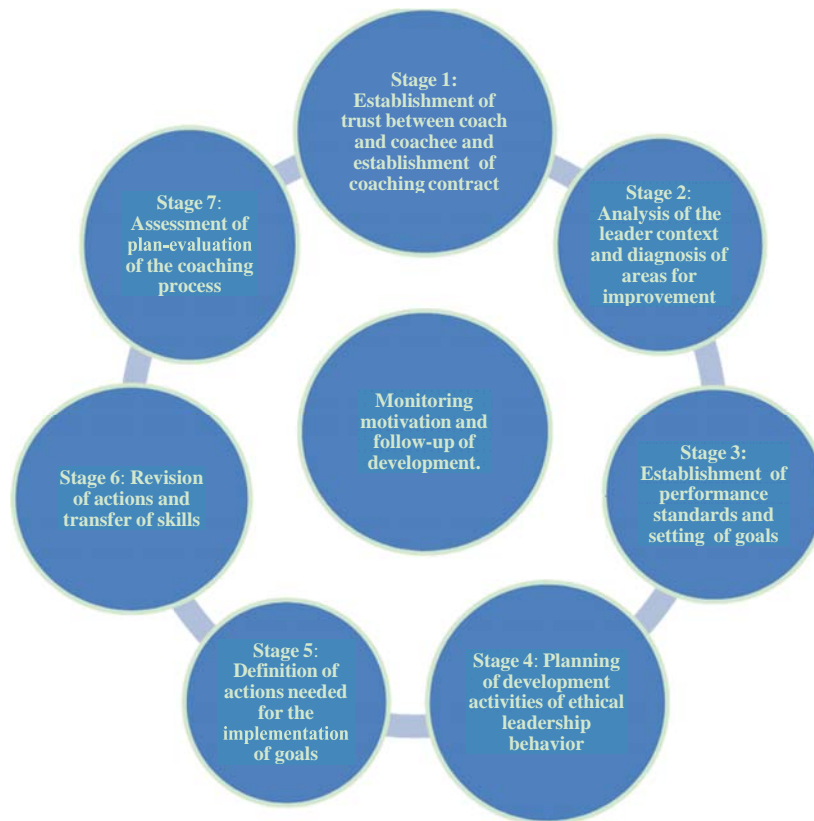


Fig 2.1: Neve's Executive Coaching Model for the Development of Ethical Leadership Behaviour

Brennan suggests that the coach and the coachee must be well matched for the program to succeed, both parties must be committed to the relationship and the coach must be sufficiently skilled (2017). In addition, the development level of coaches also emerges as an important consideration in matching participants with a coach who is at a higher developmental level than the coachee. Earlier mentioned is also the need for line manager support to uphold the objectives of the coaching.

Grant (2014) concludes that executive coaching may thus be effective through at least three underlying cognitive and behavioural mechanisms. First, having a confidential and supportive relationship in which to reflect upon and discuss personal and professional issues can relieve stress and anxiety and give individuals the space to consider problems from a range of perspectives. Second, the process of setting personally valued goals and then purposefully working towards achieving them enhances well-being, builds self-efficacy, and helps develop solution-focused thinking. Third, systemically engaging in such processes along with being

supported in dealing with any setbacks builds resilience and enhances self-regulation, both of which are vital factors in successfully dealing with change.

Grant further observes that to maximise the chances of creating real behavioural change in participants' leadership and management skills, each coaching session should conclude by delineating specific action steps to be completed before the next coaching session.

Notable features of the coaching experience from Stella Gituku include the appreciation that from the onset the coachee feels a connection with the coach, receiving objective feedback from the coach, and also the affirmation from the coach that the coachee is doing the right thing (Strathmore University Business School, 2017). Other feedback received from OMP alumni on the coaching program in the past indicate that the 10 hours of coaching is the icing on the cake for the program. Even as other participants express anticipation at receiving the coaching sessions and another participant feels that the coaching and family matters discussion to be most practical, there is a bit of discontent, with one participant asking for the coaching hours to be increased, and another one merely stating that the coaching session is not pleasant. Another recommendation made by a program participant is that the coaching team should give a test session in class to help all the coaches understand what coaching is about.

It is noted that suggestions for improvements in coaching for ethical enhancement focus on the process, preparation and willingness of the coaching participants, as well as matching them to the coaches. There is a noted absence of the competence or attitudes that the coaches need to have for the coaching program to be more effective in this aspect of ethical attitude enhancements.

2.5 Literature summary

The literature above delves into leadership ethical attitudes that are fostered by coaching, personal ethical attitude improvements that participants experience due to coaching, and how coaching can be made more effective to enhance the ethical and moral practice of coaching program participants. The remaining sections of this chapter investigate the development of a theoretical framework against a backdrop of ethical perspectives as they are developed by major authors in the field of ethics.

2.6 Background on the development of ethical perspectives

The quest for ethics is described as the quest for the genuinely rational action of man, with two questions focusing how a man ought to live his life and how a man ought to live his life with others. Fieser and Dowden (2011) cite the major reflective approaches to ethics as descriptive ethics, meta-ethics and prescriptive or normative ethics.

Descriptive ethics adopts an empirical approach to right and wrong in society, trying to ascertain what is believed to be right or wrong in each society at a certain place or time. It therefore does not necessarily give responses to the question of how human beings ought to live together.

Meta-ethics has similarities to descriptive ethics since it merely studies ethical theories without arriving at any judgment as to whether the theories studied are right or wrong.

Prescriptive ethics provides guidance in deciding what is right and wrong based on rational arguments.

The main schools of thought in the reflective approach of prescriptive ethics are deontological theory, utilitarian theory and virtue theory.

Deontological theory, proposed by Immanuel Kant (Kant, 1889), is also referred to as autonomy because the acting person does not recur to any external rules but is encouraged to act according to the rules that they conceive as being acceptable as universal laws. Among the main challenges with this theory of Kant is the fact that a person can have all the right intentions or good will but nevertheless still be selfish or mistaken about how to act.

Utilitarian theory, built around the thought of David Hume (Beauchamp, 2006), Jeremy Bentham (Burns & Hart, 1996) and John Stuart Mill (Mill, 1895), proposes judgment of the rectitude of any action based on the ability of the consequences of that action to produce the greatest pleasure or result in the least pain for the greatest number. This is a consequentialist approach. It reduces morality to producing pleasure or eliminating pain without appreciating the necessity of pain and sacrifice to produce that which is truly good for man. It also draws the acting person to tend towards mere unbridled hedonism even at the expense of others.

Virtue theory is based on Aristotelian Ethics and is a result of his appreciation and understanding of 'the good' and 'the end'. Aristotle understands man as a being similar to other beings because he has a distinctive nature and a proper 'end'. He further posits that man

necessarily seeks happiness, which is a spiritual property that is acquired when man acts morally since in moral action his dignity is sustained, and he achieves the highest forms of happiness in so doing (Barnes & Smith, 1984).

A person who forsakes morality debases himself because in so doing, especially if it is intentional, he misses his proper end, telos or the specific goal or purpose of his whole existence. The telos of men is Eudaimonia—the highest possible human happiness. However, this telos is not automatically attained. It is gained through right actions, which constitute moral virtue. Martin Rhonheimer (2011) argues that true morality is realised where the person directs oneself through voluntary action towards the fulfilment of their natural desire for happiness through virtue based on reason.

Morality, according to Aristotle, starts with the self; by working on one's own personal character. Hence, it is first and foremost an internal disposition which transpires into the interpersonal and intrapersonal relations. The development of character is nothing more than the development of good dispositions, or good habits (Rowe & Broadie, 2002).

Aristotle finds self-love to have various dimensions, with the good dimension being one that leads a person to have the right kind of internal dispositions. In this sense, self-love is different from egoism, the doctrine that upholds the predominance of self-interest at the cost of the interests of other people (Barnes & Smith, 1984). Robert Spaemann (2006) insists that we are identified by others, and we identify ourselves in relationships. He further asserts that self-transcendence finds its highest articulation in love. Personal life, unlike that of non-human animals, is not self-centred, focused on self-preservation. Indeed, surrender of one's life is viewed as the true proof of possession and the quintessentially personal act.

According to Aristotle human beings have two possible dimensions of action. These are the rational dimension and the irrational dimension. The rational dimension implies a rational principle which is the spiritual soul and whose operative powers are the mind (reason or intellect) and the will. The irrational dimension consists of those actions which man shares with other animals- -because man is a member of the animal nature—which do not have minds. These are actions based on sentiments or pure affectivity. They are bodily actions, namely the appetites and their passions. These types of inner motions are common to humans and to other animals. In man they are referred to as 'acts of man'.

An important aspect of morality is to know how to tame or control one's irrational but controllable actions thereby converting them to human actions. Man has the capacity to control or master his rational actions as well as the greater part of his irrational ones. That ability is within every person's reach and it consists of the education or tutoring of oneself or by others. Moral virtues, therefore, are rationally controlled dispositions that become permanent traits of character. Virtues are not developed instantaneously: they are acquired through gradual repetition of good actions or good behaviour.

Between the three major reflective approaches to ethics, prescriptive ethics is the approach applied in this research. This approach acknowledges the objectivity of the morality of human actions stemming from conscious choice. From descriptive ethics and meta-ethics it becomes difficult to arrive at the judgment of right or wrong actions in a given situation. With prescriptive ethics, virtue theory gives the most objective guide to morality for application and informing the most robust principles of ethics. Deontology submits one to an individualistic assessment of ethics, while utilitarian theory commits to selfish gain as a yard stick for proper action, even to the detriment of others.

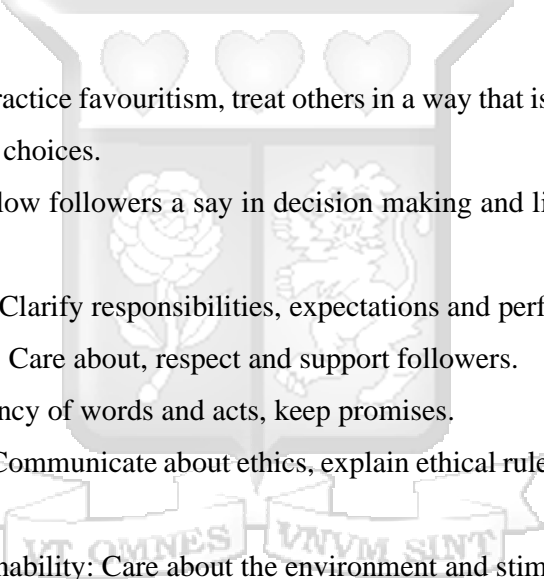
William E. May (1989) expresses the conviction that moral absolutes are especially important in preserving openness to the human good. He considers moral norms to be exceptionless; they cannot be overridden by considerations which emerge when one considers further circumstances of actions. In making free choices, we do not simply choose to cause a transient bit of behavior. When one chooses to do something, they determine their moral selves and give a character and shape to their moral personalities which endure until a contrary choice is made. Moral life is thus seen as not a matter of producing good outcomes as constituting selves that are open to all that is really good. Moral absolutes therefore provide essential guidelines for choices which have this openness. For if one violates moral absolutes, one rejects some part of what is good for human beings.

The virtue theory is therefore applied in this research. The exercise of virtue in the business landscape therefore implies a conscious, desired and deliberate choice to consistently do that which is objectively right for oneself and for others. Alasdair MacIntyre (2013) vouches for Aristotelianism and virtue theory since it relied on teleology, the idea that human life had a proper end, a proper character, whereas Renaissance science and the age of the Enlightenment rejected this concept.

2.7 Theoretical framework

Brown, Treviño and Harrison (2005) define ethical leadership as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships and the promotion of such conduct to followers through two-way communication, reinforcement, and decision making”. What is required to carry out this study is a framework that encompasses the conduct and perceptions of business managers to be described as ethical in their deliberate actions and their dealings with others.

Kalshoven, Den Hartog, & De Hoogh (2011) develop ethical leader behaviour dimensions to analyse the exercise of ethical conduct in the workplace. Their study distinguishes seven ethical leader behaviours which are considered to communicate the essence of ethical leadership. They are as follows:

- 
- i) Fairness: Do not practice favouritism, treat others in a way that is right and equal, make principled and fair choices.
 - ii) Power-sharing: Allow followers a say in decision making and listen to their ideas and concerns.
 - iii) Role clarification: Clarify responsibilities, expectations and performance goals.
 - iv) People orientation: Care about, respect and support followers.
 - v) Integrity: Consistency of words and acts, keep promises.
 - vi) Ethical guidance: Communicate about ethics, explain ethical rules, promote and reward ethical conduct.
 - vii) Concern for sustainability: Care about the environment and stimulate recycling.

From the study these seven ethical leadership behaviours are noted to be positively related to transformational and transactional leadership, leader effectiveness, trust in management, job and leader satisfaction, team and organizational commitment, organizational citizenship behaviour, trust in the leader and negatively related to autocratic and passive leadership, cynicism. This study is thus able to break down ethical behaviour into communicable language appreciated in the mindset of the business landscape.

In analysing the exercise of ethical conduct in the workplace and society, Alexandre Havard (2007) proposes virtuous leadership as the most suitable approach to leadership, given the basis of ethics as its foundation. Havard stresses the four cardinal virtues of prudence, justice,

fortitude and temperance, in addition to magnanimity and humility. The descriptions of these virtues as per Havard's framework is as follows:

- i) **Magnanimity:** Magnanimity is the habit of striving for great things. Leaders are magnanimous in their dreams, their visions and their sense of mission; in their capacity to challenge themselves and those around them. They are magnanimous in their capacity for hope, confidence, and daring; in the enthusiasm for the effort required to bring their work to a successful conclusion; in their propensity for using means proportionate to their goals; in their capacity to challenge themselves and those around them.
- ii) **Humility:** The humble man sees himself as he really is. He acknowledges his weaknesses and shortcomings, but also his strengths and abilities. Fraternal humility is the habit of serving others. It means pulling rather than pushing, teaching rather than ordering about, inspiring rather than berating. Leadership is less about displays of power than the empowerment of others.
- iii) **Prudence:** Prudence enhances our ability to make the right choices, courage to stay the course and resist pressures, self-control to subordinate our emotions and passions to the spirit, and justice to give every person his due; trying to foresee as many consequences of one's actions as one possibly can. Prudence is thus both "insight" (a vision of reality as it is before one acts) and "foresight" (a vision of reality as it will be after one has acted).
- iv) **Fortitude:** Fortitude helps leaders avoid rationalizations, overcome their fear of mistakes, enact decisions with dispatch, and persevere when the going gets tough. It is the sacrifice of self for the realization of prudent and just goals. Leaders persist in the face of obstacles, whether internal (i.e. stemming from their own defects) or external (i.e. having to do with objective factors beyond their control). They bring their projects to a proper conclusion, taking care to get the details right. Their perseverance is not pig-headedness but principled steadfastness.
- v) **Moderation:** This is also referred to as temperance or self-control. The virtue of self-control subordinates passions (emotions and feelings) to the spirit and directs them towards the fulfilment of the mission at hand. Havard points out that self-control has a direct influence on how leaders carry out their professional duties. He also indicates that a failure in time management for many people points to a failure in controlling their passions.
- vi) **Justice:** This is the stable and permanent disposition of giving others that which is due to them. The just man is said to go about doing good as he fulfils his professional and personal

responsibilities. Through justice a man governs not only his interior self but also his relations with his community.

The preferred system of ethics to adopt for this research is the virtue theory of ethics because it relies on rational thought. It is also a stable foundation of ethics to build on, given that it takes into consideration what is suitable for man, identifying man with rational activity as part of his essence. Furthermore, it takes into consideration the nature of man and his proper end, together with the well-being of his fellow men.

In applying the virtue theory of ethics, Havard's framework of analysing ethical leadership will be employed, with his elaboration of the four cardinal virtues and the virtues of magnanimity and humility as a guide to assess ethical mindset. Kalshoven's framework is noted to highlight desired leadership behaviours that are various manifestations of one virtue from the Aristotelian virtue ethics theory, that is, justice. Havard's framework, on the other hand, appreciates the necessity of justice and posits the rest of the cardinal virtues that support each other in right conduct, together with two other virtues of magnanimity and humility, thus being more attuned to Aristotle's description of virtue theory that encompasses both intellectual and moral virtue.

The set of questions for use in the development of data collection tools are informed and developed as a combination guided by the frameworks of Havard (Havard, 2007) and deriving some input from the interpretations of David Isaacs, (Isaacs, 2001).

2.8 Conclusion

The literature review in this chapter delves into leadership ethical attitudes that are fostered by coaching, personal ethical attitude improvements that participants experience due to coaching, and how coaching can be made more effective to enhance the ethical and moral practice of coaching program participants. The discussion then investigated the development of the conceptual framework wherein an analysis was given of the development of ethical perspectives historically. After looking at the major reflective approaches to ethics, the study looks at the main schools of thought of the three, before concluding to focus on virtue theory, as opposed to deontological theory or utilitarian theory. The assessment of virtue theory identifies the ethical behaviours highlighted by Kalshoven et al (2011) to be fundamental for ethical leadership, although Alexandre Havard's assessment of virtuous leadership provides a better model for use and analysis.

Chapter 3: Research Methodology

3.1 Introduction

Chapter three describes the procedure and methods that will be used in the dissertation to achieve the three objectives identified in Chapter one. It covers the research design, data collection instruments, data analysis and presentation.

3.2 The Research Design

Patton (2002) indicates that evaluative research can include any effort to judge or enhance human effectiveness through systematic data-based inquiry. The research highlights the relevance of qualitative methods in evaluative effort because it tells the program's story by capturing and communicating the participants' story. It thus informs further development of the program. Guided by existing theories and literature and through building knowledge and theory in the area, the findings directly inform the development and the proof of concept of the coaching program, leading to actionable recommendations.

The research is mixed in nature because both qualitative and quantitative data collection methods have respective strengths that enhance the accomplishment of the research objectives. The strengths of both methods is combined to develop a stronger understanding of the research problem and to overcome the limitations of each other (Creswell, J. W, 2014). Through this method the research can explain quantitative results with a qualitative follow-up data collection and analysis. It also gives a better understanding of the need for and impact of the coaching intervention program. An explanatory sequential mixed methods design is employed whereby data from the program participants in the 2019 class is collected via a survey for their self-assessment of how they were before they commenced the program (Creswell, 2014). The same survey is run of the same questions after they have completed the program. The results are then analysed statistically using the Mann-Whitney U test instead of the T-test owing to the uncertainty of the normalcy of the distribution to check whether there is a significant difference between the means of the two samples at a selected level of significance.

The qualitative data, collected from in-depth interviews, help to explain in more detail the quantitative results. Through the in-depth interviews of the selected participants, the research work answers the 'why' and 'how' of the participants' behaviour, opinion, and experience—information that is difficult to obtain through more quantitatively-oriented methods of data collection (Guest, Namey, & Mitchell, 2012). It also enables direct documentation of why the

participants behave in a certain way because they make such causal connections explicit. Merriam (2009) points out that qualitative approaches to data collection and analysis helps to understand the meaning people construct or how they make sense of their world and the experiences they have in the world.

Nkwi, Nyamongo, & Ryan (2001) propose a qualitative approach for research that relies mainly on data that does not indicate ordinal values. The coaching program is described through capturing and communicating the program participants' stories and reflections on the experience before and after the program. Through their experiences and perceptions, it develops an appreciation of what works and what does not work (Guest et al (2012)).

The in-depth interview questions are open-ended questions and involve conversational inquiry and allows the respondents to talk about the subject matter in their own words, free of the constraints that may be imposed by fixed-response questions. The nature of this type of inquiry also allows for follow-up with probes in response to participants' answers, where required (Guest et al, 2012). The interviews retrieve in-depth information about their emergent ethical attitudes, with the results being analysed to ascertain the presence and level of the characteristic of interest. This involves transcribing the interviews, reading and annotating the transcripts from the interviews, identifying relevant themes for the study, developing a coding theme, coding the data and then validating it through triangulation against the results from the quantitative analysis of the data from the surveys. An initial interview for two participants is carried out first to test the interview questions and make any necessary changes to the instruments to enhance its effectiveness.

3.3 Population and sampling

Identifying participants to interview is influenced by purposive methods of selection. Each year, a new cohort is admitted to the LeHHO Program comprising of a group of 20 – 35 leaders. The population for this study is the LeHHO 2019 cohort that is comprised of 24 participants. Their choice for focus in this study is because as a current group their perceptions and insights into the impact of the program on their ethical attitudes is more current and easier to recall than a past cohort of students. Given the relatively small size of the cohort, all the participants of the cohort under study are subjected to the survey.

Guest et al (2012) indicate that in most cases, large samples are not needed for qualitative inquiry. Carrying out a large number of data collection events in this type of research can

frequently turn retrogressive. The authors further recommend six participants for in-depth interviews when applying this type of research. The results from the analysis of the in-depth interviews fulfils the function of triangulating and corroborating the results of the quantitative data collection and analysis of the explanatory sequential method.

Consideration is made to obtain a heterogenous sample from within the same cohorts for interviews to negate any possible instance of bias such as interviewing respondents from only one healthcare organization. For the participants being interviewed, purposive sampling is applied to select the study participants using the framework proposed by Patton (2002). For the research, stratified purposeful sampling is applied to have a balance of genders for the study participants and they are picked from different backgrounds after the whole cohort have had the survey administered to them.

3.4 Data Collection Methods

The primary data collection method for the quantitative review is the survey carried out across the whole cohort (Appendix 4) during the program and at the end of the program. For the qualitative analysis a guided interview is done to six participants (Appendix 3), male and female. The interview results help to corroborate and confirm the results gathered from the survey.

The results of the survey also guide any necessary adjustments or nuances to validate further through the type of questions employed in the interviews. The survey during the program is administered in SBS and the survey after the program is administered to the program participants after the end of the program at their respective workplaces or shared as an online survey via email.

The interviews are carried out with the respective participants at their workplaces, in SBS or via telephone for those participants who are inaccessible due to their location being based outside Nairobi or other reasons.

The questions related to the interview guide are indicated in the matrix below:

Research objective	Relevant question in the interview
1. To evaluate the ethical leadership attitudes fostered by the SBS Coaching Program in LeHHO Program participants.	4,7,10
2. To evaluate whether the LeHHO Program participants perceive that the coaching program improves their ethical attitudes	5,6,8,9
3. To identify ways in which the SBS coaching program may be improved	11,12
General open-ended question addressing all three objectives	2,3

Table 3.1: Research objectives and interview questions matrix

The survey questions are designed in sets of ten, with each set assessing one of the six virtues from the framework highlighted by Havard (2007). The respective sets in the survey are not identified explicitly by name. This assists in ensuring that the respondents' answers are not subjected to any deliberate bias when answering the survey questions while retaining the title of each set of questions.

The matrix for the survey questions is therefore as indicated in the table below:

Set of questions	Corresponding virtue under assessment
Set I	Prudence
Set II	Justice
Set III	Fortitude
Set IV	Moderation
Set V	Humility
Set VI	Magnanimity

Table 3.2: Virtues and survey questions matrix

3.5 Data analysis

Due to the nature of this study and the need to collect data and explain phenomena more deeply and exhaustively, the interviews are administered via open-ended questions. This gives rise to qualitative, non-empirical data. Probing questions are employed to clarify answers, as and when this becomes necessary. The data from the research is in the form of text from the interviews and quantitative data from the survey results. We apply mixed methods for the qualitative and quantitative data analysis techniques. Being an exploratory study descriptive analysis is appropriate for assessing and analysing the data. This includes, in addition to analysing the statistical analysis from the two surveys carried out, comparing the ratings for participants before and after the program across the six broad classifications of the virtues identified. The quantitative data collected therefore gives insights into classifications of virtues that may require more emphasis or interventions to apply. The measures of central tendency for the different virtues during and after the program, together with measures of variation is also computed and conclusions drawn from the data to inform the qualitative interviews. Some of the overall analysis are done simultaneously alongside the data collection procedures. It is appreciated that the data collected from the program participants is subjective in nature.

The qualitative data is analysed by coding and organizing it into suitably identified themes and concepts. It is then possible to formulate theories and generalizations. The themes applied in analysing the data are under the six main ethical virtues of Havard (2007), each having a series of traits that enable identification of the behaviours.

A thematic, descriptive approach is employed, looking at the responses of the participants to identify recurrent common issues and identifying the main themes that summarise these views. Themes are identified and classified for those that are in tandem with habits and dispositions that correspond to notably ethical behaviour, in line with the theoretical framework adopted.

The statistical analysis is run to compare the results from the survey that is administered when the participants are in the program against the survey administered at the end of the program. These results are analysed and compared against the outcome of the qualitative interviews.

3.6 Research Quality – validity, reliability and objectivity of the research.

The research is carried out by use of interviews administered to the selected sample to capture and assess their ethical mindset developed because of the coaching program, in addition to a survey being administered to the cohort members. From the interviews, key words and phrases

noted across the interviews denoting ethical attitudes and growth in ethical mindsets are picked and the occurrence of such words or phrases relied upon to ascertain the general development of an ethical mindset. Consistently emerging themes from various interviews as well as similarities in experiences are noted, highlighted, and reflected upon for any identified prominence across the interviews.

The interview questions are designed to be open-ended which avoid leading questions. They are structured in such a manner that the respondents are free to draw their responses from their experiences during and after the program, rather than trying to give a response that fits into the desired answer of the interviewer. Clarifications are, however, sought to understand and clarify seemingly vague responses from the respondents. It is appreciated that respondents describe and allude to prescriptive aspects of ethical attitudes and mindsets without referring to the word explicitly, but rather via descriptions of their experiences and the actions that these experiences inspire in their typical business life. The flexible nature of qualitative questioning means that the same questions are reframed in varying circumstances to enhance the participant's understanding of the questions. This lack of structure enhances overall face validity (Guest et al, 2012).

3.7 Ethical considerations

Psychological harm is avoided by steering clear of embarrassing questions in the interviews and refraining from expressing any form of shock or disgust during the interviews. The participants are also not compelled to say anything that they do not believe in nor are they threatened in any way. Caution is observed to ensure that fear or anxiety is not caused during the interviews.

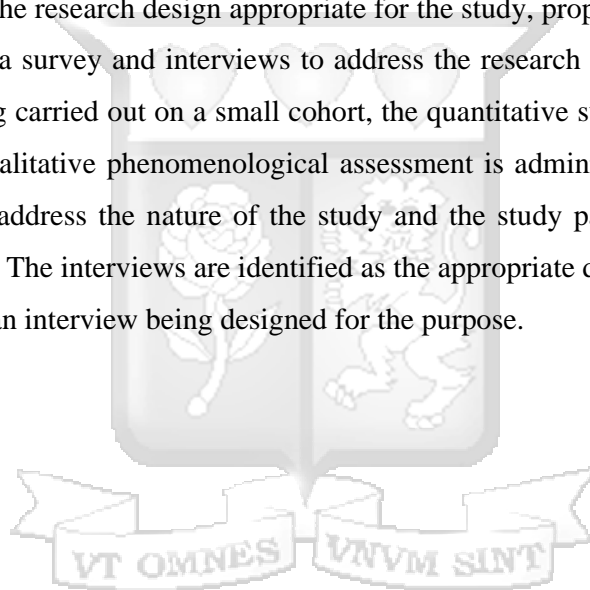
Information provided by the participants of this research together with their identity is kept confidential to maintain anonymity. Their consent is sought before any information is requested or revealed for the purposes of the research (Appendices 1 and 2). The informed consent form communicates the purpose of the research study, any foreseen risks, a guarantee of anonymity and confidentiality, the identification of the researcher and information of the benefits and compensation or lack thereof. For the purposes of consistent documentation of the results from the research tools and follow-up if necessary, the interview forms are identified by individual codes.

The Approval for this research is sought from the Strathmore University Institutional Ethics Review Committee (Appendix 6). Additional approval is also sought from the National Commission for Science, Technology and Innovation (NACOSTI) (Appendix 7). The letter to the research participants (Appendix 1) indicates the confidentiality observed with data that they provide. Any personal data collected will be destroyed upon approval of the dissertation.

The research findings will be reviewed and shared with SBS for consideration in improving the delivery of SBS coaching program while maintaining the anonymity and confidentiality of the research participants.

3.8 Conclusion

This chapter reviews the research design appropriate for the study, proposing a mixed method approach, combining a survey and interviews to address the research questions. As a mixed method research being carried out on a small cohort, the quantitative survey is run across the whole cohort. The qualitative phenomenological assessment is administered on a purposive sampling selected to address the nature of the study and the study participants' population structure and makeup. The interviews are identified as the appropriate data collection tool and method for use, with an interview being designed for the purpose.



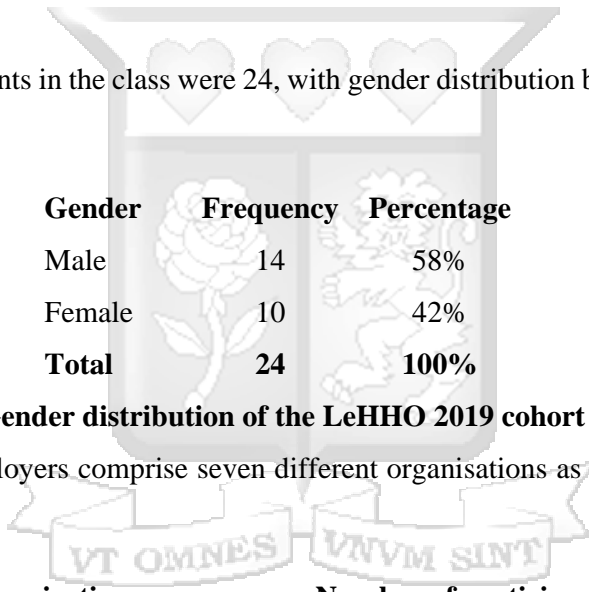
Chapter 4: Presentation of Research Findings

4.1 Introduction

This chapter provides the results, presentation and analysis of the quantitative survey that was carried out to ascertain the impact of the coaching program on the ethical mindset of the LeHHO program participants, together with the results of the qualitative interviews that were carried out on the selected participants. It begins with the presentation of the results from the quantitative survey, together with the analysis of the descriptive and inferential statistics. The analysis of the qualitative interview is then presented to validate the results of the quantitative survey.

4.2 Demographics

The program participants in the class were 24, with gender distribution being as shown in table 4.1 below:



Gender	Frequency	Percentage
Male	14	58%
Female	10	42%
Total	24	100%

Table 4.1: Gender distribution of the LeHHO 2019 cohort participants

The participants' employers comprise seven different organisations as shown below in Table 4.2.

Organization	Number of participants
Kenyatta National Hospital	1
Kiambu County	3
Kiriaini Mission Hospital	1
Kirinyaga County	1
Ministry of Health	2
Nairobi Women's Hospital	13
St Theresa Hospital Kiirua	3
Total	24

Table 4.2: LeHHO 2019 program participants' employers

The age distribution of the participants is as shown below in table 4.3.

Interval of age in years	Frequency
25 - 29	1
30 - 34	5
35 - 39	10
40 - 44	3
45 - 49	3
50 - 54	2
Total	24

Table 4.3: LeHHO 2019 program participants age distribution

4.3 Response rate

21 of the participants (identified as X1 to X21 in table 4.4 below) filled in the quantitative survey (appendix 4) during the program and 17 (identified as X22 to X38 in table 4.6 below) of them filled in the same survey after completion of the program. This translates into a response rate of 87.5% and 70.8% respectively. From the class of 24 students who completed the program, 12 of them, six male and six female, were approached for and responded to the request for an interview, accepting to respond to the questions prepared for the interview. Due to the anonymity of the quantitative survey, the responses collected from participant X1 to X38 in tables 4.4 and 4.5 could not be matched one to one to the 12 participants who were interviewed.

4.4 Quantitative data collection and analysis

The average responses from the cohort participants against the six virtues on a Likert scale before and after completing the program are shown below in tables 4.4 and 4.6 respectively. The program participants were asked a series of questions relating to each of the six virtues. The responses to the questions were ranked on a 5-point Likert Scale, where participants were required to self-evaluate on how much they conformed to specific aspects of the virtues. The analysis considers survey responses from the program participants before and after the program. The responses from the program participants was collected anonymously. The average scores of the participants' self-assessments out of five have then been converted to percentages.

Respondents	Prudence	Justice	Fortitude	Temperance	Humility	Magnanimity	Average
X1	86%	88%	80%	82%	82%	82%	83%
X2	78%	70%	64%	62%	84%	90%	75%
X3	88%	88%	82%	82%	82%	82%	84%
X4	70%	96%	76%	91%	96%	88%	86%
X5	80%	92%	96%	86%	86%	98%	90%
X6	54%	74%	60%	64%	86%	90%	71%
X7	92%	100%	92%	78%	92%	86%	90%
X8	92%	92%	80%	86%	74%	86%	85%
X9	84%	84%	76%	80%	76%	80%	80%
X10	58%	58%	42%	46%	54%	50%	51%
X11	72%	80%	62%	62%	76%	74%	71%
X12	94%	91%	84%	70%	88%	80%	85%
X13	82%	73%	64%	54%	76%	70%	70%
X14	84%	95%	84%	82%	100%	90%	89%
X15	76%	92%	88%	68%	86%	80%	82%
X16	80%	80%	70%	66%	80%	72%	75%
X17	70%	74%	72%	82%	68%	82%	75%
X18	96%	98%	94%	88%	100%	94%	95%
X19	90%	88%	84%	86%	88%	86%	87%
X20	68%	82%	72%	80%	78%	84%	77%
X21	76%	80%	69%	70%	90%	88%	79%

Table 4.4: LeHHO 2019 cohort pre-program responses self-score

Virtue	Pre-program	Post-program
Prudence	80%	84%
Justice	84%	85%
Fortitude	76%	83%
Temperance	74%	83%
Humility	83%	87%
Magnanimity	83%	86%
Average rating	80%	85%

Table 4.5: Virtues average score before and after the program completion

Respondents	Prudence	Justice	Fortitude	Temperance	Humility	Magnanimity	Average
X22	90%	90%	88%	90%	88%	96%	90%
X23	82%	82%	82%	64%	64%	76%	75%
X24	80%	89%	70%	92%	88%	90%	85%
X25	89%	86%	90%	80%	88%	80%	85%
X26	88%	84%	80%	72%	94%	88%	84%
X27	26%	24%	20%	34%	20%	20%	24%
X28	96%	98%	93%	94%	90%	98%	95%
X29	88%	94%	92%	96%	92%	84%	91%
X30	88%	94%	92%	96%	92%	84%	91%
X31	94%	90%	90%	94%	96%	98%	94%
X32	96%	98%	96%	88%	100%	94%	95%
X33	78%	90%	70%	82%	84%	90%	82%
X34	90%	58%	94%	96%	96%	96%	88%
X35	86%	98%	88%	84%	100%	98%	92%
X36	84%	86%	82%	75%	90%	82%	83%
X37	84%	98%	92%	78%	98%	90%	90%
X38	88%	90%	90%	92%	92%	94%	91%

Table 4.6: LeHHO 2019 cohort post-program responses self-score

The average scores for the six virtues as per the theoretical framework for the pre-program and post program from table 4.4 and table 4.6 is indicated in table 4.5.

A statistical analysis was also carried out on the self-assessment scores. The objective of this analysis was to investigate whether the participants of the program grew in virtue after the program. To infer on whether there is a statistically significant difference in the responses, a Mann-Whitney U test was used and preferred in place of the T-test, owing to the uncertainty of the normalcy of the distribution. The Mann-Whitney U test is used to compare differences between two independent groups when the dependent variable is either ordinal or continuous, but not normally distributed. The test differs from the paired samples Wilcoxon signed-rank test) which is a non-parametric used to compare paired (dependent) data. The groups of responses in this study are considered independent of each other due to the anonymity in the data collection process that does not allow pairing to be done.

The null hypothesis of the Mann-Whitney U test is that the distribution of responses collected both times is equal. Since the test is distribution-free, it does not rely on means. It however analyses and compares the overall prevalence of values to deduce which of the sampled responses (pre and post) is "stochastically greater". In this case, the sampled responses relate to pre and post responses from the participants on the six virtues. The null hypothesis implies that there is no statistically significant difference in the responses pre and post the program,

H₀: The distribution of responses pre and post is equal.

H₁: The distribution of responses pre and post is not equal.

Inference from the results tabulated below in table 4.7 is based on the p-value. If the p-value is less than the level of significance (5% for this study), we reject the null hypothesis that there is no statistically significant difference in the responses before and after the program. If the p-value is greater than the level of significance (5% for this study), we fail to reject the null hypothesis that there is no statistically significant difference in the responses before and after the program.

Virtue	Test Statistics	P-Value	Significance	95% Confidence Interval
Prudence	W = 115.5	0.0658	Insignificant	
Justice	W = 141.5	0.2826	Insignificant	
Fortitude	W = 101.0	0.0235	Significant	
Temperance	W = 98	0.01865	Significant	
Humility	W = 101	0.0234	Significant	
Magnanimity	W = 110.5	0.0466	Significant	

Table 4.7: Virtues average score before and after the program completion

From the results above, a significant result suggests that the values from the two groups of responses (pre and post the program) are different for four out of the six virtues; fortitude, temperance, humility, magnanimity. Specifically, the implication from the analysis is that the responses post the program for these virtues are stochastically greater than the responses before the program. There is no statistically significant difference for prudence and justice. These results taken collectively would rely on the qualitative analysis of the data from the participant interviews.

4.5 Qualitative data collection and analysis

The qualitative interviews were carried out making use of the qualitative interview questions drawn up and represented in appendix 3 with the aim of deriving relevant content from the discussions with the program participants. Purposive sampling techniques were used to select six men and six women from the different institutions represented in the cohort in line with the sampling methodology that had been earlier identified in the research methodology section.

4.5.1: Research objective 1: Evaluation of the ethical leadership attitudes fostered by the SBS Coaching Program in the LeHHO Program participants.

This section reviews the qualitative interview results against the research objective of ethical leadership attitudes fostered by the SBS Coaching Program in the LeHHO program participants. From the interview transcripts, ethical leadership attitude traits that were indicated and communicated by the twelve interviewed participants were 32 in total. These are as is indicated in appendix 5 for the comments highlighted in yellow and explicitly identified in parentheses. The ethical leadership attitudes that were identified from the discussions that represent 76% of the total number of mentions for ethical leadership traits are shown in table 4.8 below ranked in order of the traits with the highest mention. The percentage is derived from the proportion of the frequency of the respective identified trait against the 32 ethical leadership traits mentioned by all the interview respondents.

No.	Trait	Frequency	Percentage
1	Empathy	7	11%
2	Integrity	7	11%
3	Accountability	5	8%
4	Justice	4	6%
5	Focus	3	5%
6	Honesty	3	5%
7	Transparency	3	5%
8	Communication	2	3%
9	Consideration	2	3%
10	Delegation	2	3%
11	Introspection	2	3%
12	Openness	2	3%
13	Responsibility	2	3%
14	Self-awareness	2	3%
15	Team management	2	3%
16	Trust	2	3%

Table 4.8: Ethical leadership traits identified against research objective 1

The other traits that were each referred to once pertaining to research objective one and make up the remaining 24% of the ethical leadership traits identified include the following: Advocacy; Approachability; Assertiveness; Commitment; Compassion; Concern; Docility; Prudence; Reliability; Role-modelling; Self-development; Staff recognition; Team leadership; Teamwork; Trustworthiness; Understanding.

4.5.2: Research objective 2: Evaluation of the personal ethical attitude improvements that the SBS LeHHO Program participants experience because of the coaching program

This section reviews the qualitative interview results against the research objective of the personal ethical attitude improvements fostered by the SBS Coaching Program in the LeHHO program participants. From the interview transcripts, personal ethical attitude improvement traits that were indicated and communicated by the twelve interviewed participants were 24 in total. These are as is indicated in appendix 5 for the comments highlighted in bright green and identified explicitly in parentheses. Similar to the method applied to tabulate the identified traits referring to ethical leadership displayed in table 4.8, the personal ethical attitude traits that were identified from the discussions representing 79% of the total number of mentions are shown in table 4.9 below:

No.	Trait	Frequency	%
1	Integrity	7	13%
2	Responsibility	6	11%
3	Generosity	3	6%
4	Honesty	3	6%
5	Introspection	3	6%
6	Moral rectitude	3	6%
7	Reflection	3	6%
8	Sincerity	3	6%
9	Truthfulness	3	6%
10	Commitment	2	4%
11	Docility	2	4%
12	Humility	2	4%
13	Patience	2	4%

Table 4.9: Personal ethical attitude traits identified against research objective 2

The other traits identified pertaining to research objective two, that make up the remaining 21% of personal ethical attitude traits identified, include the following traits, which were each identified once: Collaboration; Consistency; Cooperation; Equanimity; Role modelling; Self-awareness; Selflessness; Teamwork; Transparency; Understanding; Wisdom.

4.5.3: Research objective 3: How the SBS coaching program can be improved

The interviews with the LeHHO participants also sought to get the feedback on how to improve the coaching program. The responses received were analysed in two ways: practices currently being carried out which the participants felt need to continue being implemented and omissions which the participants felt need to be introduced or need to be eliminated. Of the former, participants focused mainly on the traits of the coaches that they experienced which inspired and encouraged them to adopt admirable ethical practices in their respective individual spheres.

4.5.3.1: Positive habits encountered with the coaches

The passion of the coach for their role was inspiring to the program participants. There were instances where the coach's ability to be understanding also inspired the participants. The ability of the coach to break things down in a simple way was also inspiring. Assertiveness of the coach was also noted by and encouraged the participants. The participants also appreciated having coaches who demonstrated humility and commitment, together with a commitment to the timings of the coaching sessions. The ability of the coach to demand for accountability of the coachee also encouraged the coachees to be committed to the goals and targets set.

Participants appreciated the ability of some of the coaches to jog their minds and get them to think things through and apply critical thinking to their respective situations. They observed that the coaches did not solve issues for them but prompted them to review matters objectively and solve issues. Some participants had coaches who kept checking up on them even when they were not in the university and after the program officially ended.

Participants appreciated the ability to connect with the coach and creating a rapport that encouraged them to do a lot of soul-searching about themselves. This compelled them to provide their own answers to the issues they were facing. They were also encouraged to have a coach who seemed knowledgeable and committed. The assertive nature of some coaches also helped to encourage the participants. Participants also had praises for coaches who were seemingly always available.

4.5.3.2: Positive experiences of the coaching program

Participants appreciated the opportunity to experience both individual and group coaching. In the group coaching they were able to appreciate lessons learnt in being humble to listen to one another and in individual coaching they were able to engage the coach on a more personal level. Other participants also noted how helpful it was to have the same coach of the group coaching sessions being the one who took them through the individual coaching sessions.

4.5.3.3: Omissions and suggestions for improvement

Some of the participants had less sessions than planned, while some got only either the group coaching session or the individual coaching sessions. Participant sessions with the coaches were made difficult in a number of instances due to the tight class schedule, especially for those who are based out of Nairobi and were only able to meet their coaches when in the university for the class sessions. An additional recommendation was to take advantage of the four-day module timetable of the program by making it be a five-day module timetable so that the program administration team could consciously schedule time for coaching in the timetable. It is anticipated that this will ensure that all program participants, including those who have to travel from out of Nairobi for the program will have the guarantee of getting all their coaching sessions.

Other suggestions made were to have online links to enable coaches to touch base with the coachees even when the participants are not in the university or in Nairobi for that matter. In addition to having an online link, an additional suggestion made was to provide a template that both the coach and coachee can refer to that guides the coachees to know where they began, their current status and the desired end state. This recommendation coincided with earlier research findings from Grant (2014) to have in place a system that supports and monitors each coaching session to ensure that it is concluded by delineating specific action steps to be completed before the next coaching session.

Participants also asked for coaches to increase communication even when they were not physically meeting the participants.

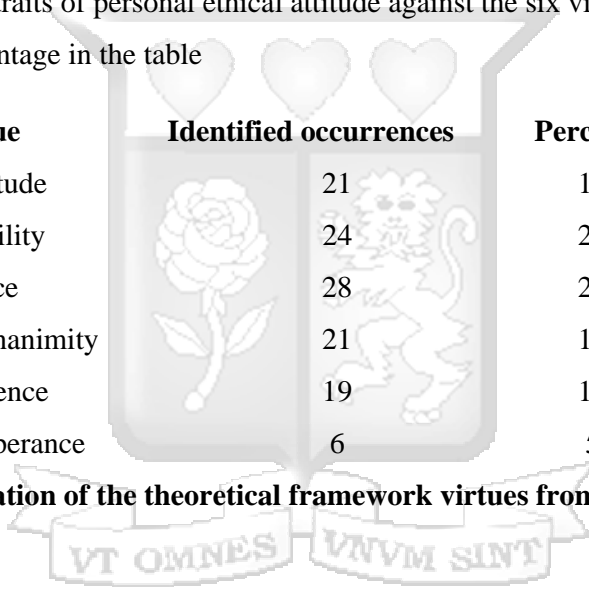
Participants also expressed an interest to have more coaching sessions with the coaches even beyond the period of the program. Among the practices identified in the literature review was the extended program in the study of Baron & Parent (2015) where the program participants were taken through nine coaching sessions annually over a period of three years (Baron & Parent, 2015). Embracing such practices to extend the time dedicated to coaching would be

dependent on the willingness and ability of the School and the participants to commit resources to adoption of the same.

To facilitate an accelerated appreciation of the coaching program, recommendations were made to ensure that the introduction and orientation to coaching was done well and in advance, including having a practical demonstration in class of a typical coaching session.

4.6 Assessment of the qualitative survey results against the theoretical framework

The comments of the interview respondents were reviewed to identify the behavioural traits highlighted against the virtues described in the framework of Havard (2007). The analysis is displayed below in table 4.9. This analysis reviews and classifies the 35 traits of ethical leadership and the 26 traits of personal ethical attitude against the six virtues of the theoretical framework. The percentage in the table



Virtue	Identified occurrences	Percentage
Fortitude	21	18%
Humility	24	20%
Justice	28	24%
Magnanimity	21	18%
Prudence	19	16%
Temperance	6	5%

Table 4.10: Identification of the theoretical framework virtues from interview responses

It is noticed that in as much as humility got the highest score in the quantitative survey and temperance received the lowest relative score, in this qualitative analysis assessment justice, which had received the third-highest score in the quantitative survey now ranks at the top while temperance or moderation falls way below the rest of the virtues.

4.7: Conclusion

This chapter began with an introduction describing the data analysis that was going to be carried out from the population, indicating the demographics of the participants and then highlighting the response rates to the quantitative survey and the computed t-statistic of the quantitative results that rejected the null hypothesis. An explanation of the selection of the participants for the interviews was also given considering the demographics of the 2019 cohort.

The interview results were presented in tabular format, showing the main traits identified from the participants' narratives. Summary results were given against each research objective of the study, together with the results of the analysis that compared the behavioural traits identified against the theoretical framework for the study.



Chapter 5: Discussions, Conclusions and Recommendations

5.1: Introduction

This chapter begins with a discussion of the qualitative and quantitative results from the study. This proceeds to conclusions of the study, tying these to gaps identified in the literature section and connecting this to the research objectives of the study. From the conclusions, recommendations are also brought forth relying on the feedback received and observations made in the study. The chapter then closes with recommendations for further study considering the experience of this study.

5.2: Discussions

5.2.1: Ethical leadership attitudes fostered by the SBS Coaching Program in the LeHHO Program Participants

The quantitative survey revealed that the participants' self-assessment displayed an improvement in their practice of virtue. The virtue that received the lowest rating was temperance (table 4.5), which also was noted to have the highest improvement after the program ended, with its rating tallying with the rating for the virtue of fortitude. Along similar lines, aspects of moderation did not recur in the qualitative interviews as much as the other five virtues from the theoretical framework (table 4.10). Indications of it nevertheless appeared among the respondents who were keen to decline bribes and also encourage their colleagues about the same. Respondent R8, a deputy director of public health, said 'For now I am able to say 'No!' more confidently to kickbacks or gifts.' Respondent R2, a 34-year-old theatre nurse manager affirmed the following: 'We have been able to show people personally that it is possible to be clean and play your role as expected without accepting kickbacks from fraudulent suppliers.'

The leadership framework of Havard (2007) gives special emphasis to magnanimity and humility. The participants' quantitative self-assessment after the program shows the ratings for these two virtues being the highest, followed by justice (table 4.5), which had the highest score in the pre-program assessment. Behavioural traits identified from the qualitative interviews nevertheless display justice as the virtue that ranks above the rest (table 4.10).

From the qualitative interviews and the analysis carried out from the data collected, the ethical leadership attitudes fostered by the SBS coaching program were identified by the 32 traits as

indicated in table 4.8, with empathy and integrity being identified as the most pervasive of the traits followed by accountability and justice.

5.2.2: Personal ethical attitude improvements the SBS LeHHO Program participants experience because of the coaching program

The program participants' self-scores on the quantitative survey indicates that they experienced an increase in their exercise of virtue with this being exhibited not only in their professional sphere but also in their personal lives as was indicated in the qualitative interviews. Respondent R1, for instance, who is a hospital manager, when reflecting on her assessment said, 'We have also sat down with my spouse and lay down well things that happen and why they happen the way they do.' She also added 'I realise that I even understand my children better and also my spouse, by taking time to understand them.' Respondent R2, a theatre nurse manager, also had something similar to say about his experience: 'I adopted the professional practices into the personal sphere, such as the projects at home, and to be open to my spouse and faithful.'

This adoption of the virtues across spheres demonstrates the improvement in personal ethical attitudes. As was cited earlier from Plato's dialogues (Hamilton, Cairns, & Cooper, 1961), virtue requires not only the capacity to carry out the honourable or noble actions but also the desire to do so.

Even as the research sought for ethical leadership traits in the participants, the second research objective examined the attitudes adopted by the respondents as they spoke about their behaviours, looking for testimony that betrayed, so to speak, a personal affinity for the traits to such an extent as to embrace them at the deepest level possible. One tangible way in which this would be evidenced would be the respondents' conscious effort to adopt the practices across the different spheres of their lives, including those that do not necessarily translate into monetary rewards such as a salary or a promotion at work.

Aristotle's Nicomachean Ethics (Barnes & Smith, 1984) argues from a similar perspective to support this aspect of desire for that which is noble by stressing that the virtuous person actually derives joy from exercising the virtue. Respondent R10, a 45-year old deputy hospital administrator, said 'The program has changed me up to and including my family. I even teach my children how to do good. ... We also came back to our organisation to train our colleagues and then we began first and foremost with ethical leadership with the other two colleagues who were in the LeHHO class with me. We have so far done over 10 sessions with our colleagues. We formed a topic called 'It's my company' and offer it to our colleagues.' He is so convinced

about living an ethical life that he not only is involved in training his colleagues at work about ethical leadership but is also looking into how to transmit the message to his children. His keen interest to bring the discussion to his most personal and intimate relationships, in addition to his professional contacts at work, communicates his conviction of the need to be ethical. This experience from respondent R10 denotes participants' abilities to influence their respective organisations positively and practically, a challenge that had been indicated in the research of Eide et al (Eide, Dulmen, & Eide, 2016).

Respondent R3, a 38-year-old manager in a hospital, had this to say: 'Coaching helped me to address my weaknesses in terms of performance and also personal life when it comes to family. As you talk to your coach about your weaknesses, personal aspects such as family matters and behaviour had to be adjusted.' His conviction about ethics is later expressed more strongly when he says 'Never stop being true to yourself, no matter what is happening. I therefore learnt to be true to myself, to be true to my family, etc'

Contrary to earlier studies that indicated participants experienced moderate results in the development of an internalized moral perspective (Baron & Parent, 2015), this study revealed that participants experienced notable growth in their personal ethical mindsets.

The study carried out by Chelagat et al (2019), after noting that 80% of the participants coached reported that the coaching process had additional impact in improving their personal life, was unable to identify and highlight specific ways in which the process had improved their personal lives. The current study revealed comments pertaining to participants endeavouring to carry their professional competencies to their personal lives, others making the effort to talk to their friends and family about ethical leadership and ethics, while others felt compelled to review how they treated their house managers. Others also took the time to review their relationships with their spouses and took time to sit down together and understand each other better. What also emerged is the conscious effort to leave work at the end of the day punctually and spend more time with their families. In several instances among the participants, the desire to transmit ethical practice and behaviour both at work and among personal contacts communicates the deep conviction of ethical behaviour and practice that the participants encountered.

The qualitative interview respondents expressed personal ethical attitude improvements across 24 behavioural traits as was shown in table 4.9. From the analysis it was noted that the two ethical attitude improvements most mentioned were integrity and responsibility.

5.2.3: How the SBS coaching program be improved

All the participants expressed their appreciation for the need and positive influence of the coaching program on their professional and personal lives. Their comments for improvement focused on requesting for even more coaching, with some asking for coaching even beyond the program. The positive personal traits and character of the coaches is noted to influence the participants significantly. This communicated an aspect of a person who was walking the talk and inspired them towards the pursuit of growth and self-improvement. Respondent R1, a 35-year-old hospital manager, had this to say about her coach: 'The timeliness, punctuality and professionalism of the coach and the coaching sessions had a great impact on me and has compelled me to exercise the same at work, i.e. be more professional and punctual for meetings, engagements and appointments.' Respondent R12, a 44-year-old manager in charge of psychosocial support who is a mother and a psychologist brought out in her comments the impact of the coach's character on her: 'The coach was very motherly.... It was also impressive how committed the coach was to come all the way to see us at work, to listen to us keenly, and also her ability to follow up on our ability to live up to our commitments. The coach would even call to check up on results.... She encouraged us to listen to the people who we were attending to. When we sat as a group and aired our frustrations on various issues, the coach provoked us and prodded us with questions that made us take relevant steps. She compelled us to take the responsibility to make decisions and to take ownership and responsibility for actions.'

Respondent R4, a Chief Executive Officer of a hospital, gave a glowing tribute when talking about what he witnessed in his coach: 'Character ethics. You are not humble merely because people are seeing you but you are humble because you are rooted to be humble. Ethics forms a person. When you are deep-rooted in terms of good ethics, good integrity, accountability, humility, listening to others, the kind of outcome that comes from you is admired. You generally become a motivator to others. The coach's time commitment, their sense of accountability for the coachee, and being a point of reference was a good example that we witnessed.'

Matters requiring improvement or attention focused mainly on the administration of the coaching program and accountability for instances in which the coaches were either absent or were not followed up to ensure that the coaching sessions were taking place as planned with the participants. It is also appreciated that in as much as the participants highly appreciated the individual coaching sessions, they also derived value from the experiences of the group

coaching sessions where common challenges were brought to light and tackled together. There was the experience of the complementarity of the two experiences for which those who did not get both variants of the program were denied.

Earlier recommendations of Baron & Parent (2015) about looking for ways to enhance the commitment of the participants were addressed by suggestions from the LeHHO participants of having practical demonstrations of a coaching session in the class at the commencement of the program to ensure there is a common and precise understanding of how coaching is administered. This suggestion from the LeHHO participants resonated positively with feedback received from SBS OMP participants that were earlier indicated.

Eide et al (2016) had proposed ensuring that the coaching needs to be accompanied by short articles of one or two pages on ethics, ethical leadership and other relevant topics to stimulate further reflection by the participants. In the current instance, the participants were able to relate the connection between their coaching and some of the sessions and content that they had in class on ethics and ethical leadership.

The analysis of the comments received from the LeHHO participants interviewed notes that the program can be improved by streamlining the administrative processes to ensure that all the coaching sessions that are required do take place. The participants also responded positively more significantly when they were able to observe ethical practices in the behaviour, communication and conduct of their coaches. These main observations would therefore necessitate a keen focus on the administration processes of the coaching program, together with finding ways to get coaches for the program who exhibit ethical conduct that is worth emulating by the participants being coached.

5.3: Conclusions

This research focused on objectives that tackle the impact of coaching on participants' ethical leadership attitudes, how the coaching positively influenced their personal ethical attitudes and how the coaching program may be improved.

5.3.1: Ethical leadership attitudes fostered by the SBS Coaching Program in the LeHHO Program Participants

The following ethical leadership attitudes were identified to be fostered by the SBS Coaching Program in the LeHHO Program Participants: Empathy; Integrity; Accountability; Justice; Focus; Honesty; Transparency; Communication; Consideration; Delegation; Introspection;

Openness; Responsibility; Self-awareness; Team management; Trust; Advocacy; Approachability; Assertiveness; Commitment; Compassion; Concern; Docility; Prudence; Reliability; Role-modelling; Self-development; Staff recognition; Team leadership; Teamwork; Trustworthiness; Understanding. These traits with their respective noted instances of occurrence from the interview transcripts are highlighted in section 4.5.1 and table 4.8. When these traits are mapped out against the framework of Havard (2007) and ranked against their relative occurrences in the transcripts the analysis is as shown in table 5.1 below.

Virtue	Identified occurrences	Percentage
Magnanimity	13	20%
Humility	10	15%
Prudence	11	17%
Justice	13	20%
Fortitude	13	20%
Temperance	6	9%

Table 5.1: Mapping of the ethical leadership traits against the theoretical framework

5.3.2: Personal ethical attitude improvements that the SBS LeHHO Program participants experience because of the coaching program

The following personal ethical attitude improvements were experienced by the SBS LeHHO Program participants experience because of the coaching program: Integrity; Responsibility; Generosity; Honesty; Introspection; Moral rectitude; Reflection; Sincerity; Truthfulness; Commitment; Docility; Humility; Patience; Collaboration; Consistency; Cooperation; Equanimity; Role modelling; Self-awareness; Selflessness; Teamwork; Transparency; Understanding; Wisdom. These traits with their respective noted instances of occurrence from the interview transcripts are highlighted in section 4.5.2 and table 4.9. When these traits are mapped out against the framework of Havard (2007) and ranked against their relative occurrences in the transcripts the analysis is as shown in table 5.2 below.

Virtue	Identified occurrences	Percentage
Magnanimity	8	15%
Humility	14	26%
Prudence	8	15%
Justice	15	28%
Fortitude	8	15%

Table 5.2: Mapping of the personal ethical attitude improvement traits against the theoretical framework

5.3.3: How the SBS coaching program can be improved to have a positive impact on enhancing the ethical and moral practice of its program participants

An earlier study (Brennan, 2017) had indicated that one to one coaching alone was not sufficient to ensure development but noted that the coachee would still require line manager support as well as the network of the other participants going through the program. From the present study it has been noted that the network of participants who went through the program indeed helped to sustain the desired effects of the program, evidenced by the participants who worked together to consciously carry out an intervention at their respective places of work. The participants however seem to have influenced their line managers, as observed by respondent R2, the theatre nurse manager who attended the program with his two colleagues. The three have set a tone which has now compelled the Chief Executive Officer of the hospital to be more accountable by ensuring punctuality for meetings to avoid being called to account for lateness by the three. This same group of participants from the same hospital have also been given more and more responsibilities such as spearheading the hospital's response to the COVID-19 pandemic. The three colleagues have also rolled out training to influence the leadership of the hospital: 'We are training mostly on customer care and communication. We also started training the hospital management team (HMT) on how to be ethical.'

Other improvements on the coaching program that were highlighted pointed towards administrative monitoring and oversight of the coaches and looking for ways to ensure that coaching sessions were planned to ensure that the participants and the coaches met as planned. What rose to the fore from the participants was the character and behaviour exhibited by the coaches. Ethical role-modelling was noted to impress the participants and inspire them to carry out the observed behaviours within their own organisations and teams. The consistent mention of this impression from the participants when it was observed was always linked to ethical behaviour that the participants admired and desired to emulate. Fulfilment of the basic administrative requirements of ensuring that the coaching was happening was the first step; the character of the individual coaches was nevertheless what would carry the day and drive the point home on the need to embrace ethical practices at the personal level.

5.3.4: Overall conclusion

In summary, the SBS Coaching Program is having a positive impact on the program participants' ethical leadership attitudes and personal ethical attitudes. It results in the program participants' growth in their ethical choices in their leadership positions in their respective organisations and positively influences their level of responsibility in their personal lives and

other spheres of influence and being. The participants also demonstrate a noticeable increase in their desire and affinity for being ethical together with deliberate actions and choices to influence others in their professional and personal lives to do the same.

5.4: Recommendations

The purpose of this research study was to determine the impact of the coaching program on the participants' ethical mindset, with the objectives focusing on the ethical leadership attitudes and personal ethical attitudes that the coaching program fostered and improved in the students, and looking at how the coaching program can be improved. In order to ensure that the coaching program sustains the mission of SBS, the recommendations made are as highlighted below:

- i) SBS needs to put in place systems and structures that can monitor the allocation and coaching activity of the coaches, together with an effective documentation and feedback system that can promptly pick up any single instance of non-delivery of the coaching mandate to program participants as expected. A significant component of the impact of the coaching program stems from the action of having coaches who are committed to walk with the participants from the very beginning to at least the very end of their formal engagement with SBS in the program.
- ii) Coaches need to be selected for the SBS programs who, beyond having the expected coaching certification and training, can exercise ethical practice in their role and be trained to apply and adopt critical thinking so that their coaching activity can support the mission of the School. The framework recommended by Havard (2007) could be used as a curriculum for delivering part of the training. This would also imply implementing a continuous program of development and support to sustain the growth of the coaches in ethical practice in their own lives to ensure that they also walk the talk. Together with this training would be the need to train the coaches on critical thinking to apply in their coaching sessions. As they coach the participants, they would then help to enhance the participants' rational thought. This practice will help to developing the participants' critical thinking skills and culminate in significant improvements in being prudent and just in their thought and action. This will help to address the insignificant improvement in prudence that the quantitative data analysis revealed.
- iii) In support of the learning that happens in the classes, the coaches need to be acquainted with the content delivered in the learning sessions to set their demands on the

participants at a level that sufficiently stretches the students to be more fruitful in the professional and personal sphere. They would thus support the participants in their efforts to effect knowledge to action in their respective sectors of control and influence.

- iv) In line with observations made by the participants, coaches assigned to carry out group coaching should also be tasked with the individual coaching roles of the members of the teams that they are taking through group coaching. Discussions and activities observed and encountered in the group coaching sessions would be more effectively carried into the individual coaching sessions if the coach would be the same one fulfilling both roles.

5.5: Suggestions for Further Research

With the feedback received from the participants on the coaching program, it was noted that there were lessons learnt from group coaching while others were picked from individual coaching. Research needs to be carried out for a similar study on ethical practice specifically delving into the impact of coaching that focuses on participants who only experience individual coaching or for those who only experience group coaching.

The quantitative coaching survey was not able to identify the participants' growth in ethical practice for individual virtues due to the anonymity of the surveys. More research should be carried out that can track individual participants' growth and development in ethical practice by administering a type of survey that can link post-program responses to pre-program responses for individual participants.

This study examined participants who were within a few months of completion of their program. The long-term impact of coaching on ethical practice could be carried out for program participants who had been coached and left the program earlier, such as over one year or a number of years. More insights will evidently be gained from carrying out this study over a longer time horizon.

In the current study the feedback recorded specifically came from the program participants themselves. A further study could be carried out that seeks for feedback from the supervisors and peers of the participants and those the participants supervise to get a 360-degree overview of their ethical practice. This would help to increase the level of objectivity in the feedback received.

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Appendices

Appendix 1 – Letter to the Participants

Dear

Thank you for participating in Executive Coaching. We would like to invite you to discuss your experience of Executive Coaching in a short interview of approximately 30 minutes duration conducted over the telephone or face-to-face. For your information, I have attached a copy of the questions that we propose for the interviews together with a participation information and consent form which I shall take you through and discuss with you should you be willing to consider agreeing to be part of this study. You have been identified for this interview process, and your participation is entirely voluntary.

The interviews are intended to serve two purposes:

Feedback – we would like to hear your opinions about the SBS Executive Coaching program and understand further how executive coaching has its effects on you.

Evaluation – an opportunity to check whether the Executive Coaching has been effective in providing you with a sense of how to exercise ethical leadership and to embrace an ethical mindset in your business practice.

Your participation in this interview is voluntary. We will, however, provide you a summary of the general findings, with all identifying information removed. Your responses will contribute to the research project being conducted at Strathmore University Business School. This project seeks to understand the processes through which executive coaching translates into effective outcomes for ethical leadership development. Any publications or presentations emerging from this project will only report aggregated data. Data collected from this research will be destroyed upon completion and approval of the final report.

For further information about these interviews please contact Roy Were on 0722 854 987. If you have any concerns or complaints about the ethical conduct of this project, please contact the Strathmore University School of Graduate Studies office on +254(0)70703034497.

I will contact you within the month to answer any queries you may have and determine whether you would like to participate in these interviews; alternatively you may send an email to rwere@strathmore.edu if you do not wish to participate.

Yours faithfully, Roy Were

Strathmore University Business School

Phone: 0722 854 987



Appendix 2 – Participant information and consent form

An Exploratory Study into the Effectiveness of the Coaching System in Strathmore University Business School to Develop Ethical Industry Practitioners

SECTION 1: INFORMATION SHEET

Investigator: Roy Were

Institutional affiliation: Strathmore University Business School (SBS)

SECTION 2: INFORMATION SHEET–THE STUDY

2.1 Why is this study being carried out?

This study is being carried out in partial fulfilment of the requirements for the Degree of Master of Applied Philosophy and Ethics at Strathmore University.

2.2 Do I have to take part?

No. Taking part in this study is entirely optional and the decision rests only with you. If you decide to take part, you will be asked to be interviewed to get information on the ethical perspectives and mindset that program participants may have developed as a result of going through the SBS coaching program. If you do not understand any of the questions that you are asked you will be free to seek clarification and respond only if you are comfortable and have an understanding of what is being asked. You are free to decline to take part in this study at any time without giving any reasons.

2.3 Who is eligible to take part in this study?

- Participants of the Leading High-performing Healthcare Organizations (LeHHO) cohort of 2019

2.4 Who is not eligible to take part in this study?

- Any prospective interviewee who is not from the LeHHO 2019 cohort of SBS

2.5 What will taking part in this study involve for me?

You will be approached and requested to take part in the study. If you are satisfied that you fully understand the goals behind this study, you will be asked to sign the informed consent form (this form) and then taken through an interview to complete.

2.6 Are there any risks or dangers in taking part in this study?

There are no risks in taking part in this study. All the information you provide will be treated as confidential and will not be used in any way without your express permission.

2.7 Are there any benefits of taking part in this study?

The information will be used to improve the SBS coaching program.

2.8 What will happen to me if I refuse to take part in this study?

Participation in this study is entirely voluntary. Even if you decide to take part at first but later change your mind, you are free to withdraw at any time without explanation.

2.9 Who will have access to my information during this research?

All research records will be stored in securely locked cabinets. That information may be transcribed into our database but this will be sufficiently encrypted and password protected. Only the interviewer will have access to your information. All your information will be kept confidential.

2.10 Who can I contact in case I have further questions?

You can contact me, Roy Were, at SBS, or by e-mail (rwere@strathmore.edu), or by phone (+254(0)722854987). You can also contact my supervisor, Dr. John Branya, at the Strathmore University, Nairobi, or by e-mail (jbranya@strathmore.edu) or by phone (+254(0)703034106)

If you want to ask someone independent anything about this research please contact:

The Secretary–Strathmore University Institutional Ethics Review Board, P. O. BOX 59857, 00200, Nairobi, email ethicsreview@strathmore.edu Tel number: +254 703 034 375

I, _____, have had the study explained to me. I have understood all that I have read and have had explained to me and had my questions answered satisfactorily. I understand that I can change my mind at any stage.

Please tick the boxes that apply to you;

Participation in the research study

I AGREE to take part in this research

I DON'T AGREE to take part in this research

Storage of information on the completed questionnaire

I AGREE to have my completed questionnaire stored for future data analysis

I DON'T AGREE to have my completed questionnaire stored for future data

analysis

Participant's Signature:

Date: ____/____/____

DD / MM / YEAR

Participant's Name:

Time: ____/____

HR / MN

(Please print name

I, _____ (Name of person taking consent) certify that I have followed the Standard Operating Procedure for this study and have explained the study information to the study participant named above, and that s/he has understood the nature and the purpose of the study and consents to the participation in the study. S/he has been given opportunity to ask questions which have been answered satisfactorily.

Investigator's Signature:

Date: ____/____/____

DD / MM / YEAR

Investigator's Name:

VT OMNES VNVM SINT

Roy Were

Time: ____/____

HR / MN

Appendix 3 – Qualitative interview and questions

The goal for this study is to interview the entrepreneur to investigate behavioural changes since they joined and completed the coaching program.

Purpose:

- Longer term follow-up data
- Investigate whether improvements, if identified, are sustained over time
- Refine our understanding of how executive coaching works and its effectiveness in enhancing ethical leadership and transformation.
- Identify any factors that may have facilitated or impeded the usefulness of the executive coaching program.

Structured Interview with the LeHHO program participants

Thank you for participating in executive coaching and for your time in answering these questions, it is very much appreciated. Today I would like to ask you some questions that enable you to give us some feedback on executive coaching and provide us with a greater insight into how executive coaching has its effects. Would you be okay if this interview is taped?

- 1 Do you have any questions about this process?
- 2 How have things been going for you as you finish the executive coaching program of the SBS LeHHO Program?
- 3 Overall, how has executive coaching been most useful to you?
- 4 Please describe the improvements (if any) that you have experienced from executive coaching in ethical approaches to leading and managing your enterprise and team members. (This addresses research question 1)
- 5 What influence did the support or feedback you received from and interaction you had with your coach have on your ethical mindset? (This addresses research question 2)
- 6 What influence did the accountability provided by your coach have on your ethical mindset? (This addresses research question 2)

- 7 During the coaching process, did you feel more confident in your ethical leadership role? If yes, what influence did it have on your ethical leadership behaviour? (This addresses research question 1)
- 8 During the coaching process did you feel more positive or enthusiastic about exhibiting and living integrity at work? If yes, what influence did it have on your ethical leadership behaviour? (This addresses research question 2)
- 9 What ethical changes have you maintained that were achieved through coaching? (This addresses research question 2)
- 10 What habits in being ethical in business, leadership and management have you learnt from coaching that you continue to apply? (This addresses research question 1)
- 11 What do you perceive to be the reasons for any sort of positive results encountered from the coaching program in promoting ethical business practice? (This addresses research question 3)
- 12 What do you think would have been done better in the coaching program to encourage and guide you more in ethical business practice and a greater appreciation of integrity in your profession? (This addresses research question 3)
- 13 Is there anything additional you would like to add or comment on?



Appendix 4 - Ethical assessment survey based on the virtuous leadership framework

Mark yourself against each statement using the scale below. Tick the appropriate check box:

5: I completely agree with the statement. It reflects my personal situation as a result of going through the SBS coaching program.

4: The statement reflects my situation to a large degree on how the SBS coaching program influenced me to be although I have some reservations.

3: The statement reflects my situation partially on the effect the SBS coaching program had on me. I think ‘in part yes and in part no’.

2: The statement doesn’t really reflect my situation as far as the SBS coaching program is concerned although there may be something in it.

1: I don’t think the statement reflects my situation at all. I was not influenced by the SBS coaching program to acquire this habit.

Self-evaluation questions

Evaluation scale

Set I

1. I study regularly in order to be familiar with things that affect me as a leader or an entrepreneur, and to develop my ‘situational sensitivity’ or intuition.
2. I develop my capacity for observation, to be more familiar with what is going on in the business or the industry.
3. I can distinguish between what is important and what is secondary in the industry.
4. When the subject is important, I check the reliability of my information source before accepting information.
5. I try to identify my own prejudices (such as over-reliance on biased and incomplete information, or pre-conceived opinions about other people’s capacity) and overcome them.
6. I think about what criteria I should use to assess each situation.

1 2 3 4 5

	1	2	3	4	5

7. I normally make a decision not only looking for convenience but more so thinking about what is best for the business, my subordinates and others although it may have a down-side.

8. I avoid accepting matters as true merely because they may be flattering my pride, or satisfying my desire for money, fame and pleasure.

9. I am willing to learn from the experience of others.

10. I seek advice. I choose associates who can challenge me.

Set II

1. I am conscious of the rights of the people around me.

2. I try to understand each situation objectively in order to act justly in each case.

3. Although I know what I am entitled to, I am prepared, in charity to let it all pass, for the sake of others.

4. I recognize my spouse's rights, including their right to receive assistance and support from me to improve all through life.

5. I recognize and respect other people's rights at work, at home, or in the city where I live.

6. I recognize the commitments I have acquired towards my colleagues and business associates.

7. I keep my promises, and uphold commitments I have acquired, both unspoken and spoken.

8. I understand that opposing, criticizing, or censuring others on the basis of little or no information is a lack of justice in itself.

9. I take personal responsibility for my decisions. If things go wrong, I refrain from blaming others.

10. I apply moral principles to achieve just outcomes.

	1	2	3	4	5

Set III

	1	2	3	4	5

1. I make the effort to discover what is 'right' in each situation.
2. I do usually manage to focus on what is 'good' for others even if it takes an effort, or I have to suffer for having done so.
3. I put up with physical discomfort and inconveniences without complaining, especially when this is required when pursuing a worthwhile objective or activity.
4. I aim high, and for what is right, no matter the effort that this requires.
5. I try not to complain the whole time about the bad things I see around and about. I try to do something positive to resist negative influences and to address errors or mistakes.
6. I overcome fear, indifference or my need for security, in order to carry out really worthwhile activities.
7. It is clear what ideals I stand for. I do not worry about what others may say or think about me because of my convictions.
8. I summon the courage to deal with difficult issues head-on without shying away from them.
9. I don't fear making mistakes. I strive to overcome my fears.
10. I follow through on my decisions no matter how hard the going may get.

Set IV

1. I am usually conscious of the fact that I should put all that I own – my time, my possessions, my efforts, my money, my senses – to the best use, to build greater value in the business and society, to help and serve others.
2. When I distribute my time, spend my money, or make an effort, I distinguish between what is really a whim and what is reasonable.

	1	2	3	4	5

3. When I eat or spend time on a hobby, I always try to finish wanting a bit more, but rather putting off the activity for the next time, even when I feel that I would want to persist further.
4. I look after my possessions and common property in order to ensure that they are well used.
5. I find a harmonious way of spending my time on the family, on my work, with my friends, on my duties as a citizen and as a person, without exaggeration and without falling short.
6. I am not tied to any particular possession, or any particular routine, or any specific activity.
7. I live moderation joyfully, not falling into an easy life or becoming greedy.
8. I do what I should be doing, rather than what I like doing.
9. I remain at peace even in trying circumstances.
10. I am not a slave to money, power, fame and/or pleasure.

Set V

1. I know my own shortcomings and I strive to improve as regards some of them.
2. I try to submit to those in authority over me and, at the same time, I try not to unduly impose myself on those who might be considered my inferiors.
3. I try to help those who depend on me to achieve the success that is their due, and I prefer to see that happens than to have my own successes recognized.
4. I try not to overwhelm others with my own real or imaginary excellence.
5. I accept that authentic authorities really do exist and that I should take them into account instead of conceitedly overestimating my own intelligence.

	1	2	3	4	5

6. I realize I can learn a lot from other people and that is why I listen carefully to them.
7. I readily delegate power, i.e. transfer decision-making power to subordinates.
8. I renounce my judgments (unless principles are at stake) when the group decides against my position. I participate enthusiastically in the implementation of all decisions—even those I initially opposed.
9. I promote my organization rather than myself. I avoid making myself indispensable.
10. I make the effort to learn from those I lead.

Set VI

1. Not only do I look for what is good but I also defend myself and others from what is wrong or bad.
2. I get as much information as I can about possible future projects, and I think seriously about them in order not to expose myself to unnecessary risk.
3. When I think about possible projects, I take into account the real importance of each, and the degree to which it fits in with my general objectives.
4. I seek the company of people of high ideals, who, through their advice and by their example, help me to foster high ideals.
5. I set and strive for high goals for myself and others. I strive, daily, to improve my character and behaviour.
6. I make a greater effort to develop and augment my strengths as much as I appreciate the importance of struggling against my defects.
7. I am convinced that I have a mission in this life to pursue, which I also focus on accomplishing.

	1	2	3	4	5

8. I nurture the audacity to dream of great accomplishments; I nurture these dreams so that they can bear much fruit.

9. I make bold decisions and I am ready to take risks for my goals. I see obstacles as summits to be conquered and I fight off pessimism vehemently.

10. I endeavour to address the problems of humanity and see them as opportunities to grow in greatness.



Appendix 5 – LeHHO cohort 2019 participants’ interview transcripts

Colour code:

Research objective 1: Yellow

Research objective 2: Bright green

Research objective 3: Turquoise

Respondent	Comments
R1	<p>Profile: Hospital manager - 35-year old female</p> <p>My coach was Ms X. She was very passionate about what she does. We had two coaching sessions only. They were however helpful in the sense that I was able to look at other areas where I needed help. We were able to narrow down on things which I thought were issues, but they were really not. I was able to sort things that were of a high importance from those that were not (wisdom). With that sitting, I feel I became a different person. Some of the questions that I encountered in coaching are the ones that I have been able to apply to myself to think through things (introspection). I realise that I am able to delegate (delegation) things that others have the ability to handle apart from the things that require my personal attention as a leader. I have also learnt to focus (focus) and narrow down on the core things (prioritization) and delegate the rest to the people I supervise.</p> <p>"I was able to become self-aware (self-awareness) and to help others to become self-aware (generosity). I also used to be too quick to judge, did not want to be part of a perceived mess by distancing myself. I would also teach my people to take responsibilities, to own up, to learn from mistakes with the appreciation that it is not wrong to make mistakes, (justice) (trust) (responsibility) (honesty) (docility) but also more fundamentally to learn from one's mistakes (humility). I also learnt to even smile upon supposed calamities calmly (patience). I realise that I even understand my children better and also my spouse, by taking time to understand them (understanding). We have also sat down with my spouse and lay down well things that happen and why they happen the way they do. (empathy)</p>

	<p>My reportees are now able to give me more and more feedback (approachability) (openness), and they are even cascading the same to their juniors. "</p> <p>My coach was able to understand where I was coming from, the issues I was going through, and she was able to break things down in a simpler way that I was able to understand. One of the things I picked from that is giving feedback (transparency). I was thus able to train the people I lead (people development) on how to give feedback. I was also able to sit down with my boss and give them feedback which changed a lot.</p> <p>Teaching people to call things by their name.</p> <p>"If the coach and the coachee had more sessions it would be very valuable. It would be good to have more follow-up sessions during the program and after the program. There were also tight schedules while on campus which hindered meeting. It would be good to have online links so that coaches and coachees can meet, together with a template that shows where we have begun, where we currently are and where the end state is. There needs to be a template for use also online that can be used to link ideas discussed. It would be good to make the school fees more affordable so that we can come for more. I may want to come back for more on my own initiative since my first program was sponsored by my employer.</p> <p>"The timeliness, punctuality and professionalism of the coach and the coaching sessions had a great impact on me and has compelled me to exercise the same at work, i.e. be more professional and punctual for meetings, engagements and appointments. I am also implementing the project management skills at work.</p> <p>The coaching program came at a right time for me.</p>
R2	<p>Profile: Theatre nurse manager – 34-year old male</p> <p>"Three of us came to SBS. It was a good decision. The three of us are now spearheading the institution. We have been able to do several things here now. There are so many developments now. We have been very keen on our project, which now has so many other things to deal with. Patients were saying coming in was easy but going out of the hospital was hard. We have been training the staff in the hospital every weekend, based on what we</p>

studied (people development). The institution has 305 staff and is owned by sisters. We are training mostly on customer care and communication.

We also started training the hospital management team (HMT) on how to be ethical. The HMT have really valued Strathmore and the course that we took. Other institutions are coming to us asking us whether we can train their staff, such as the Nairobi Women's Hospital, Meru Branch."

The coaching program, honestly, did not work out very well because of the schedules since it was only working out when we were in Nairobi.

Having missed the frequency of requisite meetings, the coaching did not have a great impact on us. We at some point resorted to trying to consult participants and the other class mates. We met the coaches twice and all these times it was as a group. Our tutor Ms X ended up becoming our coach.

Not much, due to the minimal meetings. We relied more on our tutor. I was able to learn to do things right and avoid getting into unnecessary battles and issues (equanimity), such as financial issues. I, for instance, fight off receiving kickbacks and started being objective in dealing with others without favouritism. As a group we have become more accountable to finishing our tasks (accountability). We even clear our plates like SU.

Before SBS, we were not very keen on results, since we had done other projects with other learning institutions. The tutor kept reminding us that we need to be committed to the results intended and our goals. The tutor kept keeping us focused on the goal.

"The program gave me more courage to proceed, having been in the institution for 10 years. It is being perceived that we are being prepared to head the institutions. People have noticed that we have demonstrated that it is possible to lead a clean life (integrity). We have been able to show people personally that it is possible to be clean and play your role as expected without accepting kickbacks from fraudulent suppliers (honesty). I head a group of 21 staff and I am able to listen to them (empathy) and attend to their needs (concern). One deputy that I mentored was now moved to head another big department. Timothy, is almost our nursing services manager, and is able to spearhead quite a number of things. The CEO has also been relying on this

	<p>group (reliability) (dependability) to handle the Corona pandemic crisis issues.</p> <p>Project management also helped me in my personal projects beyond professional engagements. We also remind people to close projects that they have started at work (commitment).</p> <p>Integrity was a challenge before, especially since there was overwhelming pressure from many external parties to accept kickbacks in procurement. We however trained the staff to understand what is right and what need not be done (justice) (transparency).</p> <p>I adopted the professional practices into personal sphere (consistency), such as the projects at home, and to be open to my spouse and faithful. Choosing my battles wisely also means not taking up unnecessary fights (humility).</p> <p>"I have appreciated the need to combine ethical lessons with theory on how to develop checks and systems to sustain ethical behaviour in an organisation (prudence). When the systems are streamlined, they are able to kick out the unethical people.</p> <p>Having people from the same institution in a cohort helps to ensure that they are able to work together "</p> <p>Follow-ups by SBS after the program are also necessary to find out how participants are doing post-SBS, even if it is a phone call or physical visits. We can also see how to help the coaches to meet the coachees more often. It is also essential to check whether the coach and the coachees are meeting. The other colleagues will also see physical witness when they see SBS staff on the ground.</p> <p>It would be good to ensure that the SBS case studies, material and slides used to be availed on time during the program.</p> <p>The CEO, for instance, now cannot dare come late for meetings because she knows that we shall held her accountable." (assertiveness)</p>
R3	<p>Profile: Imaging Services Manager – 38-year old male</p> <p>Things have improved in terms of managing relationships with colleagues, managers and superiors. The teamwork spirit has also changed and improved. Work in the department has generally changed.</p>

The coaching program was an eye-opener, especially for the things that you take for granted. I came to realise that even the small feedback that you give to a staff or complement them for a small effort matters (staff recognition).

The LeHHO program has made it in such a way that our eyes are open and we are sensitive to small, small issues and they end up counting a lot. We

drive numbers and we ensure that quality is delivered. We have to ask whether this person is concerned to ensure that numbers are driven. For a person to be able to deliver and drive numbers even when you are not present is fundamental and LeHHO has helped to have this.

The coaching program is very helpful and participatory. You gain more in the coaching by the level of participation that you give. It is important to encourage each and every person to participate fully (collaboration) (cooperation) (teamwork). I also took the personal coaching.

Accountability and personal responsibility helped me to appreciate and understand my role in facilitating key processes.

The coach was focusing on your weaknesses, or your areas of improvement.

Coaching helped me to address my weaknesses in terms of performance and also personal life when it comes to family (consistency in ethical practice).

As you talk to your coach about your weaknesses, personal aspects such as family matters and behaviour had to be adjusted such as time management (commitment). I tend to rely on working under pressure. I have been encouraged to develop a mindset of continuous reading and development (responsibility).

Being in the class with 17 other colleagues, things started changing on how we relate with each other at work. Fellow colleagues started being accountable to each other in ethics and behaviour (responsibility). People started asking from what time they go home, what time they wake up to come to work, etc. They became more accountable for their life and became more disciplined as individuals (responsibility). Responses to utterances in meetings also improved. A spirit of acrimony disappeared.

I relate ethics to accountability. Proper recruitment of staff to deploy to the branches. I have been willing to take responsibility for my actions through documenting commitments (transparency). When people know that you

	<p>have gone for LeHHO they expect to see changes in you. The CEO used to say that people at work really changed from how they argue things out and how they present their ideas.</p> <p>Time management; I love my sleep but there was discipline that I had to adopt. I was taught to diarise my day for everything, such as the time taken to pray. I now wake up at 4 am to study and even have five - ten minutes for prayer even though I stay five minutes' away from work. I used to wake up at 6 am. These days I do not find myself rushing to finish things because I now finish things in advance. My diary is now fully plotted because I plan my day fully. I even plan for when I eat and my travel. My whole life became more organised overall. All this is documented in the same book since the life is being lived by the same person.</p> <p>Ethics drives us to know the good and the bad, the right and the wrong, and the consequences of our actions (responsibility) (moral rectitude). You are compelled to bring together what is expected of you by the environment and the body of regulations (responsibility). Insistence on getting quality machinery from GE Healthcare for sustainability and standing by the truth and what is right. The examples given by the lecturer were helpful, such as the call to be true to oneself. Never stop being true to yourself, no matter what is happening (moral rectitude). I therefore learnt to be true to myself, to be true to my family, etc (moral rectitude). We were given the example to always be the same person wherever you are, be it at work, at home, in the gym, etc. It all starts with you. LeHHO assured me of standing by the truth and standing by the right thing (integrity). SBS should continue developing a brand and a product and not give in to the world's apparent sinking into corruption. SBS should just stick to what they are already doing and give the world a brand and a product that implements integrity at its highest level, a product that stands by what is right. Look into having more healthcare leadership and management programs that can be pursued after LeHHO, i.e. a what's next.</p>
R4	<p>Profile: Chief Executive Officer – 44-year old male</p> <p>"LeHHO teaches one about management control, i.e. quality control, time control and money control. It is more of build people to build the business. It</p>

is not you but it is them who are to be incapacitated to do well. When they do well, you also do well. Most leaders unfortunately invest more on inwards instead of outwards. I have learnt to develop and enhance other people's strengths (people development).

With a challenge there is a project to pursue. Without a challenge there is no work to be done. Doing the work plan together with the colleagues means that there is teamwork and ownership (people development) (teamwork). People love what they contributed to."

The executive coaching program was excellent. Both personal and group coaching are necessary, especially the individual coaching. Executive coaching helps you understand the logic of what you are doing, and it also builds confidence. You realise that if you want to change people you need to change yourself. If you do not have values there is no way that you are going to grow other people (integrity). I realise that I must live up to the values of our organisation (commitment). It is easier to implement the characteristic ethics of a person when you have lived them. One is for example communication. There is visual, vocal and verbal communication. It is more of how you look which matters more than what you say. I realised that going forward it is more important for people to see you living your values than simply saying them (accountability) (integrity). If your values are not visually communicated, the success is not very guaranteed.

The culture that you set in an organization is very important because it will be a motivator. It is what people will use more to make that project succeed as compared to what will be in your mind. You need to appreciate what sort of culture you are setting in your organisation by the actions that you are exhibiting (role-modelling).

Good novels are written by people who are in prison. You are at your best when you face challenge. The coach was assertive and also very firm. This enabled me and encouraged me to be at my best (excellence). The coach demanded that you must go by what you planned."

Yes. Integrity is one of the values of the organisation. I appreciated the need to grow this for the benefit of the employee and the organisation as a

whole. When you do what you say it helps people to have more confidence in you and in following your word (integrity).

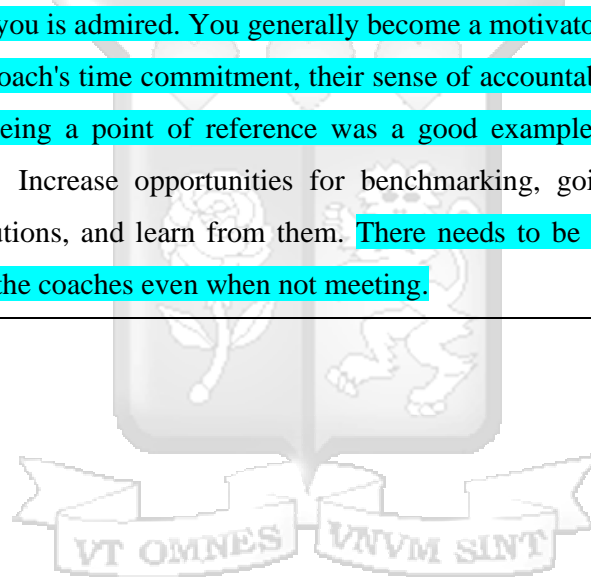
The practice of record-keeping. I appreciated that what does not get recorded may not get done (integrity).

It helped me to increase trust, i.e. people can leave me with many things to do and work becomes easy (trustworthiness). People around become motivated because they see you as a role model. (role-modelling)

"Character ethics. You are not humble merely because people are seeing you but you are humble because you are rooted to be humble. Ethics forms a person. When you are deep-rooted in terms of good ethics, good integrity, accountability, humility, listening to others, the kind of outcome that comes from you is admired. You generally become a motivator to others.

The coach's time commitment, their sense of accountability for the coachee, and being a point of reference was a good example that we witnessed."

Increase opportunities for benchmarking, going to visit different institutions, and learn from them. There needs to be more communication from the coaches even when not meeting.



R5	<p>Profile: Out-patient manager - 33-year old male</p> <p>The LeHHO program was a good moment for interaction and learning from the facilitators and our colleagues. It was worthwhile cost and investment. Most of our coaching was led by Ms. X and these were perfect.</p> <p>We had group coaching and individual coaching. This was all good.</p> <p>Critical thinking: The coach could jog your mind to think more outside the box, having a decent picture and a more world view of things. I am therefore now able to work with facts and ask the pertinent questions and keep asking why to differentiate the symptoms from the root cause (introspection) (reflection). I still exercise this at work.</p> <p>The one-on-one interaction was challenged by time constraints.</p> <p>The coach did not solve issues for us but prompted us to review situations and solve issues. The experience of this helped me to adopt the habit of coaching or helping others in their decision-making and tackling issues (people development).</p> <p>I am more confident in what I stand for.</p> <p>Learn to do the right thing in all circumstances. (integrity)</p> <p>In my married life and my interactions with friends I have tried to search and read more about ethical leadership. I have tried to talk more to my friends and family on ethical leadership and ethics, though most of this was influence from class. Before I used to accept things at face value but now I take time to critique things and think things through (reflection). If you do not understand your obstacles you will be unable to get the solutions right. There are things I used to ignore and not give them importance but now at leadership level I am able to give things more thought and pay attention to them (focus). This in-depth understanding prompted me to try to understand our organisation values more of respect to all, integrity, love, honesty, teamwork, quality service and professionalism (integrity).The little things that I would take for granted but now I take them more easily. For instance, I ask myself what it means to be punctual. The encouragement to apply critical thinking and getting to understand situations was helpful.</p> <p>There were challenges of timing with the coaches, and trying to make the availability, given that I had to travel to Nairobi from Meru. Timing was the</p>
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	<p>greatest challenge, and the four days was a crash course. Time needs to be planned well to take care of the group coaching sessions and the individual coaching sessions. The individual coaches also need to be allocated with specific coaching times and slotted in the timetable. The individual coaching sessions time was compromised. Look at how to plan better for coaching, such as putting coaching on Fridays since the timetable was four days in a week, especially for those who come from far. It seemed like coaching was left to be more the responsibility of the student to make things work. The group coaching seemed to work better. The other alternative would be to spread out the classes over the five days so that there can be time for coaching while on campus and make coaching explicitly mentioned on the timetable.</p>
R6	<p>Profile: Programs Manager – 35-year old male</p> <p>The LeHHO program introducing coaching as part of it was quite profound. Having a coach enabled me to undergo deep reflections on my leadership skills, management skills, my personal development, etc (self-awareness) (introspection) (self-development) (reflection). It was thus of great value to the learning process, especially when you have a good coach, who can bring out the best in you.</p> <p>Accountability stood out very well (accountability). It brought out a very strong sense of accountability in me, (responsibility) focusing on doing that which needs to be done, and what the organisation expects you to do (focus). I also started implementing the coaching to some of the colleagues that I supervise (people development) (generosity). I am also able to cascade that sense of accountability, communicating the relevance of integrity, accountability and living to fulfil that which the organization intends to achieve (accountability) (communication) (integrity) (responsibility) (loyalty). It also encouraged me to be very honest to staff and my colleagues so that they are able to grow (integrity) (honesty), by being concerned about their welfare (empathy). It spurred me to cultivate growth in my staff (people development). It has also compelled me to work responsibly from home during this pandemic even without being watched. There is something special that it brought out of me and giving me the drive to work towards that purpose.</p>

	<p>My coach encouraged me to be honest with myself and thus honest with others (sincerity). The coach also encouraged me to be assertive. Leadership is about influence, being assertive, taking charge of situations, and leading from the front. Being able to connect with the coach for me was also profound. Being in sync with the coach and creating that rapport that helped me to do a lot of soul-searching and being myself. I was then able to be as honest as possible (truthfulness).</p> <p>The coach left me to provide solutions to the challenges. They had systematic questions and probed further on my different perspectives and views. The coach allowed me to go back into my inner self with their probing and questions then compelled me to provide the answers to the issues that I was raising or facing. I have been made to be as practical as possible with life and to be real (truthfulness) and has given me a strong sense of confidence (honesty).</p> <p>"Yes- I am particularly keen on timelines, and quality of outputs and outcomes at work. I am very enthusiastic to do the right thing (honesty) and achieve that which is set out and agreed upon (integrity) as well as going an extra mile to transform the way business is done for the benefit all. (selflessness) (generosity)</p> <p>I am keen to maintain a work culture that inspires excellence and optimal performance where every staff member is fully participating and is result oriented.</p> <p>In all spheres now I believe I have the passion to do the right thing and be accountable; I purpose to consider all interests and value contribution, and I am genuine and honest in providing constructive feedback (honesty). I believe having a knowledgeable and committed coach played a very crucial role, my strong desire for the coaching as well greatly played a role.</p> <p>The program can consider more coaching sessions and where physical meetings may be a challenge, leverage on technology for example schedule skype sessions.</p> <p>Thank you. This allowed a lot of reflection.</p>
R7	Profile: Hospital manager – 37-year old female

Things have been better since completing the program. Ethical leadership and communication were things that I used to struggle with earlier and they have come in handy.

Went through both group coaching and personal coaching. Ms. X was my coach for both. The advantage of coaching is that unlike in class you are able to discuss with your coach, give your view. Things that were weighing me down were able to be brought up well by the coach. The coach also kept checking up on me. It also helped me to address my staff on professional and personal matters (empathy). In the group coaching, we were made to understand how to listen to one another (empathy) and appreciate one another, (compassion) (consideration) in spite of the fact that we are all decision-makers.

Now before I make any decision I take time to sit and think (introspection) (reflection). Before coaching, everything was like an emergency. Now I sit back and think things through. I also learnt to listen to other people even if they are my juniors (empathy) (docility). I realised that in keeping quiet you actually learn, (docility) especially when you are in a high position.

Having a sense of responsibility to own up not only to successes but also to mistakes (responsibility) (accountability) (humility). I also learnt to appreciate correction from your juniors and also the fact that you are not always right. (docility) Taking corrections without defending myself. I learnt to listen first and take correction (sincerity).

The coach could be very pushy without telling you outright, but you argue and discuss things until it gets to what the coach wants you to see. I learnt that you also have to allow people to think and engage so that you can read from the same page (consideration).

I was now able to voice out the things in my mind (justice) (openness). I was now able to critique other people's opinion not in a negative way (feedback management) and also to help people to understand where you are coming from and to understand them (understanding) (empathy). Yes. My Team knows that there are no shortcuts. In life I realise there are no short cuts for doing the right thing (integrity). There are things that just have to be done the

	<p>right way and there are no two ways about it. An example is in handling the company's finances or using the petty cash to fuel my car.</p> <p>Not from coaching but from the whole experience of Strathmore. Case in point are the small things such as clearing away your utensils. Small things such as greeting people even when things are tough. Those small things that we take for granted. I realise that now I can sit with my juniors and share a cup of tea.</p> <p>An example is not being merely reactive to everything. I have a sister who is very annoying and nagging, but now I have turned it around to look at it as fun (patience). Before I would want to avoid meeting her, but now I can tolerate her. I realise that life is not that serious. I have also become better in Life-Work balance. I used to work from 6 am - 9 am. I can now manage the two better.</p> <p>The group coaching experience of learning to listen to one another in spite of all being bosses. I was lucky that my coach was always available. We need to make sure that the coaches are available. We also need to increase the time available with the coaches to be at least one hour per session, and make the sessions to be at least five. Having the same coach for the group sessions as well as for the personal sessions helps to increase the impact of the coaching. My coach Ms. X has been really helpful. She still checks up on me.</p>
R8	<p>Profile: Deputy Director of Public Health – 48-year old female</p> <p>Since the end of the program I am able to delegate work and tasks effectively. I am more able to get results better. I learnt a lot of delegation and how to trust others with tasks. I used to compromise my personal life to get things done.</p> <p>It took us a bit of time to learn what it meant to be coached. We got to realise that we had to come up with our own decisions and things that we need to do. I am actually now even applying a coaching approach in leading and managing my teams (team leadership) (people development). I am now able to do my work more easily. It has helped me to manage my work. As far as my personal life is concerned I have seen improvements. I have even changed how I manage my house manager at home (justice). Now everything is getting done. Everything that has been assigned to be gets to be done.</p>

	<p>The coach's feedback helped me to take personal decisions for my life and implement what needs to be done.</p> <p>The coach was impressing on me the need to be accountable. It made me responsible and more accountable for my time and my tasks. I now stopped blaming other people for things not working out (responsibility).</p> <p>There was quite an impact here. Previously I found it hard to express my conviction on that which is right and wrong. For now I am able to say 'No!' more confidently to kickbacks or gifts (truthfulness).</p> <p>There has been a difference. Previously we used to micro-manage our teams. For now, I was able to lead six consecutive programs since I let the teams work on their tasks.</p> <p>I have learnt delegation and trust for my juniors (delegation) (trust). My seniors also now appreciate who I am and what I stand for (integrity). I always ask myself whether something is right or wrong before doing it (truthfulness).</p> <p>I have learnt to say things the way they are, stating things the way they are, if things are possible or not (transparency) (communication). State what is doable and what is not doable, and the reality of things. I also appreciated that in all environments there may be things that others know that I do not know, whatever level they may be.</p> <p>The communication of having responsibility for the organisation that I represent. The communication to coachees that they have the responsibility of setting the agenda during the engagement, and not the coach was helpful. I now also appreciate that people need to be allowed to set the agenda.</p> <p>The coaching needs to be allocated more time, such as having more sessions and planned in such a manner that they do not clash with the classes. Is it possible to get more than one coach so that you can learn from more coaches?</p> <p>Thanks to SBS for giving us such a profound learning experience which has had a great impact on my life.</p>
R9	<p>Profile: Ophthalmologist – 37-year old female</p> <p>When dealing with ethics you are talking about patients, not breaking their confidentiality, offering them the treatment that they deserve, professionalism, not putting patients in harm's way. We try and work with the</p>

	<p>limited resources that we have at the ministry of health. We have had better engagement within the team since my team management has improved.</p> <p>The group coaching was helpful since you are able to reflect on yourself. Ms. X took us as a group in group coaching. I missed out on the individual coaching. After the LeHHO program I was also able to assess myself as a person and reflect on where you want to go.</p> <p>"I have now become a better planner, (order) and now I work better with others (team management) because I understand myself and other people better (self-awareness). I also managed a conference and led it in such a manner that I involved everyone and my boss commended me about it. (team management) My colleagues are now happier that I am able to more confidently represent interests to the bosses in a polite and refined way (advocacy).</p> <p>I am also more assertive to say 'No' when you need to say 'No!'. "</p> <p>We need to make sure that the individual coaches actually fulfil their mandate. SBS also needs to follow up to ensure that coaching is actually happening.</p> <p>The program is very good but it is more private-sector oriented than public-sector oriented. The main provider of health services are the public sector. This needs to be addressed. The lecturers should also focus more on the public health sector. It is good to appreciate that there are also good things happening in the public sector, and not only the negative part.</p>
R10	<p>Profile: Deputy Hospital Administrator – 45-year old male</p> <p>Part of the management of the hospital now want to come to SBS to learn as much as we do. Almost everybody in our institution is now keen on learning something fom SBS. The SBS coaching should be taken from two dimensions: personal and institutional. The SBS coaching program has transformed me to wish to do good just because it is good, and not just because somebody is watching or not just because there is a reward(integrity). I have come to appreciate that doing good gives me a sense of peace (tranquillity). Since I left SBS my official days have been very short. I have done MHB and LeHHO in SBS, and I still feel like I need to come back for more.</p>

	<p>Every time I close the door to leave my office I ask myself whether there is at least one good thing that I have done (responsibility).</p> <p>I realised over time that people fail to do things just because they do not know what they ought to do.</p> <p>There was a group project to be done, and Ms. X was very insightful to point out something that we had overlooked. We have now appreciated the need to have a third eye to keep looking over our ideas to see whether we have omitted anything.</p> <p>"The program has changed me up to and including my family. I even teach my children how to do good. From LeHHO we also came back to our organisation to train our colleagues and then we began first and foremost with ethical leadership (people development) (integrity) with the other two colleagues who were in the LeHHO class with me. We have so far done over 10 sessions with our colleagues. We formed a topic called 'It's my company' and offer it to our colleagues. Our management team are now also appreciating the feedback from colleagues who can be critical since they have appreciated the ability and opportunity to learn.</p> <p>Every hard task in the organisation is now being thrown to the LeHHO group to accomplish. "</p> <p>"I went through two individual coaching sessions with Mr. Y. He was also our group coach but we did not get to see him as often as required.</p> <p>SU group coaches need to challenge the teams being coached more to do greater things. Help groups to pick topics that are challenging enough and has a greater impact on the institutions.</p> <p>Pick lecturers who can deliver content that is specific and tailor-made for the healthcare industry, e.g. operations management that is driven to levels of proficiency. Offer free sessions or trainings for alumni. "</p>
R11	<p>Profile: Pharmacist – 38-year old female</p> <p>Things have been tough since completion of the course due to resources issues and changes. The transition in Kiambu County has been hard. It becomes a bit frustrating to handle situations which you cannot change, even when you can</p>

	<p>see that some things are not right. We nevertheless get a lot of strength, covering and guidance from God. Part of what I gained from Strathmore was learning to communicate, and how to demand for things in a gentle way without raising tantrums or throwing things out of proportion. There is a spirit that Strathmore gives you that makes you a very serene person. It helps you reconnect with yourself, it makes you think and meditate. It encourages you to get your quiet time. You are encouraged to get a spirit of discipline and consistency. At times you forget in our everyday lives to be serene. I keep finding myself quoting or mentioning how things are done in Strathmore, and sometimes I even tell people how certain things cannot be condoned. I was used to Strathmore standards since I lived in Fanusi. Things in Strathmore are done right and there is a continuous improvement environment.</p> <p>Unfortunately, we did not manage to meet our coach because he left Strathmore before we met. We only had the one mandatory session in class. "The coaching sessions should be made mandatory, the way the first session in class was held. It should be planned and put in the timetable to happen in class while we are in SBS (the first coaching session for each person). The other coaching while at work would then happen more easily.</p> <p>Coaching needs to be explained and broken down for people to appreciate its value and even give a demo in the class for the students to understand. The group did not call the coach. Probably the coach should have been given the group members' number. "S VNVVM SINT</p>
R12	<p>Profile: Psychologist – 44-year old female</p> <p>LeHHO was an eye-opener starting with the basic. It was very serious. I am teaching this at my work place and also where I worship in Church. This is the habit of picking my plate and taking it to the counter after meals. We came from a place where we take tea and leave our plates there. This may have been due to socialisation. I also insist on this at work. I appreciated this as a discipline to be adopted. For me and my colleague, For the hospital I was considered to be part of the target but I was also answerable to the donors. I still remember the first topic of understanding my personality and my team's personality. Our project with my colleague was reviewing all our reporting templates. On ethics, I was reflecting on my role both as a team leader and a</p>

mother. Before being a team leader I had to ask myself how ethical I am as a mother (introspection). We were challenged to think what legacy we are leaving. This course was more of a reflection. We had a very good coach but we did not have enough time. Our coach would come to our office, which was very good. The coaching was good but it was short. She was doing group coaching sessions and individual sessions. The coach was very motherly. We had one group session, one individual session and one phone call. I wish we had a lot of time with the coach because she taught by example.

The coach gave me quite a number of insights. She encouraged us to listen to the people who we were attending to. When we sat as a group and aired our frustrations on various issues, the coach provoked us and prodded us with questions that made us take relevant steps. She compelled us to take the responsibility to make decisions and to take ownership and responsibility for actions.

"The coach had an ability to bring me back to the issues that I needed to address, and I appreciate this more so given that I am a psychologist. The coach would do so in a very soft and gentle way.

It was also impressive how committed the coach was to come all the way to see us at work, to listen to us keenly, and also her ability to follow up on our ability to live up to our commitments. The coach would even call to check up on results. "If the coaching sessions were fixed in the timetable to be part of the class sessions, it would compel us to ensure we attend all the coaching sessions as expected. It should be planned so that all the coaching is mandatory to such an extent that missing coaching jeopardizes my graduation. This would help those who have demanding work sessions.

Appendix 6 – Ethical Clearance from the Strathmore University – Interim Ethics Review Committee



3rd March 2020

Mr Were, Roy
rwere@strathmore.edu

Dear Mr Were,

RE: The Effectiveness of the Coaching System in Strathmore University Business School to Develop Ethical Industry Practitioners

This is to inform you that the SU-IERC has reviewed and approved your above research proposal. Your application approval number is SU-IERC0654/20. The approval period is 3rd March, 2020 to 2nd March, 2021.

This approval is subject to compliance with the following requirements:

- i. Only approved documents including (informed consents, study instruments, MTA) will be used
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by SU-IERC.
- iii. Death and life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to SU-IERC within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to SU-IERC within 72 hours
- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to SU-IERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.


Yours sincerely,


for: 
Dr Virginia Gichuru,
Secretary; SU-IERC

Cc: Prof Fred Were,
Chairperson; SU-IERC




Appendix 7 – NACOSTI Research Licence


REPUBLIC OF KENYA
 National Commission for Science, Technology and Innovation


NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 477728 **Date of Issue: 23/March/2020**


RESEARCH LICENSE




This is to Certify that Mr. Ray Were of Strathmore University, has been licensed to conduct research in Mombasa, Nairobi, Uasin-Gishu on the topic: The Effectiveness of the Coaching System in Strathmore University Business School to Develop Ethical Industry Practitioners for the period ending : 23/March/2021.

License No: NACOSTI/P/20/4450

Applicant Identification Number: 477728


Director General
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

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Appendix 8 – Turnitin Originality Report

Dissertation Roy Were

ORIGINALITY REPORT


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SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

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