UBUNTU AND SCHOOL LEADERSHIP: PERSPECTIVES OF TEACHERS FROM TWO SCHOOLS AT UMBUMBULU CIRCUIT

by

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I, Ntuthuko Mbhele, declare that this research report **Ubuntu and school leadership: Perspectives of teachers from two schools at Umbumbulu Circuit** abides by the following rules:

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This dissertation is submitted with/without my approval

Dr S. E.   Mthiyane (Supervisor)

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DEDICATION

I dedicate this dissertation to my two elder twin brothers, Ndumiso and Dumile. Their love for school under difficult circumstances, helped me to value education. My childhood memories of their discussions on what they learnt at school, how they participated in school sports and their willingness to assist me in lower primary school work continue to encourage me to keep studying. I also dedicate this dissertation to my younger brother Nhlonipho for his love for education.

ABSTRACT

The aim of this study was to explore the teachers understanding of the effects of *Ubuntu* in teacher leadership. Further to this was to understand teachers` views on ways and challenges of *Ubuntu* leadership implementation. Literature is divided on this as one school of thought sees *Ubuntu* as having the potential to change school leadership through instilling of trust, role modelling, human dignity and going beyond the call of duty. On the other side, literature does not see *Ubuntu* responding to the contemporary school challenges like animal abuse, patriarchy, punctuality etc. Semi-structured interviews, questionnaires and document reviews were instruments used to collect the data. Semi-structured interview were the main instrument of data collection. Findings showed that teachers understood *Ubuntu* be abiding by the Batho Pele policies. *Ubuntu* is the theory of the study and advocates collectivism, trust, human dignity etc. Findings of this study was that many teachers viewed role modelling as the important principle and trust as the important value in implementation of *Ubuntu*. They further found that group activities like sports, theatrical acting and music are suitable strategies for *Ubuntu* leadership at school. Poor parental involvement, drug abuse and school burglaries were the challenges of *Ubuntu* leadership, however going beyond the call of duty by the teachers and *Ubuntu* entrepreneur seemed to enhance *Ubuntu* leadership.

ABBREVIATIONS

ACE   -   Advanced Certificate in Education

ANA -   Annual National Assessment

CAPS - Curriculum Assessment and Policy Statement

DoE -   Department of Education

HOD -   Head of Department

KZN -   KwaZulu-Natal

NCS –   National Curriculum Statement

SA   -   South Africa

SBA -   School Based Assessment

SGB -   School Governing Body

SMT-   School Management Team

UN   -   United Nations

USA -   United States of America

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CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

Ubuntu has a role to play in education (Department of Education, 2000) through ensuring that educator leadership has values that lead to school performance improvement. After the attainment of democracy in South Africa in 1994, *Ubuntu* was introduced in the policies of the Department of Education through the policy of Batho Pele (people first) to promote accountability and customer-friendly environment. Further, *Ubuntu* principles such as Batho Pele principles of accountability were introduced to improve service delivery. Batho Pele principles require that customers be consulted; to receive acceptable service standards,; access to services; courtesy, treatment; information access; cost transparency; timeous address of their customers` problems, receive apology where due and receive value for money (Ngidi & Dorasamy, 2014). This study will explore how *Ubuntu* values and principles embedded in Batho Pele principles are used by teachers to improve school leadership that provides quality teaching, care and courtesy for students.

Ubuntu means that a person is a person through other people (Churwa, 2014). Teacher leaders should be the first to learn *Ubuntu* so that they can inspire their followers otherwise they cannot teach other educators what they do not know (Mwambazambi & Banza, 2014). Consultation and transparency on service costs demonstrate *Ubuntu* dialogue and collective decision-making values. *Ubuntu* values are shown through courteous treatment of customers and apology where due. Values of caring are demonstrated through courtesy treatment while timeous address of problems reveal *Ubuntu* commitment to people. Batho Pele principles of access to services and service information represent *Ubuntu* communalism and sharing of resources. These principles are in line with *Ubuntu* in that they uphold dialogue, humanity, respect for other human beings. Furthermore, the government employees are humble in that they apologise when they have failed and are concerned about the needs of the people since they address peoples` problems timeously.

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The task was given to teachers to practise *Ubuntu* which involves listening to one another, sharing and respecting one another (Department of Education, 2000). But these policies are not implemented. My observation is that teachers do not have a department that is actively advocating *Ubuntu*. I further observe that, Departmental officials do not work as a team to ensure that teachers are getting enough care and support. The Departmental information is in fact contradictory. Principals seem to be unaware of some stakeholders that operate at school such as teacher unions. In fact there is fear that emanates from principals who are unaware of the policies that govern teacher unions. Some principals do not get assistance to be capacitated (Mthiyane, Bhengu & Bayeni, 2014).

Teachers do not communicate with other teachers, their students and parents and there is also poor communication with the Department of Education. *Ubuntu* stresses the importance of communication. People should discuss until they agree and this is done with respect. There is avoidance of insulting other people during the communication. There is understanding that one disrespectful comment can badly hurt another individual and therefore communication is done with sensitivity and care. There should be love and tolerance and discussions are made in the spirit of solidarity but individuals` views   are also important. While *Ubuntu* means that *umuntu ngumuntu ngabantu* it also means that *abantu ngabantu ngomuntu* means that a teacher leader can assist and improve the humanness of others with their learners and parents. Teachers hardly involve learners in sports. The school choice has led to heated competition amongst schools (Orfield & Frankenberg, 2011).

 Teacher leaders are expected to teach mutual respect in the classroom and ensure that learners are respectful but also that learners are listened to and are free to digest and critic what is taught in the classroom. There should be encouragement of critical thinking even amongst learners and also amongst teachers. Such communication helps teachers to think deeply about their relationship with the topic and also improve a student`s ability to do self-teaching. There is love and care during the communication but there are no holy cows and students are able to question and discuss everything with the humble teacher leaders who are good listeners (Murris, 2012).

Ubuntu leadership is people-centred and emphasises the needs of followers (Burton & Peachy, 2013) and is holistic, altruistic and spiritual with focus to serve other people (Perketi & Sendjaya, 2010). *Ubuntu* leadership positively influences the teacher commitment, teacher needs and job satisfaction. *Ubuntu* leadership principals are rated significantly higher by their teachers (Taylor, Martin, Hutchinson & Jink, 2007; Mayer, Bardes & Piccolo, 2008). These authors further add that *Ubuntu* leadership is practiced universally, but, socialisation and national context informs the manner and purpose of cultural perception of *Ubuntu* leadership. These authors also acknowledge that even in sports employees are inspired to serve within their departments and servant leadership best supports the development even of student athletes. *Ubuntu* inspired servant leadership was demonstrated by Albert Luthuli who regarded his teacher leadership as the leadership to the society and prepared to listen to every member of the society (Msila, 2014).

Whilst communication is important for the revival of *Ubuntu,* the root cause of *Ubuntu* is neoliberalism which is causing all the poor results, environmentally unfriendly curriculum, isolationism, school choice, corruption and poverty which results in HIV/AIDS, teenage pregnancy, ill-discipline, xenophobia etc. The economic system that is obsessed with free market principles whereby people of different financial levels are asked to compete without the poor competitors being assisted, is further increasing the gap between expensive schools and poor schools. The cream skimming of good students academically or sport-wise from townships, deep rural and semi-urban areas to urban areas is further increasing the gap between good and bad school. Poor schools do not have money, resources and good teachers that can attract parents that decide to go to the so called good urban schools. The end result is that rural teacher leaders are left with students who are from poor families and teachers who are not proud of their school and wish they were teaching at certain good urban school and teachers who wish they were teaching at good urban schools (Knell & Castro, 2014; Zoss, Holbrook, McGrail & Albers, 2014).

Furthermore, my observations are that teachers do not teach students to be familiar with nature and are concentrating on sitting down and playing with cell phones. Most of the time there is concentration on teaching them while they are seated. They spend most of their time seated and watching TV and are not familiar with walking and

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exercising. There is no emphasis on vocational subjects like knitting, woodwork and manual manufacturing which is desperately needed in our country. Many leaders, Black and White, prefer to use western management style in a workplace and this may delay the spreading of U*buntu* leadership in the workplace (Littrell, 2011).

Furthermore, there is no encouragement for the love of animals, vegetation and water. Instead schools are teaching these aspects according to the jobs required by the business people. These big corporates have strong negative environmental influence on the curriculum type in the schools. Their goal is to keep producing and therefore destroying the environment. Agriculture is now found in very few schools and teachers hardly teach learners outdoors. There are very few incidences of rural tourism and school conservancy areas (Mawere, 2013). Teachers do not have gardens to assist students to love and take care of nature. Environmental studies are usually limited to watching videos on nature conservation. Learners are used to paving of the roads and tarring of the school premises.

 My view is that *Ubuntu* leadership should involve teaching students to love nature and that would indirectly result in students` good healthy living and diet. I observe that there is limited use of solar energy systems while teachers struggle with high electricity bills. My further observation is that many children`s knowledge of animals is limited to eating meat. Nature conservation will help partly but learners have to be physically involved in nature conservation. Many teachers allow in-school sale of food produced from chemical fertilisers and there is no promotion of organic food. The end result is that South African youth are becoming obese and this has negative health implications (Kaur, Lamb & Ogden 2015).

In addition, my observation have been that teachers were not properly taught by the Department of Education and tertiary institutions on how to implement *Ubuntu*. Most teachers predominantly work in isolation and their students do not have values of *Ubuntu*. Instead there are problems of violence, teenage pregnancy, HIV/AIDS etc. at the schools.Some teachers discriminate against one another; there are reports of nepotism, corruption and poor performance. The reason for this is that *Ubuntu* is not embraced by the teachers as expected by the Batho Pele principles. A large number of teacher leaders are practising corporal punishment and rely on it to get what they claim are the good results. *Ubuntu* can have its own drawbacks since it may result in

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nepotism, tribalism and may incite violence if it is not implemented cautiously (Wanasika, Howell & Dorfman, 2011). Through *Ubuntu* there is prioritisation of village dwellers instead of cosmopolitan dwellers and *Ubuntu* justice system is severe e.g people are punished corporally rather than get engaged in a correctional dialogue. Consequently, teachers are allowed by parents to punish learners corporally.

Ubuntu principle*s* may restore the dignity of teacher leaders who are involved in many professional irregularities like corporal punishment, sexual abuse of learners and misappropriation of money. There is no mentioning of this corporal punishment by the researchers in their articles and this spreads wrong information that these schools are good and yet many schools get the so called good results through breaking the law. Many students leave schools because of corporal punishment and yet more often nothing is being done. There reports of teachers that are sexually abusing students and parents collude with these teachers when teachers exhibit their economic power by wanting to pay.Some teachers are involved in financial misappropriation and mainly because of lack of financial education. Some teacher leaders further take decisions on behalf of the governing body because they are trained many months after they have assumed their offices. Batho Pele principles that are based on *Ubuntu* can disrupt corruption of teacher leaders (Ngidi & Dorasamy, 2014).

1.2 Problem statement

There is a lack of respect amongst many people in the workplace, as a result, there is a need to revisit one`s culture (Metz, 2012). As people become skilled, qualified and promoted they forsake their rural areas, townships and staffrooms because of their new urban areas and offices. They become concerned about money and not people. Such an adopted individualism makes them to prioritise money accumulation over sharing of money. In their search for money, the school leaders adopt an attitude of companies whereby they increase fees, rule schools individually and exclude educators from decision making. These groups of people suddenly become negatively competitive with their new peers, old friends and neighbours. At some schools principals, HODs and skilled educators will not share their skills and resources because of their new culture of individualism (Metz, 2012). In the school context, a

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principal, SMT members will often make decisions unilaterally. Then, some teachers filter individualism down to the learners in the classroom through daily individualistic teaching and learning methods (Nicholis & Berliner, 2007). Helping struggling learners by clever learners to explain difficult concepts that have just been taught in class are not encouraged instead learners are likely to have camps as a result of negative competition (Hamamura, 2012). The end result is that many teachers are unable to work as teams and do not listen to parents and learners.

Very few educators who were employed through nepotism can influence the principal. Many teachers will not involve learners in many outdoor activities because of the voluminous work required by rote learning. Good performing schools recruit top grade 8 learners to set themselves for good Grade 12 results. Contrastingly, poor performing schools will accept learners who were rejected from good schools due to poor performance and unaffordability. Differences in school performance increases and school choice further increases the gap between the rich and the poor (Msila, 2014). At the heart of these problems is greed, negative competition, apathy, corruption and environmental degradation (Bennet, 2014). Given the problems explained thus far, my research on *Ubuntu* may influence the communalistic and collective cooperation which benefits the overwhelming majority and may empower many groups. *Ubuntu* will help poor performing schools to work as a team with good schools instead of competing negatively. There will be high morals and there will be reduced school corruption, environmental degradation. Teachers will have similar high leadership levels, similar good performances and will have more time to take care of the environment. Given the above problem statement the purpose of this study is to explore what we can draw from the African philosophy of *Ubuntu* in order to improve school leadership.

1.3 Purpose and rationale for the study

The concept of *Ubuntu* started to impress me during my childhood years. My primary school teachers were from the area and mixed themselves with the community. They were a reflection of the society in terms of *Ubuntu*. However, *Ubuntu* began to decline in my environment during my senior primary school days. *Ubuntu* decline

was caused by poverty, and unemployment (Masango, 2013). People were no longer supporting one another to cultivate the land and were not sharing their harvest (Magolego, 2013). Poor communication amongst members in the society led to teacher-teacher poor communication and teacher-learner poor communication and the school performances declined. Instead of leading the societal social cohesion, many teachers withdrew themselves from the divided society (Pillay, 2012). Many people who were committed to the societal issues including school issues left for jobs to towns and schools did not have parents who were committed to them. The decline in teacher-parent relationships further resulted in poor school performance since teachers were not closely assisted by the society. Challenges like teenage pregnancy, HIV/AIDS, sexual abuse of learners by teachers, corruption, etc., ensued. There were no outdoors studying, no Agricultural Science, no musical choirs and no much sport being played (Mawere, 2013).

As an educator I see apathy, lack of support amongst educators and few staff members that organise themselves with the intention to support one another. Even, during memorial services of teachers themselves, there are small attendances which suggest the decline of *Ubuntu* amongst teachers (Msila, 2008). Educators hardly talk about religious and political issues with the learners. There is no open religious and political transparency where teachers debate with learners to develop their capacity to act reasonably and to imagine alternative possibilities in order for learners to rationally re-educate themselves (Haynes & Murris, 2013).

I have always been passionate about *Ubuntu* elements of sharing and humanity and its effect in creating a good environment for effective teaching and learning. *Ubuntu* involves respect which may bring discipline in schools and school leadership. I have experienced communalism and caring of *Ubuntu* and it has been successful in creating good and stable communities and these values may do the same in the school community (Msila, 2008).

1.4 Significance of the study

Most *Ubuntu* studies have been conducted in the business sector such as (Nicolaides, 2014; Smit, 2014; West, 2014) and in health studies such as (Chris, 2012; Mulaudzi &

Peu, 2014; Hewson, 2015) such as values needed for management of HIV and AIDS. Little is known about *Ubuntu* and teacher leadership. Even, that little research has mostly been in townships and suburban schools and not in rural areas as my study. But, those studies suggest that there is positive relationship between *Ubuntu* and education. The study will help to improve theory development on *Ubuntu* and school leadership. Given the purpose and rationale above, this study is significant in that it will reveal what teachers know about *Ubuntu* and school leadership. It may also provide information on what aspects of *Ubuntu* are easy or difficult to practise. It may shed some light on effective strategies and approaches that are effective in teaching and practicing *Ubuntu*. The study may help teachers to teach one another on how to use *Ubuntu* to improve learner performance.

1.5 Objectives of the study

Given the above purpose and rationale, this study is underpinned by the following objectives:

* To understand the teachers` conceptualisation of *Ubuntu* leadership.
* To explore the views of the teachers on the implementation of the principles and values of *Ubuntu* to school leadership.
* To find out how the principles and values of *Ubuntu* can be applied to the practice of school leadership.
* To explore the enabling factors and challenges to the implementation of the principles and values of *Ubuntu* to school leadership.

1.6 Critical questions

* What are the participants` conceptualisation of *Ubuntu* leadership?
* What are the views of the teachers on the implementation of the principles and values of *Ubuntu* to school leadership?
* How can the principles and values of *Ubuntu* be applied to the practice of school leadership?

∗ What are the enabling factors and challenges to the implementation of the principles and values of *Ubuntu* to school leadership?

1.7 Key concepts of the study

1.7.1 Ubuntu Philosophy

Ubuntu is a philosophy that provides meaning to life and is underpinned by wise lessons spilling over into precious coping skills and it encourages the development of personal and communal visions and missions (Broodryk, 2006). *Ubuntu* is seen as a philosophy that can make educators respectfully debate about sensitive differences and strengthen teamwork at school. It is seen as a vehicle that can eliminate poverty, corruption and many social ills including environmental degradation.

1.7.2 Servant Leadership

Servant leadership is both a leadership philosophy and a set of leadership practices, e.g. power sharing, putting the needs of others first and helping people to perform as highly as possible (Van Dierendonck, 2011). Servant leaders encourage religious, political, environmental and economical open dialogue in the society (Waghid, 2014). A servant leader is seen as someone who is exemplary and encourages justice. Servant leadership upholds many values of *Ubuntu* leadership such as care, people–centredness, humility and respect. It is the leadership style that is closest to *Ubuntu* leadership (Pillay, 2012).

1.7.3 Teacher leadership

Teacher leaders convey conviction about a better world; facilitate communities of learning; strive for pedadogical excellence; confront barriers in the school`s culture and structures; translate ideas into sustainable systems of action and nurtures a culture of success (Crowther, 2009).

In this study, a teacher is someone who is able to share knowledge with the colleagues, parents and learners and also ensures that there is a dialogue in the knowledge sharing. Knowledge should be practical and relevant for the learner and this may include politics, religion, environment and economy. Teacher leadership constitutes being ethical, teaching learners to be aware of sacrifices that were made by those who lived before them, teaching democratic values, rights and responsibilities (Department of Education, 2000, 2001, DoBE, 2008 & Waghid, 2014).

1.8 Demarcation of the study

The study will be located at two rural schools at Umbumbulu which will be purposively selected. The area has a long history of *Ubuntu.* It is a place that is having people from all socioeconomic backgrounds but the majority are not economically well off. The rural area is situated in Durban South and the learners are getting a feeding scheme. My district is township and urban, but, the study is in the rural area. The reason is that most poorly performing schools are in rural area and it is where research is mostly needed.

1.9 Outline of the study

Chapter One briefly indicates the objectives of the study and provides background information to the study. Key concepts, demarcation and outline of the study are explained.

Chapter Two reviews published information on *Ubuntu* and teacher leadership. Using literature review I provide a solid background in the form of what has been published in the phenomenon that is being investigated. This chapter also presents the theoretical frameworks underpinning the study.

Chapter Three presents the research paradigm, case study design, methodology, data generation methods, ethical issues, trustworthiness and limitations of the study.

Chapter Four presents and discusses the data.

Chapter Five presents the study summary, conclusions and   recommendations.

1.10 Chapter summary

This chapter introduced the study followed by a problem statement; the purpose and rationale for the study was explained; the significance of the study was also explained; followed by the critical questions. The chapter then presented the key concepts of the study; dermacation of the study was explained followed by the outline of the study. The next chapter presents the literature review and theoretical framework of the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

Chapter One provided the background and overview of the entire study. It highlighted relevant issues and motivations for the study; clarification of key concepts used in this study and issues around methods to be used in this study. This chapter focuses on literature review on *Ubuntu* leadership philosophy and its potential for school leadership as well as the theoretical frameworks that underpin the study. To successfully execute this task, literature is reviewed from international, continental and national perspectives.

2.2 Literature review

Literature review is used for various purposes amongst which is to discover latest findings and authority theorising about the topic (Mouton, 2001). This study is using literature review to establish the latest theorising about *Ubuntu* leadership philosophy and its potential for school leadership.

2.2.1 *Ubuntu* as potential new global leadership philosophy

American schools are looking at the possibility of *Ubuntu* leadership style as an alternative leadership approach (Bertsch, 2012). Findings by Berstch (2012) indicate that American school principals have awareness of other indigenous leadership philosophy across the world. *Ubuntu* leadership is recognised by these principals as an approach that can support their leadership styles even though cultural impact is a factor that is still being investigated (Bertsch, 2012). *Ubuntu* leadership principles of consultation, collaboration with all school stakeholders are the main factors for the investigation of this leadership style. Therefore, *Ubuntu* leadership is already used by American schools to update their own leadership styles (Bertsch, 2012).

Ubuntu leadership means avoiding dominance of other cultures in the formulation of curriculum (McWha, Mji, MacLachlan & Carr, 2014). This type of leadership ensures sharing and interactions of culture in textbooks, instead of Western Europe and American cultural domination (McWha *et. al.*, 2014). Values of *Ubuntu* leadership are more likely to be accepted at other schools in the world because they prioritise sharing and caring of the learners and the needy school learner. There is usually disconnect of values Western cultures with *Ubuntu* leadership at many African schools. Therefore, equal consideration of values of both African and American leadership can help in a modernised world (McWha et al., 2014).

Globally, humanistic management, like *Ubuntu* leadership, is regarded as an alternative to organisation such as school (Mele, 2014). There are other aspects that can be used to develop humanistic management in a school setting. To deepen *Ubuntu* leadership, all stakeholders have to fit in an organisation, be involved in organisational matters and the principal has to recognise school as a human community. A principal using *Ubuntu* leadership has to be detailed and use various approaches in decision–making. Furthermore, he should emphasise values and be ethical in his involvement with stakeholders. Stakeholders should be involved and management should be based on values. Both ethics and personal competencies are vital for humanistic management (Mele, 2014).

Research was conducted by Hickling-Hudson (2014) and vital findings pointed at *Ubuntu* leadership as having ability to influence schools in the African diaspora due to its insistence on principles of human dignity, the key value of *Ubuntu* leadership. In the Caribbean communities, the majority of schools still use pit toilets that are in unhygienic conditions and undermines dignity of the learners, which is against *Ubuntu* leadership. *Ubuntu* leadership would mean getting rid of such toilets which dehumanise learners. Hickling-Hudson (2014) claims that teacher leadership should prioritise basic human rights even to children. *Ubuntu* leadership has the capacity to help restore ethics and reform in the Caribbean, through infusion of respect of learners` dignity, including improving conditions of their toilets. Learner toilets in many schools, globally, are in bad state and neglected and basic educational services are not provided. Human dignity, a vital *Ubuntu* leadership component involves providing learners decent and hygienic toilets globally. Decent toilets provision in

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South Africa has improved decent toilets provision due to *Ubuntu* leadership and this leadership can do the same even globally or in Caribbean where Africans have unhygienic toilets. *Ubuntu* leadership in the form of Batho Pele principles has taken immense strides in this regard (Hickling-Hudson, 2014).

2.2.2 Global indigenous philosophies

School leadership can involve a mixture of two indigenous leadership styles like *Ubuntu* leadership and *"beun vivir"* leadership, an indigenous communitarian leadership style found in South America that is a replica of *Ubuntu* leadership. Findings in South American countries, like Brazil, further reveal that in *Ubuntu* leadership a school principal only exists within a community, thinks of himself/herself as a collective and leads the school well rather than better. Well means leading the school regarding others, respecting and caring about them. Living better means a principal living through exploiting other stakeholders to get good results. In *Ubuntu* leadership and *beun vivir* leadership principals are caring for all the stakeholders, both spiritually and materialistically (Benedetta & Margherita, 2013).

A study in 2011 involving teachers from all over the globe included *Ubuntu* leadership where 40 schools and about 800 teachers participated. The findings show that *Ubuntu* leadership can help schools, teachers and learners from different cultures to learn from their diversity and cooperation and can give a new direction and new meaning from the curriculum. We are in the same world even when we are thousands of miles away. Our schools are affected by what is happening in other continents. It was concluded that a mixture of teachers from various part of the world can also influence what is taught in the world. Teachers coming out of that study have the potential to be global teachers with global mentality (Ednir & Macedo, 2011).

In another study by Kardos (2013), *Ubuntu* leadership was one of global approaches that was used to change human behaviour for sustainable development in socioeconomic factors. It was found that universities, through *Ubuntu* leadership, a leadership style with modelling principle, need to lead in all of current thinking and action style. Various approaches that involved integration of approaches where *Ubuntu* leadership was involved managed to change human thinking and behaviour in

teaching and learning of learners. It was concluded that the researchers should lead the society and to do that *Ubuntu* leadership was vital (Kardos, 2013).

2.2.3 *Ubuntu* leadership in Asia, Europe, America and Australia means consultation

A research was conducted in Russia by Khosrokhavai, in 2015 where findings show that even in other parts of the world, *Ubuntu* leadership philosophy under different names help schools to transform the societies to be independent of the government (Khosrokhavai, 2015). Similar *Ubuntu* leadership versions, based on consultation, like *Batho* Pele, have been globally practised in schools worldwide where principals led the teaching and learning in response to the needs of villager interests, while religion and ethnicity kept challenging such education. In Russian schools, *obschina* leadership style, an indigenous communitarian Russian leadership style, like *Ubuntu* leadership, trained village teachers and learners to manage their village activities including land ownership independent of the government. In Iranian schools, *boneh* leadership, a collaborative system, like *Ubuntu* leadership, had schools that equipped villagers to manage scarce water independent of the state. It also, like *Ubuntu* leadership, helped schools to solve their disputes in the society through moral commitment and solidarity. Often, religion and ethnicity could not achieve this solidarity and it frustrated it (Khosrokhavai, 2015).

In Asian schools, Confucian leadership, an indigenous collectivistic leadership style like *Ubuntu* leadership, enables principals, to have hardworking, disciplined, self-critical and well organised learners that are the best in the world according to PISA Results (2012). Findings also show that respect that is drummed in to learners by Confucian leadership, like in *Ubuntu* leadership, enables learners to have deep cultural respect for education, respect for the teacher and hard-work (Mason, 2014). Confucian leadership style shares similarities with *Ubuntu* leadership, which encourages internal dialogue by the learners who silently and critically think more than just doing rote learning. Importantly, the PISA (2012) results indicate that countries practising Confucian culture in developing countries were leading and in the top 8 in the world. The only reasonable explanation for their consistent performance

in Mathematics, Science and literacy skills is that these countries (Singapore, Shanghai, South Korea, Japan and Hong Kong) practise Confucian heritage culture. The parents-teacher collaboration, which is found both in Confucian leadership and *Ubuntu* leadership styles, seem to play an important role in learner performance. Confucian learning involves repeated observation, learning, and practice (Mason, 2014).

Some studies conducted point at indigenous leadership styles, like *Kaitiakitanga* of New Zealand (Mika & O` Sullivan, 2014) and *Ubuntu* leadership as effective in promoting sharing, collaboration, cultural pride and transparency in business schools (Mika & O`Sullivan, 2014). A study was conducted by Mika and O`Sullivan (2014) to investigate indigenous *Kaitiakitanga* leadership influence in business schools. *Kaitiakitanga* leadership in New Zealand Maori business schools advances collaborative problem solving processes that build trust between indigenous people and government sharing, a business system that is based on controlled financial transparency and value for money (Mika & O`Sullivan, 2014). Indigenous Maori people, under the influence of *Kaitiakitanga* leadership at business schools do not want to take over the land from the government, but, to first get business knowledge from the government and to also share their indigenous management knowledge with the government. The goal of business, just like in *Ubuntu* leadership, is not just wealth creation but also benefit for the entire Maori group and the government. Another business school goal, similar to *Ubuntu* leadership is to promote cultural pride and nature conservation. In the same way, *Ubuntu* leadership at business school can encourage spirituality, nature conservation and sharing (Mika & O`Sullivan, 2014).

2.2.4 *Ubuntu* indigenous education

A research was conducted in 2015 by Siyakwazi and Siyakwazi, in Zimbabwe on the ancient curriculum under *Ubuntu* leadership (Siyakwazi & Siyakwazi, 2015). Findings show that most of the subjects were on human sciences like sexual matters, marriage, religion and family responsibility and good human relations but other village-relevant subjects were fishing, hunting, cooking, animal slaughtering, and

other practical skills. The content of the curriculum included family trees, self-defense, music and dance, health, healing skills, self -reliance within the environment, tribal choruses, story-telling, sports, secrecy and classified information. Using this curriculum *Ubuntu* leadership can tackle almost all the practical challenges in modern day society. Teaching about marriage prepares learners for adulthood and responsibility the learner must have, and life strategy is developed (Siyakwazi & Siyakwazi, 2015).

In another study it was found that *Ubuntu* leadership can expand teaching and learning ways of learners at schools, through emphasis on orality. *Ubuntu* leadership insists on planned and organised orality, but alternate it with writing and reading, to improve language proficiency, reduce social ills possibility and produce dialoguing learners that have sound thinking skills (Snow & Powell, 2012). Furthermore, orality helps learners to be good listeners since they listen attentively with no expectation of future book reminders. In *Ubuntu* leadership, information is transferred from generation to generation. Teaching strategies involved are story-telling, the clan`s history, memorisation, demonstration use of bow and arrow, sending and receiving messages and learning by doing. Many essential skills that are relevant to the society are learnt. The West dismally failed to understand the indigenous education system and that resulted in cultural conflict (Snow & Powell, 2012).

2.2.5 African contribution in global civilisation

Ubuntu school leadership and western school leadership, through consultation, have a very old, long history of interaction, from Egypt, European-African knowledge sharing, information access and consultation principles of Batho Pele. Even the learned Europeans, Athenians, frequented Egypt to get knowledge, ranging from mathematics to religion e.g. famous mathematician Pythagoras studied in Egypt and biblical Moses initiated in Egypt (Costel, 2012). This knowledge sharing started long before Arab Muslim occupation of Egypt. *Ubuntu* leadership in Egypt existed as early as 5300 years ago. There is good future about this European African knowledge sharing which started on an equal note where there was mutual respect between the two continents (Maliafia, 2014). These findings give more authenticity to *Ubuntu*

leadership as leadership that must be respected by schools globally due to its history and current potential to influence schools globally.

Another study by Abiole in 2015 showed that *Ubuntu* leadership restores African dignity through highlighting the civilisation of human relations (Abiole, 2015). For example, *Ubuntu* leadership demonstrates advanced knowledge on how the principal collaborates, communes and mutually cares for learners and other stakeholders around him, this is a human civilisation with the potential to save lives that are lost through wars and materialism (Abiole, 2015). *Ubuntu* leadership should inspire pride of the history of learners as Africans in communication, medicine, etc. A principal practising *Ubuntu* leadership should upgrade learner mind-set on human dignity through narration of African dignity, African civilisation and plundering of African civilisation. The nice works of arts, huge built structures like Egyptian pyramids are indicative of African contribution to the world civilisation. (Abiole, 2015).

2.2.6 Ways to implement *Ubuntu* leadership philosophy

Education must move beyond the classroom for it to be effective. Cultural practices such as *Ubuntu* leadership must portray themselves in sports, film, music and classroom itself to deepen learning (Giroux, 2014).

2.2.6.1 *Ubuntu* leadership through language

Another study by Zhou in 2015 sees *Ubuntu* leadership as having the capacity to reconcile learners of different races and tribes through learning of their languages (Zhou, 2015). *Ubuntu* leadership should promote redress of the past through teaching of English and indigenous languages by ensuring that cultures that are borne by these two languages are understood, thereby redressing as per *Batho* Pele principles, the past English domination. When colonialists came to Africa, English and indigenous languages warred. Colonialist languages destroyed African languages and the African culture was dominated. However, in the process, English also changed because the current English is saturated with indigenous terms. However, English has a potential to revive native languages in the same way it conquered the indigenous languages

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(Zhou, 2015). *Ubuntu* leadership through language recognition should be considered by schools to improve diversity also within African languages e.g. isiXhosa and isiSotho should also be taught more in KwaZulu-Natal (Sigobi, 2014). Learning orally improves values and vocabulary of the learner and inhibits potential immoral behaviour (Mutere, 2012; Snow & Powell, 2012).

2.2.6.2 *Ubuntu* leadership through theatrical acting

Some studies have showed how *Ubuntu* leadership through theatre helps learners to learn better (Obadiegwu, 2014) and is effective in fighting AIDS (Vans & Francis, 2014). With collaborative and communalistic use of technology *Ubuntu* leadership has the potential to create schools, especially acting schools, that have highest production in the world and that benefit African diaspora and the globe, resulting in two good Batho Pele principles, good value for the money and quality service.

2.2.6.3 *Ubuntu* leadership through music

Other literature findings reveal that *Ubuntu* leadership is improved by organising learners for music to enliven them spiritually. A principal with *Ubuntu* leadership uses music to bring learners closer to nature, enhance learner well-being, improves memorisation and above all unites school community. Music including choirs, unites learners of different religions and help us to view the world holistically, gets us closer to nature. A principal with *Ubuntu* leadership uses musical activities to improve intellectual capacity of the learner through memorisation, alleviates poverty, and improves cultural decolonisation of learners in the African diaspora. *Ubuntu* leadership uses music to inspire learners, give them voice to other school stakeholders (Mutere, 2012). School choirs also promote strong unity, an important component of Ubuntu leadership, amongst learners who also learn commitment and positive expectations from one another (Boyce-Tillman, 2014).

Literature findings show that learners learn better when both their religion and music are recognised at school. Furthermore, it is relevant for principal practising *Ubuntu* leadership to know the meaning makers of learners since that will help teachers to

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understand learners better. During this study, it was found that African traditional songs improve learning amongst the Pedi adolescents (Lebaka, 2014). Many of the meanings have been shaped by the preachers during sermons, parents at home and teachers at school. Therefore, principals having *Ubuntu* leadership should understand meaning makers of learners to improve better communication and improved principal responses (Hankela, 2014).

2.2.6.4 *Ubuntu* leadership through sports

Literature of various authors that are listed in this paragraph proves that, *Ubuntu* leadership uses sports activities to improve learner self-esteem, fight HIV and prevent commodification of culture at the school. Sports enhance teamwork and other values that easily unite the school community. Some school teams have inspired role modelling at schools, whereby other learners are aspiring to be like them. Effective use of such sports, as a tool to improve *Ubuntu* leadership, improves learner self-esteem (Pot, Schenk & van Hilvoorde, 2014) and helps fights AIDS (Mwaanga, 2014). But people have different views about commodification of culture through sports (Mangharam, 2011). Therefore, schools should use sports like boxing as other means of restoration of dignity to the youth to ultimately improve *Ubuntu* leadership (Nongogo, & Toriola, 2014).

2.2.6.5 *Ubuntu* leadership through role modelling

Many teachers leave rural schools because of untransformed school leadership that is devoid of *Ubuntu* leadership. For example, history teachers need an open, dialogical and engaging form of leadership from their immediate curriculum leaders in order to promote democratic citizenship in their classrooms. A focus group study by Moreeng and Tshelane (2014) found that history teachers are exposed to many forms of rigid leadership styles that hindered the development of values that help entrenchment of democratic principles. This leads to rural schools struggling to get teachers due to absence of *Ubuntu* leadership. There should be a caring, developmental and transformative approach (Moreeng & Tshelane, 2014). This finding suggests that

teachers find it difficult to teach democracy in a school with undemocratic environment, an opposite of *Ubuntu* leadership.

Other findings show that trust and honesty, two vital *Ubuntu* leadership components, are the requirements of teamwork in a school context. Findings point to a strong link between values, SMT and school performance. It is important that the agreed upon values be kept so that educators can learn smoothly, students learn smoothly and other stakeholders do their work. Keeping the values, the heart of *Ubuntu* leadership, help the school to improve its performance. Shared values and desired performance are connected and help to improve the school performance. A school that is practising *Ubuntu* leadership will improve in performance because the agreed upon values are shown in all activities at the school to improve performance (Itumeleng, 2014).

2.2.6.6 *Ubuntu* leadership as enabled by technology

The use of cell phones is helpful for students in open distance learning (Makoe, 2013). This improves *Ubuntu* leadership because of better communication and collaboration. *Ubuntu* leadership is enhanced because learning occurs using a practical tool. Findings show that Mixit messaging system is cost effective and improves communication methods which enhances *Ubuntu* leadership. *Ubuntu* leadership encourages engagements amongst students through messaging system to foster learning. Such an activity advances *Ubuntu* leadership in that learners can communicate at any time of the day at very less cost and communication occurs beyond school hours and school days. There has been positive findings on the suitability of cell phones to support education, an opportunity to improve *Ubuntu* leadership, since cellphones facilitate and advance more flexibility of communication, a vital component of *Ubuntu* leadership (Makoe, 2013). In Richards Bay the use of social media has helped learners to improve learning performance (Reddy, 2012). Another study shows that for *Ubuntu* leadership to improve teachers' skills, there have dissemination of *Ubuntu* leadership values to the learners and the world. Such a dissemination will occur both in interactive classroom and online classrooms (van Stam, 2014).

Cell phones expand communication opportunities and are good ingredients in informative communication and can foster both *Ubuntu* leadership and teaching and learning. They are found anywhere and can be used by students for learning at anytime. People including learners are so dependent on cell phones that some cannot do anything without them (Mbong-Shu, 2014). They are a major source of information for the curriculum content studies at school (Mbong-Shu, 2014). Learners in grade 7 have been proven to use cell phone for effective learning. Therefore, for *Ubuntu* leadership, to advance, principals should adapt to changes in technological environment to enhance communication and collaboration (Mbong-Shu, 2014).

2.2.6.7 Story telling

Some research findings in London like that of Duckworth in 2015 identify storytelling as a huge factor of *Ubuntu* leadership (Duckworth, 2015). Learners should also be involved in the story-telling such that teachers are not dominating in the process. Findings further point to other ways of implementing *Ubuntu* leadership such as collective mourning. For instance, during the collective mourning process, learners are where they were when they first heard the news of Twin tower bombings. We can also share our reactions when they first heard of such a thing. They can share how long it took to come to reality after the shock. They can share how they heard of the news and what their views are of the way the media covered the news. Learners can also suggest what should be done to avoid the situation from recurring after mentioning the possible causes of Twin-Towers bombings. *Ubuntu* leadership, has to do with sharing, empathy and involves making learners participate in national incidences according to their levels of understanding and ability (Duckworth, 2015).

2.2.6.8 Monthly workshops

A study conducted by Msila had findings that through monthly workshops teachers improve on how to display *Ubuntu* leadership values. The main challenges of teacher isolation and selfishness were found to be broken by *Ubuntu* leadership. Involving learners in managing helps them to know how to solve their problems since they work

with the managers they should be involved. Some people argue whether ethics and morals, associations of *Ubuntu* leadership, matter in addressing school poor performance. It is clear that teachers should use various strategies and *Ubuntu* is amongst those. Principals should build character in their teachers and should not undermine the importance of people-centred approach such as *Ubuntu* leadership. The conclusion is that one cannot understand culture and values in a school without understanding the people who embrace these. It should be an everyday responsibility to understand people they work with (Msila, 2015).

2.2.7 *Ubuntu* leadership challenges

2.2.7.1 Inadequate teacher training

Research findings show that *Ubuntu* leadership is challenged by poor involvement of indigenous knowledge in teacher training institutions. Activities like school dialogues will deepen inclusion of *Ubuntu* leadership training in teacher training institutions. There has not been a literature finding pointing to *Ubuntu* leadership modules in teacher training institutions. Contrary to that, training insists on western leadership styles that are different from *Ubuntu* leadership (Letseka, 2014).

Also, studies show that *Ubuntu* leadership will improve teacher leadership training programmes through practicalisation of Advanced Certificate in Education: School Leadership (ACE: SL) programmes. There is evidence that the current ACE: SL, without *Ubuntu* leadership, is temporarily effective and cannot address long-term, values related school issues. Complexities of leadership and change are not addressed and there is the unlikehood of school sustainability contribution by such a school leadership development programme. It may contribute to short-term school improvements, policy compliance and some administration (Ngcobo, 2014).

Ubuntu leadership training programmes will improve capacity of learners who are exposed to corporal punishment, violence, sexual abuse, poverty and HIV/AIDS. South African teachers suffer skills shortages, *Ubuntu* leadership skills, for responses to such learners since their teacher training did not cover skills that are required to service such a learner (Arends & Phurutse, 2009). Moreover, Council on Higher

Education (CHE) reported that teacher training programmes are of poor quality and are cost-ineffective with no inclusion of *Ubuntu* leadership. It further reported wrong incentives drives on teacher development, utilisation and supply (Council on Higher Education, 2009).

2.2.7.2 Violence

Literature findings conducted in 2014 by Harris, Hemson and Kaye, show that learners have to participate in *Ubuntu* leadership by triggering questions around conditions for better teaching and learning like questioning acceptance of violence as a norm (Harris, Hemson & Kaye, 2014). School principals that are practising *Ubuntu* leadership collaborate with other stakeholders like learners while interorganisational collaboration also occurs. Findings also reveal that innovative interventions through presentations and experiential learning helped to improve *Ubuntu* leadership. Positive values and active participation were fostered effectively through *Ubuntu* leadership to diminish school violence. All sectors are encouraged to creatively collaborate as *Ubuntu* leadership is required for change in the school environment (Harris, Hemson & Kaye, 2014).

Findings from one study by Waghid in 2014 shows the dangers of not practising *Ubuntu* leadership through moving away from dialogues. Findings reveal that violence by learners is caused by silence and running away from the dialogue. It may also occur because of being silenced and marginalised from the dialogue. In an attempt to solve conflict consultation between the two fighting groups a speech task is required (Waghid, 2014). Dialogue, a major component of *Ubuntu* leadership, can dismiss school violence and school gangsterism. When dialogue is taken by the principals to the outside community, as *Ubuntu* leadership requires, it will provide safety in the area and improve school security (Waghid, 2014).

Last years` study shows that *Ubuntu* leadership holds that young school girls and female teachers should effectively contribute during formulation of school code of conduct, disciplinary processes and violence combating strategies. Since young girl learners suffer most they have vast knowledge on ill-discipline on issues that are related to them. *Ubuntu* leadership, through inclusivity can assist and identify

discrepancies within the school policies and inclusion at school. Young women, the worst victims of rape, torture, slavery, social exclusion etc. during wars and violence, are ironically excluded in peacemaking processes. Instead older women, alone, are regarded as representing all women in peacemaking processes. Principals can use *Ubuntu* leadership to involve young girl learners in empowerment programmes that will capacitate women courtesy treatment and inclusion of young girl learners during peace-making processes (Thauzeni, 2014).

A study by Ferreira and Schulze revealed that values of *Ubuntu* leadership can be easily transferred to learners. Such values have the capacity to reduce violence and crime, but, if teachers are unable to transfer those values through learner awareness of care, solidarity, trust etc. then violence will continue. There has to be proper teacher training on values and strategies on value implementation to learners. Education initiatives so far have little effect on the implementations of values in education in selected schools, mainly due to non- practice of *Ubuntu* leadership. Importantly, studies revealed that there is poor understanding of values in education by teachers. Principals due to absence of *Ubuntu* leadership also need to be trained to identify the hidden curriculum that deals with attitudes, values, beliefs and behaviour. It was established that *Ubuntu* leadership values can be easily transferred to many subjects and therefore all educators have the responsibility to transfer these values (Ferreira & Schulze, 2014).

Findings from a study by Gaie and Mmolai in 2007 show that *Ubuntu* leadership in teaching and learning occurred formally and informally. Indirect and informal way of teaching and learning occurs during games, worship, hunting, funerals and weddings and it occurs in the presence of relatives and parents. Learners also learn about values like solidarity with other learners and respect for knowledge and awareness of consequences of not listening to others. Learners, are influenced by *Ubuntu* leadership observe and internalise unspoken assumptions and follow moral principles (Gaie & Mmolai, 2007).

2.2.7.3 Academic and school corruption with corporate forces

Some studies have been conducted about relationship between *Ubuntu* leadership and corruption. Even though some principals claim to embrace *Ubuntu* leadership and are actively against corruption and fight for high morals, their conduct proves otherwise. Governing bodies and principals are the main culprits in corrupt activities. Some principals have been dismissed for mismanaging approximately R5 millions of school fund (Serfontein & De Waal, 2015). Principals, who are without *Ubuntu* leadership are stealing food intended for impoverished learners through tenders with education departments. There are ghost schools, teachers are paid salaries but do not show up for work and school enrolment is inflated to increase government funding and examination papers are sold to students (Shikare, 2014). Principals without *Ubuntu* leadership have been found to be prepared to act against their moral convictions to survive professionally, to show sympathy and to maintain sound relations with others (Serfontein & De Waal, 2015).

Some studies have found a serious decline of values at schools (Giroux, 2014). Decline of ethical leadership, like *Ubuntu* leadership values like compromise and compassion are now viewed as pathology and blight in a society controlled by financial monsters (Giroux, 2014). Critical education, care for the other are discouraged and education is privatised to increase profits (Giroux, 2014). The absence of *Ubuntu* leadership creates a situation where teachers are deskilled through reduction of classroom autonomy and relegated to technicians (Giroux, 2014). The educational needs of learners rank lower than those of fund managers and ultra-rich. Individual achievement instead of collective achievement of *Ubuntu* leadership is highlighted more than public education (Giroux, 2014).

2.2.8 *Ubuntu* leadership and spirituality

One study by Botha in 2014 showed findings of principals who regard themselves as stewards (Botha, 2014). Principals and teachers with *Ubuntu* leadership view themselves as stewards in the classroom so that there is emotional and social interaction by them with the learners. *Ubuntu* leadership -driven principals know that every authority at the school rotates around them (Botha, 2014). Teachers in the

classroom need to use skills in a responsible way and have special relationship with their students than just ordinary teachers who do not have this stewardship, a segment of *Ubuntu* leadership. The school can become a place where teachers touch the lives of learners and a school becomes a community. Teachers who are stewards accept responsibility as *Ubuntu* leadership requires, a community of hope, focus on reconciliation, provide unselfish service, act in truth and are loyal (Botha, 2014).

The findings of a study by Bateman in 2011 indicated that principals must work with all other public workers from different professions to materialise *Ubuntu* leadership at schools. Such values were practised by a rural doctor to fight HIV. Sangomas (fortune tellers), businesspeople, students, teachers, policemen, school principals participated as field workers for HIV testing. This is an example of collaboration, a major *Ubuntu* leadership component, of people from different fields. There was assistance for farm labourers, township dwellers, school pupils and hospital staff. These findings suggest that for *Ubuntu* leadership to succeed at schools, principals should put all professionals on board to improve teaching and learning (Bateman, 2011).

2.3 Theoretical framework

2.3.1 Nature and stages of Ubuntu

Ubuntu prescribes meaning of morality and provides directive to create community (Oppenheim, 2012). Every human being does have a proportion of *Ubuntu* in his/her conduct and that size of that *Ubuntu* proportion makes him/her a genuine human being (Oppenheim, 2012). The ability of being a human being is the epicenter of every human being (Oppenheim, 2012). She further says that every human being has a capacity to develop his/her *Ubuntu* in a couple of ways. One way through personal noble purpose like purpose of being an effective achieving principal and another one through progress towards a spiritual goal which is harmonious integration of the school stakeholders. *Ubuntu* development occurs in three stages, stage one in childhood, stage two in education and profession and stage three after broader world outside the workplace. Childhood *Ubuntu* development occurs through observation of what adults and older children do in their practice of *Ubuntu* leadership development. Learner and student life *Ubuntu* leadership development means having noble goals of

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achieving good results as a learner and as a principal. The third stage is integrating with everyone in the society and working together for the benefit of everyone especially the poor. A principal embracing *Ubuntu* leadership will work with parents, learners, teachers and principals of all backgrounds to achieve good results. This principal will influence everyone to work with everyone to achieve common goals especially school effectiveness.

2.3.2 *Ubuntu* leadership and practical education

Ubuntu leadership belongs to a category that believes that a quality education should develop moral principles and learners to be thoughtful citizens, competent parents, faithful friends, capable workers, giving neighbours and lifelong learners (Noddings, 2006). It will also prepare students to be sensitive to beauty, morals and spiritual issues. Engagements that generously cultivate expression of the otherness are respected by *Ubuntu* leadership to prepare good conditions for the realisation of that type of education. Principals embracing *Ubuntu* leadership will make educators to be change agents and there are no easy ways of doing it because teacher re-education, common vision and communalism may take time to be accepted by some of the teachers (Msila, 2008). *Ubuntu* leadership philosophy at school requires a principal to build, teach and coach teams on how to implement this leadership philosophy (Msila, 2008). A principal is not harsh but allays the fears of teachers after noting their beliefs and practices (Msila, 2008).

African reality, the foundation of *Ubuntu* leadership, is based on history and circumstances of the place where one lives (Waghid, 2014). Religion and language are part of the culture and are therefore held high by *Ubuntu* leadership (Waghid, 2014). An African will search for the meaning of reality in a complex relationship between human and total environment. Meaning will be established through the use of a language which has binaries that are hierarchical. These hierarchies are just man-made, biased against certain terms and are difficult to know. In African philosophy there is no distinction between the living and the ancestors since they all live together, this is called non-binary thinking (Waghid, 2014). Principals inspired by *Ubuntu* leadership principles should encourage teachers to be mindful of the importance of

hierarchies and show respect for traditions, traditional fortune tellers and village traditional leaders (Waghid, 2014).

2.3.3 *Ubuntu* as non-binary

In non-binary analysis, nonmaterial and material qualities are one. Therefore, the good and bad that one does are all regarded as his act and none of them is regarded as supernatural (More, 1996). Therefore, *Ubuntu* leadership regards good and bad of principals and other stakeholders as actions that are within human being ability and not supernatural. Instead, irregularities, like late coming are regarded as weaknesses that should be solved through a dialogue and reconciliation. This means that in *Ubuntu* leadership, supernatural powers that misguide learners and other stakeholders are dismissed. In *Ubuntu* leadership, teachers and learners fail to perform well because of materialistic reasons and not because some staff members are bewitching the school. In *Ubuntu* leadership stakeholders evaluate results and effect changes that will improve the situation knowing that they are responsible for their actions (Waghid, 2014)

In *Ubuntu* leadership, a principal is a servant and hierarchies are negligible in terms of ideas and dialogue and students are the same, both are learners and educators (Murris, 2012). Principals and learners respectfully argue together and there is no obsession with hierarchies. Both teachers, principals and learners are the same and prepared to teach one another and learn from one another. In *Ubuntu* leadership, teachers are students who learn how learners learn and learners are teachers who teach teachers how they understand concepts. There are respectful and responsible criticisms from both learners and teachers in the dialogue, as *Ubuntu* leadership requires. Students who struggle in the language are accommodated. Even the illiterate is offered a space to be heard (Murris, 2012).

Ubuntu leadership holds that information is gained through traditions, folklore, values, customs, history, habits, proverbs etc. In *Ubuntu* leadership, non -binary knowledge is as relevant as binary knowledge. Knowledge is objective, fallible, pragmatic and judgemental (Waghid, 2014). Non-binary knowledge has been used by

Africans in relation to medical science, religion, childrearing, agriculture etc, to improve wisdom (Waghid, 2014).

Ubuntu leadership involves listening to the voices of all the school stakeholders, even the illiterate and dialogue does not have to be eloquently expressed. Principals with *Ubuntu* leadership value the importance of listening to others as an advantage of facilitating dialogues and moderating the opponents (Hountondji, 2002). His standpoint is that *Ubuntu* marginalises people who are supposed to be engaged and who should have their voices heard.

2.3.4 *Ubuntu* leadership serious daily issues

2.3.4.1 Time

Principals who practise *Ubuntu* leadership should draw from other cultures where possible for instance they should embrace western culture approach in time keeping. Time perspective of *Ubuntu* philosophy needs to be integrated with western philosophy otherwise if it is alone it will result in lack of time-keeping by all stakeholders and resultant failure. There are some *Ubuntu* leadership elements that can help schools and those that cannot. Time management is important for the modern *Ubuntu* leadership at schools, because late-coming will reduce teacher contact time which will damage *Ubuntu* leadership and negatively affect school effectiveness. There should be respect for time since it is a huge factor in modern leadership. *Ubuntu* leadership is expected to draw from other cultures in order to improve its efficiency (Lutz, 2009).

2.3.4.2 Privacy

Principals who practise *Ubuntu* leadership should always be wary of incongruency between privacy and social activity (Scorgie, 2004). In *Ubuntu* leadership, personal privacy, like poverty that the learner is experiencing at home, is regarded as unhelpful and there are no grounds to justify it. Instead learner and teacher privacy is regarded as secrecy, unlike Western philosophy which values privacy for a person to fulfil true

individuality. But, in *Ubuntu* leadership a learner`s individuality is experienced with the school community. Learner and teacher privacies are equivalent to isolation in school community, and harm *Ubuntu* leadership. Teacher privacy, for example, is recognised as secondary to relationships (Scorgie, 2004). In rural schools of KwaZulu- Natal learners, teachers and parents practice privacy when they feel that they will be envied by the school community (Scorgie, 2004).

Ubuntu leadership should draw from Western philosophy that both learners and teachers have considerable right to privacy (Olinger, 2009). At school some of the teacher and learner information should be kept private. *Ubuntu* leadership has to learn from European philosophy on privacy management (Olinger, 2009). There should be balance between a right to privacy and a right to information access by parents, teachers and learners. African schools should access information especially criminal record about the school staff, learners and parents who work at schools. However, learners and teachers should be encouraged to speak out about issues in a responsible manner.

2.3.5 *Ubuntu* and rationality

Teachers, led by principals with *Ubuntu* leadership, like African sages, must use reasons when they argue it is just that at times they use authoritarian traditional thoughts about what ancestors said (Appiah, 2000). Ghanaian Anglophone philosopher says that African modes of thoughts, like *Ubuntu* leadership restrict school stakeholders to Africa and do not borrow from Europe (Wiredu, 1980). He further says that value education systems from elsewhere are unused during Ubuntu leadership practise to crititically scrutinise African philosophies. He adds that African learning philosophy must engage other learning philosophies and be engaged too by them.

Ubuntu leadership should acknowledge that rationality at Western schools is an artefact of patriarchy that limits intuition and situational analysis which are salient on how women come to know, understand and come to judge course of action (Burbules, 1995). A privileged mode of thought and ideological speech is related to domination and oppression. In cultures that have been colonised thoughts and actions are control

systems that were imposed from outside, in order to oppress *Ubuntu* leadership. In this way African philosophy will be prevented from being a philosophical guide.

Ubuntu leadership is reasonable because reasonableness refers to reasoning to positions and abilities of certain people. Someone who is reasonable is fair to other peoples` points of view, as *Ubuntu* leadership requires caution in taking important positions in life, admits when he has made mistakes in life. These qualities are beyond just following certain formal rules of reasoning. They are more complex than reasonableness and occur in wide spectrum of material conditions that are not governed by rules (Waghid, 2014).

Reasonableness in *Ubuntu* leadership also involves communication where persons disagree, inquire and argue the views in pursuit of reasonable outcomes. People communicate to move towards an outcome that has not been predetermined and concluded in advance. *Ubuntu* leadership theory is framed along the lines of objectivity, fallibilism, pragmatism and judgement (Waghid, 2014). Objective conversation means that listening is knowing that there can be another view other than his. In *Ubuntu* leadership theory, principals have no negative attitude when listening to stakeholders. Boys, girls, elders and female parents are recognised equally, by the principal with *Ubuntu* leadership, in the conversation (Mwaanga, 2014). When principals with *Ubuntu* leadership make the mistakes they admit them. Failures and disappointments must be accepted and seen as learning opportunities that help teacher leaders to grow. Teacher leaders can learn from any staff member and should identify their errors, mistakes and disappointments (Waghid, 2014).

During *Ubuntu* leadership an excellent principal takes care of another teacher in the same way he takes care of himself because he knows that another person is another self (Aristotle, 1985). Furthermore, the school principal with *Ubuntu* leadership has awareness of self-existence and simultaneous existence of teachers (Luthans, 2004). This perception helps people to have courtesy treatment and be transparent about themselves since we are interdependent. One becomes fully human when interacting with others.

2.3.6 Humanity is more than money

Ethics is regarded by *Ubuntu* leadership theory as super-material and not as material (Aristotle, 1985). This means that the principal has prioritisation of community membership than material accumulation. However, in principals that are practising *Ubuntu* leadership, material life is recognised, but, the main goal is living and enjoying life (Mbigi, 2005). The goal of teaching and learning is to have good relations with the learners and other stakeholders. *Ubuntu* leadership should concentrate on happiness and satisfaction of the staff because that will motivate them to work.

2.3.7 Ubuntu orality

Francophone philosopher from Benin, (Hountondji, 1983) says that *Ubuntu* leadership has no value since it exists orally and that it belongs to entire communities. He says that there is no science possible if it exists orally. But, philosophy can exist orally even though a written one would be more accurate and therefore orality is not a yardstick of philosophical correctness. Therefore, oral existence enhances *Ubuntu* leadership theory to orally discuss and reach a common understanding.

I agree with Waghid (2014) when he says that Hountondji (1983) is trying to remove history from *Ubuntu* leadership theory. Ubuntu leadership theory has history like all other philosophies that have happened over time and are being used in modern times because issues recur. African philosophy should not be separated from its culture and norm. *Ubuntu* leadership should not just be conventions of school stakeholder`s beliefs and values but should be grounded in reason and culture.

2.3.8 *Ubuntu* as communitarianism

Ubuntu provides a strong philosophy for community concept of leadership and promotes the good of all school stakeholders rather than promoting good of constantly changing individuals (Lutz, 2009). Since essential features of *Ubuntu* leadership are rooted in human nature, *Ubuntu* should be seen as human values and not just African

values (Lutz, 2009). *Ubuntu* leadership is not just communitarian but teachers as groups engage in discussions and sharing of various ideas instead of being subjected to a principal during that process they meet to engage (Waghid, 2014). Furthermore, teams at schools are permitted to disagree with other team members and commonality of interests is paramount and not commonality of views (Lutz, 2009). Promoting common good comprises listening to different views on how best to promote that good (Lutz, 2009). During engagements school stakeholders listen to one another and express themselves. They recognise one another. School stakeholders led by *Ubuntu* leadership offer one another time and space to talk and listen. During that dialogue conditions will for people to be culturally and reasonably engaged. Communitarian *Ubuntu* leadership rises in the same manner as other communitarian societies. Principals act in response to their own communities and not self-interest (Sandel, 1982) and they establish their identities as humans and share dialogical positions and common good (Walzer, 1983).

In *Ubuntu* leadership, stakeholders should be sensitive to practical problems, whether intellectual, moral or practical and to human needs in a particular context. A teacher leader should learn to adapt after initial failure and must tolerate uncertainty and imperfection (Waghid, 2014). Principals practising *Ubuntu* leadership will practically find solutions from within and without to improve results (Bennett, 2014). Stakeholders in *Ubuntu* leadership should also learn to make judgements that accept tensions and uncertainties as conditions that are important. Stories by sages can be used to cultivate leadership amongst teachers.

A spirit of openness and non-dogmatism is important during re-evaluation and reflection after conversation. Even illiterate parents, in *Ubuntu* leadership, should be allowed to engage in dialogue and strict rules of argument do not have to be adhered to since they will exclude other people. In actual practice of human communication, strict argumentation is very rare (Burbules, 1995). In *Ubuntu* leadership, stakeholders interact in to explore and reach a common understanding using broader range of expressions, gestures, touches and other kinds of communication.

There is a view that in *Ubuntu* leadership practice, an individual such as a principal is unliberated and is closely stuck to the group (Kochalumchuvattil, 2010). He further says that an individual is stunted by the group and the individual`s main responsibility

is to the group and not himself. However, in *Ubuntu* leadership practice, school problems like HIV, poverty, sexual abuse etc. cannot be solved in isolation. In *Ubuntu* leadership a mere act of a principal alone cannot solve school problems. It is clear that *Ubuntu* leadership needs a communitarian response whereby school stakeholders and various school organisations collaborate to solve issues. *Ubuntu* leadership favours inter-subjectivity and does not suppress self-determination and responsible actions of individual persons.

2.3.9 *Ubuntu* leadership and reconciliation

The Department of Education encourages reconciliation and forgiveness (Swartz and Taylor, 2011) as these values are in line with *Ubuntu* leadership theory. There is also encouragement not to seek revenge and *Ubuntu* leadership theory says that people are natural and people should forgive and accept apology. Principals who practise *Ubuntu* leadership sometimes make gross errors that hurt some stakeholders and *Batho* Pele principles encourage principals to apologise where they have done wrong. Many South African principals have observed *Ubuntu* leadership principle of forgiveness and teacher leaders should be ambassadors of this value (Bennett, 2014).

Principals with *Ubuntu* leadership values emphasise that learners have a right to be treated with dignity and care and this includes foreign teachers in a workplace (Swarts & Taylor, 2011). *Ubuntu* leadership encourages human dignity and courtesy treatment to everyone in the school community including visiting parents. Principals with *Ubuntu* leadership train school stakeholders to participate in efforts to integrate foreign teachers and learners to school community. Principals practising *Ubuntu* leadership assist parent stakeholder to manage their perceptions about foreign learners and foreign parents to improve collaboration and inclusion of them in SGB issues (Swarts & Taylor, 2011). Principals with *Ubunt*u leadership listen even to very arrogant parents to understand the view of the other self which is the antagonistic parent (Swarts & Taylor, 2011). Listening with an objective mind that there is another side that you do not know helps one to broaden one`s understanding of the context that prevailed during misunderstanding. After apartheid, school principals with *Ubuntu* leadership were supposed to organise platforms where teachers from all races

were to share their experiences and feelings of apartheid. In *Ubuntu* leadership, there is knowledge that all the sides will help teachers to get multidimensional understanding of what apartheid did to all the races (Swarts & Taylor, 2011).

Principal's success occurs because of his/her *Ubuntu* leadership character, the circumstances in the environment and the influences of the community (Gbadegesin, 1991). A principal has to work with the school community, listen and then contribute to the community and have good morals, to improve impact of *Ubuntu* leadership at school. Success is not foreordained but one has to work for it (Gbadegesin, 1991). Good principals are produced by listening to the school stakeholders and respecting culture of the stakeholders. *Ubuntu* philosophy teaches teacher-leaders to train learners to study and other stakeholders to prioritise teaching and learning since good results will come from their behaviour. *Ubuntu* leadership theory requires a principal to have a caring personality, create an inviting environment for all the stakeholders including parents and appreciate and engage the influence of the school community (Gbadegesin, 1991).

2.3.10 Doubts about *ubuntu* as a leadership philosophy

Enslin and Horsthemske in 2004 were against the idea of African *Ubuntu* leadership philosophy because it insulates Africa and it will not be criticised since it is cultural. In a school context African principals will have to be defined since non-blacks are also Africans but do not associate themselves with *Ubuntu* leadership philosophy. Since only African principals, African learners and their parents can criticise African *Ubuntu* leadership philosophy because they understand it from within then a non-African will not be allowed to criticise. I agree with Waghid`s (2014) claim that it is possible to have African *Ubuntu* leadership philosophy that cannot be criticised by those who do not have its background but can be criticised by Africans and the foreign philosophers who have to listen un-judgementally.

Some researchers such as Matolini and Kwindingwi (2013) claim that ideas of *Ubuntu* leadership were suitable for ancient schools and have lost relevance in current education system. They continue and say that political elites just use *Ubuntu* leadership in education for suspicious motives that have nothing to do with societal

betterment. They conclude that *Ubuntu* leadership is unable to solve the current teaching and learning issues and is too simplistic to solve contemporary school problems (Matolini & Kwindingwi, 2013). They further say that *Ubuntu* leadership is reaching the end in research and political elites. *Ubuntu* leadership has not been well understood by the principals in the past. Some research has a different view that those who have tried it were not aware of the suitable school or classroom conditions for its application (Metz, 2014). This research concludes that currently people are aware of *Ubuntu* leadership and it is just the beginning of *Ubuntu* leadership implementation and not the end of it.

Another literature, like that of Lutz in 2009, says that African scholars who understand culture from inside are needed to develop *Ubuntu* leadership theory. What exists now is just a philosophical foundational of a theory. African school principals need a philosophy that links to their communal culture. It is difficult for African principals to improve leadership when they are taught leadership models that contradict their culture (Lutz, 2009). In *Ubuntu* leadership, a principal views school as a community. The main goal will be to benefit the entire school community and not just certain individual teachers, parents and learners. The purpose of the community is to develop all its members and not just the results of the principal.

The findings by Naicker (2015) during five focus group interviews with teachers show it is important to serve teachers as a role model. This suggests that *Ubuntu* leadership requires principals to be servant leaders who know that stakeholders will practice what they see from the principal. Findings continue and point that teachers should also be drawn into leadership practice and that a principal has to be sympathetic to challenges experienced by staff. Said differently, *Ubuntu* leadership requires a principal who takes care of teachers and feel the pain of the challenges that they face. Eventually, principals are expected to be invitational to staff. This suggests that *Ubuntu* leadership is accommodative of teaching and learning differences and allows differences in opinions (Naicker, 2015). A qualitative study conducted among five principals, SMT and parents raised concerns about the absence of parents in school governance. This absence was found to be related to the underperformance of the schools concerned. The study had findings that parents did not feel welcomed, respected and appreciated at school. Findings also point that for parents to feel

respected it was better for schools to practice *Ubuntu* leadership. That will mean that traditional leaders are drawn to the governance so that parents can realise the seriousness of education (Msila & Netshitangani, 2015).

A qualitative study by Pretorius in 2015 that investigated the perceptions of teachers of the crisis situation of public South African schools. Prior to this study there were findings that 80 % of South African schools were dysfunctional and in crisis. It was found that this crisis is manageable. Findings point that there must be a move towards management that responds to the needs of these schools that are in a crisis. Traditional management style which is *Ubuntu* leadership style is found to have the capacity to effectively manage these types of schools. But there is still a need to conduct further research to develop a strong theory in this management context (Pretorius, 2015).

Ubuntu leadership takes care of plants as well and provides a curriculum framework for moral education (Grange, 2012). Principals are involved in instructional leadership where they sensitise learners that human beings cannot live without plants. Teachers should stress the importance of trees and their medicinal effects. Forests and animals are respected because harming them eventually harms human beings (Mungai, 2015). Current world challenges like global warming can be fought using *Ubuntu* leadership as a firm foundation.

 Ubuntu leadership stresses interconnectedness of ancestors and living human beings. Learners can draw pride from the history of their ancestors and how they tackled challenges they faced and how they used their values to develop their lives. Through subjects like history learners should be taught how our ancestors achieved teaching and learning. *Ubuntu* leadership means that our late teachers still have influence on us and therefore they are still alive through the history they left (Gibbens & Schoeman, 2015). Additionally, animal and human beings are together just like the dead and alive are together (Gibbens & Schoeman, 2015). Learners should be taught how parents enjoy feeding chickens, dogs and ducks around them. Principals with *Ubuntu* leadership values emphasise instructional leadership where the rights of both human beings and animals to exist are upheld. Prevention of animal cruelty by learners can be instilled using *Ubuntu* leadership. *Ubuntu* leadership can use history of our ancestors in agriculture to spread love of farming to the learners. Love of animals can

be used to sensitise learners about dangers of rhinoceros poaching and further sensitise learners about the career opportunities.

Ubuntu leadership helps learners to get systematic guidelines to manage land and water (Hewson, 2015). This leadership style has the potential to influence teachers to be wary of usefulness of water. Arts and culture teachers can be coached by the principal to make learners appreciate the respect our parents have for water especially during the traditional rituals. There should be avoidance of land and water pollution using *Ubuntu* leadership. For instance, learners should be taught to conserve nature and appreciate it for what it is rather than just prioritising it for human benefit only. *Ubuntu* leadership has a role to play in schools to create awareness of water wastage to learners and intrigue interest in water management studies.

2.4 Chapter summary

This chapter focused on literature review encompassing conceptual and theoretical issues that underpin the constructs of *Ubuntu* leadership. Further to this, literature review had themes that detailed understandings of *Ubuntu* leadership, values needed for *Ubuntu* leadership, strategies for *Ubuntu* leadership implementation and challenges and enablers of *Ubuntu* leadership. The next chapter focuses on the research design and methodology of the study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

In this chapter I present and discuss the research design and methodology that was used for this study. Research paradigm and design that were used are identified, explained and their uses are justified. Research methodology is presented and its advantage is explained. Then, sampling method is identified and its study suitability is explained and after which the sampling method is presented. Data generation methods and data analysis are then identified and explained. Ethical issues; trustworthiness and limitations of the study are also presented. A chapter summary concludes the chapter.

3.2 Research paradigm

A paradigm is a belief system that guides the way we conduct the research (Kelly, Lesh & Baek, 2014). These are positivism, interpretivism, critical theory and post modernism (Lesh & Baek, 2014). In this study I utilise interpretivism as a paradigm. In the interpretivism paradigm, reality is socially constructed. There is no concrete reality. There are no people who can help us understand the reality other than social constructions (Lesh & Baek, 2014). Scientist cannot give us special unique information but people in the society do. The aim is to find meaning of participants` intentions, their unique situations and to avoid manipulation and intervention of the situation (Hammersley & Atkinson, 2007). Participants construct their own reality and findings are established through dialogue between the researcher and participants. Intepretivist epistemology clarifies that theory is emergent and arise from particular situations and comes from the data generated by the research (Glaser & Strauss, 2009). Knowledge is taken out of the participants` feelings and perceptions. In this paradigm interviews especially semi-structured interviews are suitable (Lesh & Baek, 2014). Intepretivism methodology will be qualitative to explore, analyse and understand data generated from the field. Case study is used as the study`

research design.

3.3 Research design

Research design is a plan used by researchers to study human behaviour and habits (Yin, 2013). The types of research designs are true experimental, quasi-experimental and non-experimental design (Yin, 2013). I used case study design because it illustrates a more general principle (Yin, 2013). My case in this study is that of *Ubuntu* leadership. Case studies focus on a particular problem (Yin, 2003). He further says that case study can be changed when data talks of new findings but adjustability should not undermine rigor of the methodological study (Yin, 2003). Design is important for my research to keep me focused and purposeful of the type of data I want, that is data from exploration of the participants` data I chose it because it is analytical and develops a theory that helped me to understand other similar cases and situations (Robson, 2011). My case study design helped me to understand activities within important circumstances. It helped me to understand what it is like to understand issues from another person`s point of view. In a case study research, information generated can be compared. Such comparison multiplies confidences in the findings. I hoped that eight participants would emerge with comprehensive understanding of the topic.

3.4 Research methodology

Research methodology refers to the approach that will be used to find reliable and valid data (Christensen, Johnson & Turner, 2011). There are three research methodologies that are quantitative method, qualitative method and mixed method (McMillan & Schumacher, 2001). Qualitative research method assumes that reality is single and numbers are used to represent results. Contrastingly, quantitative methodology is interpretive paradigm and realities are multiple. Also, in quantitative methodology, realities are mediated by groups or individuals. Mixed method combines and uses both qualitative and quantitative methods. I used qualitative methodology because it regards people as creative and active constructors of their social world (Silverman, 2013). This methodology regards situations as unique and largely non-generalisable and fluid and changing rather than fixed and static (Check

& Schutt, 2012). Reality is regarded as complex and interpreted at different levels (Check & Schutt, 2012). This qualitative approach is much better than positivist approach which ignores participants` interpretations (Silverman, 2013). Qualitative methodology helped me to understand how particular situations at two particular schools influence teachers to construct their leadership through *Ubuntu* (Silverman, 2013*).* This methodology helped me to know what people think of *Ubuntu,* how they think *Ubuntu* should be implemented and why they think *Ubuntu s*hould be implemented the way they think it should be implemented. This methodology also helped me to make interconnections between social and educational phenomena rather than orientate purely to their separate futures. This methodology made me subjective and regard myself as part of educational situation being studied (Check & Schutt, 2012). Qualitative methodology helped me to critique, be flexible and innovative (Trainor & Graue, 2013). Qualitative approach uses the views of the teachers to know the truth (Morrow, 2004). I used humanistic and interactive approach through questionnaires, interviews and documents review. Humanistic approach helps participants to use feelings when they explain. Qualitative approach does not generalise the findings and the research design for this study is case study design.

3.5 Sampling and sampling method

Sampling is taking a smaller group or subset of the total population to generate data from this small group (Cohen, Manion & Morrison, 2007). There are various types of sampling strategies such as probability sampling methods and they are simple random sampling, systematic random sampling, cluster sampling, multistage cluster sampling and classified random sampling. Non-probability sampling methods are availability, quota, purposive, and snowballing sampling. In this study I will use purposive sampling which is a sampling whereby participants are selected on basis of characteristics which are vital for my research topic (McMillan & Schumacher, 2010). Eight participants, three teachers from each rural school and one principal from each rural school [one a primary and one a secondary school] were purposefully selected for this study. They were willing to participate in the study The planned sample size was sufficient for the purposes of this study because the goal was to find out about the

central concept of the *Ubuntu* in educational leadership.

This small sample size was appropriate for qualitative approach since it gave more detailed information than in a bigger sample size (Cohen *et. al*., 2007). These two schools have a long rich history of *Ubuntu* which is largely practised in rural areas.

3.6 Data generation methods

Data generation methods are a variety of techniques that are used for gathering information (Cohen, *et.al*, 2007). Data generation methods are observations, questionnaires, interviews, documents review, surveys, etc. (Silverman, 2013). I firstly used questionnaires data generation method to teachers only, followed by interviews to all the participants and lastly documents reviews. Questionnaires were issued to teachers only to prepare interview questions based on teachers` responses. Documents review were done after requesting the documents from the principal.

3.6.1 Questionnaires

Questionnaires are documents that ask questions about the study and offer an objective means of collecting information about a participant`s knowledge, beliefs, attidutes and behaviour (Symoneaux & Galmarini, 2014). I used open-ended questions because they are useful if the possible answers are unknown or the questionnaire is exploratory (Guion, Diehl & McDonald, 2011). Therefore, the questionnaire helped me to explore teachers` understanding of *Ubuntu.* The questionnaire was given to all the teachers except the principals and questionnaire sheets were all returned. Questionnaire was mainly used to prepare questions for the interview, a primary method where all the participants including the principals were involved. Questionnaires also helped me to validate information from the interviews. Open-ended question is a very attractive device for a smaller scale research like mine. I left enough space for a free response. Open ended questions helped me to explain the data that was generated from teachers to understand various dimensions of *Ubuntu* leadership at school.

3.6.2 Semi-structured interviews

Semi-structured interviews are a method of research used in social sciences and are open, allowing new ideas to be brought up during the interview as a result of what the interviewee says. I used semi-structured interview method where I interviewed the participants as focus groups. It is an interview whereby open-ended questions are asked by the researcher. I generated the data using one-on-one interviews. Interview guide helped me to focus the interview on the topic at hand without constraining the interview to a particular format (Kvale, 2007). I used semi-structured questions because they are a set of questions with the opportunity for the interviewer to explore other emerging themes of responses further. These questions do not limit the researcher and the participants to a set of pre-determined answers. These types of questions help to understand how interventions work and how they could be improved. Probing questions arose from the main research question, and the interviewees also guided the research agenda by the extent of their zeal in providing information (Wilson, 2012).

The semi-structured interview helped me to establish the key issues on this topic to prepare for the semi-structured one-on-one interviews. In the interviews with the participants I made follow up questions that clarified certain issues so that a one-on-one interview can ask very relevant issues (Wilson, 2012). Open-ended question is a very attractive device for a smaller scale research like mine. I left enough space for a free response. Open ended questions helped participants to explain the data that was generated from teachers to understand various dimensions of *Ubuntu* leadership at school.

This was an interview by the researcher and ordinary teachers on one-on-one basis. Open and probable questions were asked and most of them were related to the major issues that were identified during the questionnaire. I used an office which was secluded and far from the staffroom for disturbance avoidance. The office from each school had more than one chair. Other participants were sitting in the staffroom waiting for their turn.

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3.6.3 Document reviews

Document review is data generation method that is used to measure characteristics of a phenomenon (Check & Schutt, 2012). This refers to the examination of a document (Check & Schutt, 2012). I requested for the policy documents and some basic documents that the school should have like school code of conduct, policy on language and Batho Pele. Documents review helped me to supplement data obtained through interviews and questionnaires. I reviewed documents like minutes of the School Governing Body, log book, minutes of the staff, code of conduct, minutes of financial committee meetings and minutes of the staff meetings. I undertook a careful analysis and interpretation of factual information in documents (Cohen, et al., 2011). My aim was to check whether participants` claims were refuted or supported by these documents (Shank, 2007). The advantage is that the producers of these documents never expected that their documents might be analysed later in time and therefore researcher activity had no influence in the content of such documents.

3.7 Data analysis

Data analysis is making sense of the data in terms of participants` definitions of the situation, noting patterns, themes, categories and regularities (Cohen, *et al*., 2007). During content analysis there is generalisation and analysis of messages (Struwing & Stead, 2001). This study used De Vos` data analysis model (De Vos, 2005). In this model, data triangulation, investigator triangulation, theory triangulation and methodological triangulation are the four types of triangulation. This study used data triangulation which uses at least two methods to generate the data. The interview method was the primary method and was triangulated by secondary methods which were questionnaire and documents review. Issues of trustworthiness were improved by data triangulation and information and claims were verified or refuted by triangulation to increase study findings (De Vos, 2005).

It was important for my study to move from describing to explaining and eventually generating a theory. I segmented the data into meaningful analytical units. The significant segments of data were identified by means of categories and sub-categories that pertain to the aims of the study (Christensen, Johnson & Turner, 2011). I established units of analysis, create a domain analysis, establish relationships and linkages between the domains, made speculative inferences, summarise, seek negative and discrepant cases and eventually generate a theory. These steps were relevant for my study since its eventual aim was to generate a theory around *Ubuntu* and school leadership, to do that a step by step activity from establishing a unit of analysis to generating a theory was be used.

3.8 Ethical Issues

Ethical issues refer to a behaviour where a researcher takes into account the effects of the research on the participants, and act in such a way as to preserve their dignity as human beings (Cohen, *et .al*, 2007). Ethics are necessary so that participants feel respected, appreciated and recognised as respectable human beings.

I obtained ethical clearance from University of KwaZulu-Natal and then permission from KwaZulu-Natal Department of Education. Then I got the permission from the school principals and the teachers. Care was taken to address participants` privacy with sensitivity and their right to confidentiality and voluntary participation through the use of informed consent and careful adherence to the research protocols. No participant was forced to participate in the interviews. The research took place after official school hours to avoid interference with the teaching time. Participants were also be assured of anonymity and confidentiality through the use of pseudonyms (Creswell, 2009). Participants were told that they can withdraw from the study at any stage of the study if they so wished. Any reasonable request by the participant was accommodated. However, there were limits on issues of participants` request. They were also disallowed to bring their loved ones during the interviews. Teachers were told that there is no way that their principal would find out what was said. Even principals were assured of the privacy of what she and he said as a participant.

3.9 Issues of trustworthiness

Issues of trustworthiness are matters regarding credibility, transferability, dependability and confirmability (Creswell, 2009). Acceptance by the research community of any research study`s findings and entire research process as credible (Rallis & Rossman, 2012). This is important for the findings to be recognized and used by the research peers for future studies. Before the research, I showed the participants what will be done, what decisions have been taken, what procedures will be followed. After data analysis, I showed the participants the decisions that have been taken and   explained how certain interpretations and conclusions have been reached. I attempted to give clear and detailed explanation of the research process. The basic epistemological standards for any qualitative research involved trustworthiness and dependability. Trustworthiness is related to standards of truth and value, and neutrality of the research. Dependability refers to the consistency of the research findings and transferability to the applicability of the research findings (Creswell, 2009). I also attempted to establish trustworthiness in my study by involving my participants in an ongoing process of data analysis and by checking with my participants if they agree with my representations of their lived experiences.

To ensure trustworthiness of my study I used data generation method called semi-structured interviews. I sent transcribed scripts to my participants and verified their responses. To make them satisfied I explained to them my purpose of the research and what their role was. I used Lincoln and Guba`s (1985) model of trustworthiness to ensure that the findings are true for the particular participants and school contexts where the participants were coming from (De Vos, 2005). Lincoln and Guba (1985) describe a series of techniques that can be used to conduct qualitative research that achieves the criteria they outline. They are techniques for establishing credibility, dependability and confirmability. Credibility was established through prolonged engagements, transferability through thick description and dependability through inquiry audit and confirmability through reflexibility.

3.10 Limitations of the study

Limitations refer to the constraints that were imposed on the study and the context in which the research claims are set (Vithal & Jansen, 2006). This helped to explain the conditions under which the theory that was to be formulated from the data applied. Research which is conducted on a smaller scale, employs only a qualitative research method and this gives us less detailed information. However, the audience will have to consider the research in terms of particularity and not generalisability (Creswell, 2009). Time was not enough to make a detailed research design because I had to finish my research in less than two years. My participants could not allow frequent number of interviews because of their tight schedules and I do not have money to generate more data from other provinces. I did not have enough information to conduct research using both qualitative and quantitative research methods where the information would be broad and multifaceted. However, three research instruments were enough to get a valid and detailed data.

3.11 Chapter summary

This chapter identified, explained and justified research design and methodology that was used. Research paradigm was identified and its suitability for the study was explained. Both sampling and sampling methods were explained and justified. Data analysis and data generation methods were also explained. The importance of ethical issues, reasons for trustworthiness, and limitations of the study were explained.   The next chapter presents and discusses data generated from the field.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.1 Introduction

The previous chapter presented the research design and methodology of this study. In this chapter, I analyse the data and provide a discussion through the formation of themes and sub-themes that were generated from the data obtained through the questionnaires, one-on-one semi-structured interviews with the study participants and documents that were reviewed. Verbatim quotations from the study participants are used to solidify my claims regarding my findings. To remind the reader, my four critical questions were as follows:

- What are the participants' conceptualisation of *Ubuntu* leadership?

- What are the views of the teachers regarding the implementation of the principles and values of *Ubuntu* to school leadership?

- How could the principles and the values of *Ubuntu* be applied to the practice of school leadership?

- What are the enabling factors and challenges to the implementation of the principles and values of *Ubuntu* to school leadership?

The findings are then critiqued through interrogating the research questions, literature review and theoretical frameworks which were explored at length in Chapter Two. Pertinent findings are then analysed in line with the methodology presented at length in the previous chapter.

4.2 DATA PRESENTATION AND DISCUSSION

The findings generated from questionnaires, semi-structured interviews and documents review suggest that teachers understood the meaning of *Ubuntu* leadership to be to abide by the school community policies; the school community stakeholder activities, respecting the self through being a role model as the principal and promoting unity/togetherness especially among the most disadvantaged.

4.2.1 Conceptualisation of *Ubuntu* leadership philosophy

The participants had similar conceptualisation of *Ubuntu* leadership to be abiding by the policies of Department of Education, but differed in their wording.

4.2.1.1 Abide by the policies of the Department of Education

The findings from the data ranged from implementing policies that favour the emotionally weak, abiding by the policies that prioritise people rather than principal alone, setting policies that tackle the unique school challenges. There was strong emphasis on abiding by the Batho Pele policies. Both principals and their teachers showed understanding of *Ubuntu* to be entrenched in Batho Pele documents. Even though few did not mention Batho Pele principles there was indication of Batho Pele policies awareness.

Mr Msane, principal of Dube Secondary School said:

> *Ubuntu leadership means following all set rules and regulations of the*
> *school and Department of Education.*
>
> (Mr Msane, Principal at Dube Secondary School)

This was elaborated further by Mr Musa, a teacher at the same school giving his understanding of *Ubuntu* leadership when he said that:

> *Ubuntu leadership means being honest and following school policies*
> *at all costs and amending them when there is a need but not breaking*
> *them when they have not been amended.*

(Mr Musa, Teacher at Dube Secondary School)

He further elaborated that *some teachers here at school do practice Ubuntu without being aware that they are practising it*. When asked to elaborate he explained that *some teachers use their petrol to send sick learners to their homes voluntarily and happily.*

However, Miss Simo a teacher at the very same school said that

> *Ubuntu leadership is being trustworthy and open about your feelings even when you are hurt. It is implementing policies that favour the majority.*

(Miss Simo, Teacher at Dube Secondary School)

Also, Mrs Zulu, principal of Mbali Primary during the interview, when explaining her understanding of *ubuntu* said:

> *A principal practising Ubuntu leadership acts according to the departmental policies. There are documents that are provided by the Department of Education that talk about Ubuntu.*

(Mrs Zulu Principal of Mbali Primary School)

This was confirmed by Miss Chili, a teacher from the same school who said:

> *Just like families have rules, a school will have its own unique poverty alleviating and healing policies and principals with Ubuntu leadership implement those policies.*

(Miss Chili, Teacher at Mbali Primary School)

During the questionnaire Miss Simo of Dube secondary wrote that failure to abide by Batho Pele policies negatively affected *Ubuntu* leadership. For instance the conduct of the principal when the teacher has come late and has not reported should be professional and supportive as per Batho Pele. Failure to do that will lead to poor school leadership due to further unprofessional interactions like mistrust and demotivation. For instance teachers did not want to report timeously about their absence and the learners felt that the school does not care about them. Furthermore, in

a questionnaire, Miss Sithole of Mbali Primary, indicated that some teachers are not abiding by these Botho Pele policies, like patience with learners who do not do home works, and the end result has been their constant absence from school and therefore a decline in school leadership.

Findings prove that failure to abide by the Batho Pele policies diminishes school leadership. During the review SGB minutes of Mbali Primary gave evidence that parent component of SGB, is unaware of some consultation and fairness policies, e.g. consultation with other SGB stakeholders and comparisons made to various potential contractor quotations during hiring of building contractors. This review further indicated such deviation from Batho Pele policy of inclusion led to poor school leadership like lack of unity. These minutes indicated that oversight on *Ubuntu* policy negatively affected school leadership. Some teachers understand *Ubuntu* leadership to be just another stresser that is part of the ever-changing policies. In a questionnaire Miss Sithole, a teacher at Mbali primary indicated:

> *Ever-changing policies have made the teachers to be frequently absent mainly due to stress that is caused by heavy workloads. For example, in the past, when the learner had not done his/her homework the teacher would use corporal punishment which was effective and not time-consuming. But, now, Ubuntu leadership uses school policies that require teachers to listen to learners, assist learners on social issues and take more care, etc. and the duty load has increased.*

(Miss Sithole, Teacher at Mbali Primary School)

Ubuntu is the basis of public policy (Nkondo, 2007) and therefore school policies should be based on *Ubuntu*. Therefore principals need to abide by these policies in order to effectively practice *Ubuntu* leadership at schools. Batho Pele policies at school put people first, especially learners and parents. Whilst learners are and their parents form the majority, the staff is given a voice and inclusivity is respected.

All the stakeholders should abide by the policies and therefore by *Ubuntu* (Msila, 2015). He further indicates that the new Botho Pele policies at schools differ in that they prioritise people and not individuals. Policies are non-negotiable and since policy undercurrents have *Ubuntu,* it means that *Ubuntu* is a non-negotiable. *Ubuntu* has

found formal expressions in policies and laws including those of education (Tom, 2015). Above all, worldwide there is a focus by the policy makers on values (Lovat & Toomey, 2009), and school principals should encourage school governing bodies to do the same.

4.2.2 The principles and values of *Ubuntu* leadership theory

4.2.2.1 Role modelling principle by the principal

Findings show that principals and teachers of these two schools regard modelling as the most important *Ubuntu* leadership principle for successful school leadership. Also findings show that a school principal serves all the stakeholders knowing very well that he is a prominent person that must be emulated by the stakeholders especially orphan learners, the emotionally weakest of the weak and workload stressed teachers. These participants regard the principal as the lodestar of the school community. Principals and the teachers indicated awareness that learners will emulate both good and bad things that are done by their role model who is the principal. Findings further indicated that teachers want to see the principal demonstrating the values that he wants from them as stakeholders. Teachers found some policies to be difficult to follow and looked up to the principal to demonstrate to them the ways and contexts of implementing them. For example teachers, wanted the principal to model lanky corrective disciplinary process against short punitive process.

Mr Msane, a principal of Dube Secondary School said:

> *Setting an example helps learners when reaching adulthood. If you act good as a teacher, practise Ubuntu leadership, learners will copy from you because a teacher is a prominent person.* If you *don't do well then they also copy that*

> (Mr Msane, Principal of Dube Secondary School)

Similar utterances were made by Mrs Zulu, principal of Mbali Primary School with emphasis on modelling instructional leadership.

Mrs Zulu, principal at Mbali Primary School said:

As someone who practices Ubuntu leadership, I am an example of what has to be done, myself. I practise what I preach. I am a class teacher myself, I teach in different grades, I do administrative work myself and many other duties since I do not have a secretary and security.

(Mrs Zulu, Principal at Mbali Primary School)

This statement was confirmed by Miss Sithole, a teacher at Mbali primary School when she said:

Our principal is an example of how to cope with new Batho Pele policies. We refer learners to her when they are very troublesome. She does not beat them, not even pinch them, but they come back as different learners. She talks to them, hugs them and identifies the problem. She practises Ubuntu leadership.

(Miss Sithole, Teacher at Mbali Primary School)

Miss Goba, teacher at Mbali Primary School said in a questionnaire that *the principal of any school should respect herself first then she can earn respect from staff and other stakeholders.*

The review of staff meetings confirmed that the principal was at the forefront of implementation and stressed the importance of exemplarity of teachers on learners.

This suggests that teachers regard the principal as a compass to be followed by the stakeholders on issues like code of conduct abiding by the policies, trusting, togetherness, going beyond the call of duty, etc. A principal has to demonstrate to teachers how to multitask in a school that has inadequate human resources and demonstrate *Ubuntu* leadership under these circumstances. Mrs Zulu, a principal at Mbali Primary School is having the most challenges at the school and is demonstrating how to work effectively under challenging circumstances. Such role modelling helps other teachers, whom she is providing servant leadership to, to do the same when other teachers are away. She is also a symbol of going beyond the call of duty in that she works as a safety officer as well. This enables other educators to work beyond their responsibilities and be acting principals in her absence. *Ubuntu*

leadership became effective when she showed trust in the staff that they can also practise leadership in her absence. A school principal should demonstrate to other people the values that he wants to see demonstrated to him (Ncube, 2010).

But, Mr Msane, principal of Dube Secondary School warns that *Ubuntu* leadership means knowing that when teachers do wrong things in the presence of learners, learners will regard that wrong as right. Furthermore*,* principals practising *Ubuntu* leadership and their teachers know that learners are copying every step, word, action, etc. teachers make and regard it as good. This may explain the dangers of teacher late coming, of corporal punishment and verbal abuse that are practised by teachers. Learners may not see anything wrong with late coming since it is practiced by the principal, beating of younger learners by the older ones and swearing by learners which is the equivalent of teacher verbal abuse. Modelling is the single most important feature of the relationship between teacher and pupil and a key feature of *Ubuntu* leadership at school (Hawkes, 2003). Shortly, *Ubuntu* school leadership suggests that while learners copy both from teachers and principal, teachers should copy from the principal.

Another dimension from Miss Simo, a teacher at Dube Secondary School said that a principal may make a mistake but the important thing is to learn from that mistake. She said:

> *A principal practises Ubuntu leadership. If he can learn from his mistakes. Be an open book and by being fair in decision making and not biased.*

> (Miss Simo, Teacher at Dube Secondary School)

This means that a principal practising *Ubuntu* leadership may not be judged by one mistake but should not commit the same error repeatedly as this may degenerate school leadership. An advice is that a principal must listen, as *Ubuntu* leadership requires, to every leader at the school which is another person be it a teacher, parent or learner. While the principal is a role model, he should be corrected by teachers when committing an error.

Miss Simo, a teacher at Dube Secondary School in a questionnaire wrote that a principal practising *Ubuntu* leadership, should be exemplary and walk the talk. The principal should not instruct things he cannot do. For example, a principal practising *Ubuntu* leadership cannot complain about the failure rate of mathematics if he is not doing something about it. During an interview Miss Sithole, a teacher at Mbali Primary School said that her principal did not have a trained mathematics teacher but she called a specialist teacher elsewhere to train her emergency mathematics teacher in the school premises. This produced good results. Instead of lamenting shortage of mathematics teachers and their subject advisors. *Ubuntu* leadership means standing up and do something about mathematics even though a principal has limited mathematics knowledge. Literature testifies that role modelling is the key of *Ubuntu* leadership. (Ncube, 2010).

4.2.2.2 Principal and teachers' trust

Participants had various values that are important for *Ubuntu* leadership at school. Solidarity, interdependence, sacrifice, caring and trust were some of the values that were considered as important for school *Ubuntu* leadership. Findings showed that trust is the most important value of *Ubuntu* leadership at school. Trust had varied components ranging from disclosure of unhappiness, a person one confides in, a person who has confidence in the colleagues to a timeous problem solver. Below are some of the statements from the participants:

Miss Simo, a teacher at Dube Secondary School said:

> *A principal should be trusted and should talk when not happy and be open to me even when I have hurt him. If he is open then, I trust that person. He should not hide things even the feeling of sadness. That is real Ubuntu leadership.*

> (Miss Simo Teacher at Dube Secondary School)

Miss Chili, a teacher at Mbali Primary School:

Whenever I have a very personal problem, my principal is the first person to know. I do not expect her to tell anyone else.

(Miss Chili, a teacher at Mbali Primary School)

Trust, if practised by school leadership, brings unity and makes a strong quality staff. But when there is no trust, there will be suspicions.

Mrs Goba, a teacher at Mbali Primary School said:

A principal practising Ubuntu leadership, as per job description has to be away from school quite often, in her absence a school should continue to function well. We are able to do all that because she trusts us that we will do the work. For instance, we know which documents to produce when the departmental officials come to our school in the principal's absence.

(Mrs Goba, Teacher at Mbali Secondary School)

This suggests that a principal creates a cordial atmosphere that allows a teacher to confide. It is someone that a teacher shares life challenges with. A principal creates an inviting atmosphere where teachers can disclose their satisfaction and dissatisfaction but a principal does not disclose issues that are hurting to other un-interested parties. To a teacher, a principal is an advisor and a stress reliever. A principal with *Ubuntu* leadership sees other teachers as other principals who look after the school in her absence. An *Ubuntu* leadership practising principal is seen as an emotional healer and a school as a place where stressed teachers are relieved rather than a chaotic place where stresses are incurred.

But, Miss Simo, a teacher at Dube Secondary School warns us that:

A trusted principal, who practises Ubuntu leadership, reveals what worries him and requests solutions in a dignified and friendly manner. Such openness is what makes him to be trusted. A trusted principal is transparent and known when hurt and speaks from the heart instead of hiding the sorrow. He does the same with happiness. A trusted

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principal will solve issues timeously and not wait to reveal them when
they are beyond solving.

(Miss Simo, Teacher at Dube Secondary School)

Miss Simo, a teacher at Dube Secondary School wrote in a questionnaire that a principal practising *Ubuntu* leadership should learn from his mistakes and be consistent in being a servant leader to everyone. This means that a principal will make mistakes and not be treated as dishonest by just making a mistake once. Stakeholders should trust that the principal will work with dignity and should be given time to also learn from mistakes when practising *Ubuntu* leadership. But, this does not prioritise negligence in action but every decision should be taken as having moral implementations. We are all in a learning curve and therefore need to be patient with ourselves and other staff members including patience with the principal.

Delegating duties to teachers, due to trust, a value for *Ubuntu* leadership, must not compromise the service quality that is expected from the teacher. The delegated teacher must have gone through workshops to assist the principal without compromising her responsibility and accountability. Practical trust, in *Ubuntu* leadership involves courteous protection of delegated teachers' unfavourable exercises. The principal must monitor and remember that he carries accountability for what is happening at the school. Trust is the main component of *Ubuntu.* Teachers work openly and optimally with the principal who they trust. Principal teacher trust is associated with quality teaching and environment where learners, who must embrace *Ubuntu*, can perform effectively. A trusting principal, using *Ubuntu* leadership, encourages teachers to speak openly about their challenges, even, personal ones, so that there can be deeper understanding and effective support in the workplace. Infuse literature in this discussion.

Review of SGB minutes from both Dube secondary and Mbali primary showed some trust, an important *Ubuntu* leadership factor between SGB and teachers on financial matters. There was confidence that the audited reports are true and such confidence strengthens *Ubuntu* school leadership. Review of financial reports testified the financial transparency of the school, another enhancer of *Ubuntu* leadership. Financial transparency is a core ingredient of trust at schools, a requirement for *Ubuntu* school leadership. They were reporting both to teachers and SGB on financial expenditure.

The financial report was readily available and from independent qualified auditors. However, review of staff meeting minutes of Dube secondary, indicated that, *Ubuntu* leadership experienced challenges because teachers did not trust some of the learners at their school. Learners were stealing bags with teachers' possessions from the staffroom when there was around. Another mistrust, a challenge to *Ubuntu* leadership, from teachers to learners emanated from the school burglary that targeted new computer equipment where burglars burgled straight into the spot having computers as if they had inside information. Even though these allegations were not confirmed but there is congruency in that Mr Msane, a principal of Dube Secondary during the interviews indicated that *Ubuntu* leadership was challenged because some learners had been caught in the community being involved in house burglaries. Teachers indicated a need to cultivate this value of being trustworthy to learners.

Theory says that mutual trust is the engine of *Ubuntu* leadership (Knauss, 2007). *Ubuntu* leadership practising principals expressed the need to create good mutual trust with learners and teachers. They realised that the train of *Ubuntu* leadership in teaching and learning cannot move smoothly in the light of malfunctioning engine which is trust. But this theft, a threat to *Ubuntu* leadership, was mentioned at Dube secondary but there was no mentioning of remedy by the participants. The high quality of relationship between the trustee principal and teacher is a good characteristic of *Ubuntu* leadership (Naicker, 2015). He further adds that delegating teachers to deal with leadership issues helps the principal and builds mutual trust. There was no mentioning of *Ubuntu* leadership challenge that was related to mistrust of learners at Mbali Primary School. Instead there was mutual trust between the teachers according to the writing of Mrs Goba, a teacher at Mbali primary. This strong Ubuntu leadership happened because, because the principal has not trained one teacher but teachers so that even in the absence of any teacher other teachers can continue to operate her duties. When various teachers are exposed to leadership opportunities, their leadership interactions build self-trust and mutual trust. Also, they return the trust that the principal has in them. The school principal joins the teachers to work in a unified manner. There is strong relationship between teacher principal trust and their interactions (Mickiewicz & Mitchell, 2014).

4.2.3 Implementation of *Ubuntu* leadership principles in the schools

The findings from the data regarding this generated the following sub-themes: human dignity, learner unity monitored by other stakeholders and these are discussed below:

4.2.3.1 Respecting human dignity of the learners

Findings showed that upholding human dignity is one of the two most important strategies to implement *Ubuntu* leadership. Human dignity relevant for school ranged from speaking to learners in a dignified manner, listening with respect especially to learners, acknowledging learner potential to change and being a better person and finally being cordial but remaining firm.

Theoretically, *Ubuntu* leadership is an expression of dignity (Poovan et. al, 2006). A principal practising *Ubuntu* leadership will encourage stakeholders to treat all learners with dignity. Participants invariably cited human dignity as an important value of *ubuntu*.

Mr Msane, a principal at Dube Secondary School said:

> *When learners have erred, we should not talk haphazardly and we should remain professionals in our approach. We should involve various stakeholders in correcting the learners as Ubuntu leadership respecting and involving everyone.*

> (Mr Msane, Principal at Dube Secondary School)

Mrs Zulu, principal at Mbali Primary School added academic application of human dignity when she said:

> *When learners have not done the homework, or misbehaved, we should draw from Ubuntu leadership, we should not jump to judgements, shout at them etc. but we should call them and talk to them in a way that they can tell us the reasons for the misbehaviour. If parents are needed we should involve them.*

> (Mrs Zulu Principal at Mbali Primary School)

Mr Musa, a teacher at Dube Secondary School said:

> *When learners do wrong things we should stick to the Batho Pele school policies and respect the constitution of the country. That is very important. While some learners are unruly they have the potential to change.*

` 			*(*Mr Musa, Teacher at Dube Secondary School)

Mrs Goba, a teacher at Mbali Primary said:

> *We should be lenient and be understanding with learners where they make mistakes but we should not be too soft. Ubuntu leadership should be applied with caution. Sometimes learners can abuse ubuntu and think that they can do anyhow because we are lenient.*

(Mrs Goba, Teacher at Mbali Primary School)

This suggests that principals practising *Ubuntu* leadership encourage committee chairpersons to work towards human dignity of the learners through conducting activities without fighting with the learners but treating them with dignity. Human dignity for learners, provided by *Ubuntu* leadership means that there should be clean toilets, clean water to drink, access to quality education, a safe school and classrooms that are free of drugs, access to fresh healthy food, etc. Principals, as *Ubuntu* leadership requires have to go an extra mile ensuring that learners at these poor schools study in human dignity. Above all the quality of education should be high since they are like learners in suburb schools.

A principal should assist *Ubuntu* leadership practising disciplinary committees to listen to the perpetrator`s side of the story because a perpetrator is still human. Such a listening helps to seek perpetration purpose and create grounds for relevant perpetrator counselling. *Ubuntu* leadership, entails collective problem-solving, and therefore, people who were in the scene of misbehaviour are involved in the corrective measure, and are counselled if they were affected by the misbehaviour. All the stakeholders should be involved in the disciplinary process.

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At both schools, as per *Ubuntu* leadership code of conduct of teachers indicated that learners are treated with dignity and that corporal punishment is not one of disciplinary measures, learners are monitored by teachers during detention. The minutes of the staff meeting emphasised the importance of treating learners as our children and of imparting *Ubuntu* leadership to them. The review of the questionnaire of Mrs Mlambo indicated the importance of treating learners as adults and knowledgeable people whenever they show good qualities.

CAPS document review confirmed respect for human life and access to quality education as component of human dignity. Principals who practice *Ubuntu leadership* show seriousness on learners who have learning challenges and ensure that they are not be left behind. If they are left behind, that is a threat to *Ubuntu* leadership, and also means marginalisation but instead, should be given special care until they understand what is taught. Even though they have these challenges, respect for human dignity means that they still deserve access to quality education. Therefore, all means should be made to ensure that they are passing, even mathematics. Even when learners do not have a trained mathematics teacher, but, *Ubuntu* leadership prioritises position that they deserve to have quality mathematics lessons. The principal of Mbali primary, Mrs Zulu, a principal at Mbali primary did go and get someone to train a mathematics educator so that the school can access learners to quality mathematics.

Literature confirms that *Ubuntu* leadership encourages reconciliation and dialogue rather than climate of fear and corporal punishment. Principals practising *Ubuntu* should encourage corrective approach in disciplining learners instead of retributive and punitive approaches (Waghid, 2014). An ill-disciplined learner should be integrated to the school community to make it more responsible instead of isolating it from the community on grounds of misbehaviour. There should be no marginalisation from teaching and learning, games participation since this tempers with the right to learn, study and play. Respecting the misbehaved learner as a human being also involves *Ubuntu* leadership, not making utterances that undermine his family background, learning ability, religion and rights he has as a person. Instead, human dignity in the context of *Ubuntu* leadership, means sensitising the misbehaved learner about the rights that his victims have. For example, noise-makers in class should be

reminded to respect other learners` rights to learning without being disturbed by noise. Treating misbehaved learners with dignity is an opportunity for the teachers to evaluate their anger management. Treat others in the same way that you should be treated (Bhengu, 2006).

As these participants state *Ubuntu* leadership application of human dignity does not mean that learners are wrist clapped when they have misbehaved. But, there should be dignified mechanisms to correct the situation and not worsening it. In their course of practising *Ubuntu* leadership, principal stamped dignified corrective measures that led to learner achievement. According to these participants, learners can be detained and monitored that they do the homework. Detention should follow thorough engagement, an important *Ubuntu* leadership activity, with the learner and mutual agreement on the possible outcomes of the detention. Ultimately a learner behaviour should be periodically monitored and progress be determined.

The principal of Dube Secondary School, Mr Msane commented that, *Ubuntu* leadership prioritises dignity of the majority of learners and that some learners can strip their dignity if they are caught by the school visiting police selling drugs. They can embarrass themselves by getting arrested in front of their classmates if they are caught by the police with drugs. At secondary school, policemen are allowed to search the learners in their classrooms and even arrest them if they are on the wrong side of the law and that has happened in the past. Human dignity, in *Ubuntu* leadership context, means that learners respect the dignity of other learners as human beings who deserve to learn in a drug free school.

Human dignity and respect are the key values of *Ubuntu l*eadership. (Mestry & Ndlovu, 2014). Literature further confirms that a school should seek to promote dignity of every stakeholder and individual at school. There are challenges to human dignity that range from teenage pregnancy, drugs addiction, etc. A principal is expected to recognise everyone's dignity. (Bhengu, 2006).

4.2.3.2 Learner unity mentored by other stakeholders especially teachers

Findings showed that apart from human dignity, learner togetherness under monitored context is another important strategy in implementing *Ubuntu* leadership. Firstly, the participants indicated that monitored learner togetherness involves learner participation in team activities like music, theatrical play and sports. Secondly, there is identification and acknowledgement of their new abilities during these togetherness activities. Thirdly, the participants said that learners` educational challenges and *Ubuntu* leadership challenges are overcome by these togetherness activities. Fourthly, winning as a team, group or school gives a sense of pride and belonging which is vital for quality learning. Some of their comments are disclosed below:

Mr Msane, a principal at Dube Secondary School said:

> *Teacher can implement Ubuntu leadership by making sure that learners actively participate in sports under teachers` supervision, singing and having some plays. They see the link between school and community and see the school as a relaxed place like community.*

(Mr Msane, Principal at Dube Secondary School)

But, findings indicate that these togetherness activities have time implications to *Ubuntu* leadership especially for the principal. For instance, Mrs Zulu, a principal at Mbali primary said:

> *Sometimes, I encounter challenges in implementing Ubuntu leadership, because often, I am not in the field due to meetings with the department, but, as teachers we do participate learners in sports, music and theatrical plays. We learn   very good side of some learners that are not very good in learning set up and they gain a lot of confidence.   Academically, slow learners gain dignity and feel respected and become more responsible. Even spectators benefit.*

(Mrs Zulu, Principal at Mbali Primary School)

But, for those teachers who are monitoring these togetherness experiences, Ubuntu leadership is enhanced. This is revealed by Mrs Mlambo, a teacher at Dube Secondary School when she said:

> *Learners get the opportunity to know their abilities, assessed by others, relieve stress through socialising. And learners even teaching teachers about what they know most and have sense of belonging through teams. All these activities enhance Ubuntu leadership immensely.*

> (Mrs Mlambo, Teacher at Dube Secondary School)

Miss Chili, a teacher at Mbali Primary School said:

> *Togetherness activates, greatly emphasised in Ubuntu leadership help us to overcome many of our challenges because we are not alone and it helps our learners to forget some of the challenges that they constantly meet.*

> (Miss Chili, a teacher at Mbali Primary School)

Miss Sithole, a teacher at Mbali primary School said:

> *Our learners are good and they win, that makes them happy especially our principal. She usuallly says that despite the challenges we have at school our learners are competitive and motivates her as a principal. Ubuntu leadership through togetherness activites gives learners a sense of pride and restores vigour to the teachers.*

> (Miss Sithole, Teacher at Mbali Primary School)

These principals and teachers suggest that *Ubuntu* leadership can be clearly seen from a principal who together with the staff members encourages both curricular and extra-curricular activities of learners, becomes an isthmus and a uniting force of the school. A principal practising *Ubuntu* leadership firmly supports learner togetherness relieves stress and creates fun, sense of belonging instead of stress and loneliness. The

principal with *Ubuntu* leadership skills emphatically creates a platform where learners get the opportunity to learn in various ways and different learning methods are accommodated and usually in an outside environment. *Ubuntu* leadership is the involvement of staff and parents in learner togetherness.

Ubuntu needs the principal to be a cohesive force within the school (Theletsane, 2012). An *Ubuntu* leadership practising principal implements learner unity while other stakeholders such as teachers and parent component of the SGB are monitoring and protecting learners from temptations of overplaying and misuse of time instead of studying. Principals should encourage ethical, constructive song lyrics, educational plays and sports codes that accommodate everyone especially the less advantaged learners (Lovat, 2014). Effective monitoring of sports by parents assist learners to come together even at the external community and play under monitoring of decent parents and community members who may not use them for selling drugs. *Ubuntu* leadership encourages learner togetherness that will help learners to improve their performance. That is why there should be games, singing and theatrical plays even in the classroom. A principal will encourage group, peer and self-assessment opportunities that go with involvement of other learners in classroom games. A principal should encourage prolonging of team spirit, mutual support and respect that occurs during these activities.

In a questionnaire Mr Musa, a teacher at Dube Secondary School wrote that for *Ubuntu* leadership to succeed a principal must organise stakeholders for teambuilding and call meetings to listen to stakeholders. It is important for a principal to be at the music choir, sportsground and classrooms where theatrical plays occur in order to observe nonverbal and verbal messages that are sent by these learners through music, play and acting. A principal practising *Ubuntu* leadership should not be aloof by spending most of the time at the desk since that is not where people are. Miss Simo, a teacher at Dube Secondary School wrote in a questionnaire that stakeholder togetherness is negatively affected by limited time. This concurs with what Mrs Zulu, a principal at Mbali Primary School said in the interview, when elaborating on learner togetherness that: `*sometimes I am unable to strengthen Ubuntu leadership through going to the ground because of multitude of principalship responsibilities*`. Slightly different reason for failure to effectively implement this Ubuntu leadership strategy,

mentored learner togetherness, is cited by Mr Msane, a principal of Dube secondary when he commented: *'The CAPS education system has a lot of work such that there can be not enough time to practice adequate togetherness activities in our quest to cement Ubuntu leadership`*.

Theoretically, togetherness is a cornerstone of *Ubuntu* leadership (Eliastam, 2015). The CAPS documents encourage teamwork, an *Ubuntu* leadership implementation strategy, amongst learners under teacher supervision context. This is in line with literature, as explained in the next paragraph which recommends learners to access various learning methods so that more and more learners can find meaningfulness at school. This *Ubuntu* leadership implementation strategy should be geared such that learners can move away from drugs and improves their education and economy. This is different from normal togetherness activities that just intend to highlight individuals and certain individualistic ways of helping one type of learners.

Ubuntu school leadership is encouragement of togetherness through extracurricular activities like sports, music and theatrical plays. Sports participation was mentioned more by primary school teachers. Both schools mentioned the effects on distressing effects, confidence improvement and learner achievement affects these activities.

Findings from both Mbali primary and Dube secondary commensurate with the literature that gatherings are fun and promote sense of belonging and support values of *Ubuntu* leadership. (Mangaliso, 2001). Learners who are lonely and stressed struggle to learn but togetherness activities, underpinned by *Ubuntu* leadership, through music and sports heal them and improve their learning (Edwards & Buscombe, 2011). The content of the curriculum includes family trees, self-defence, music and dance, health, healing skills, self -reliance within the environment, tribal choruses, storytelling, sports, secrecy and classified information (Siyakwazi & Siyakwazi, 2015).

4.2.4 Enablers and challenges in implementing *Ubuntu* leadership philosophy

Findings generated two enhancers and three challenges of *Ubuntu* leadership at school. The enhancers of *Ubuntu* leadership are going beyond the call of duty by the

teachers and role of local *Ubuntu* entrepreneurs. The challenges of *Ubuntu* school leadership are poor parental involvement, drug abuse and school burglary.

4.2.4.1 Going beyond the call of duty

Findings were that going beyond the call of duty by the teachers enabled the school principal to implement *Ubuntu* leadership. This enabler varied from attending external community meetings, multitasking at school, actively playing a parental role for orphans like doing homework for them and being trusted beyond a parent by the learners. Participants` comments are as follows:

Mr Msane, a principal at Dube Secondary School said:

> *We attend meetings where the external community members meet to discuss community issues, like crime because even us as school community are affected by it. Most of those external community meetings occur right here in our premises. Furthermore, to improve Ubuntu leadership at school we regard ourselves as part of the community and do not charge community for using our premises because if we do so, then, school will stop becoming part of the community.*

<div align="center">(Mr Msane, Principal at Dube Secondary School)</div>

Mrs Zulu, a principal at Mbali Primary School said:

> *I am the security, the school secretary, the form teacher of a class and also teach in other   grades. I am everything because there is shortage of staff at this school. To deepen Ubuntu school leadership, I am all these positions at once and go beyond the position of being a principal.*

<div align="center">(Mrs Zulu, Principal at Mbali Primary School)</div>

Miss Chili, a teacher at Mbali Primary School said:

<div align="center">68</div>

Teachers assist learners with homework if there is no literate person at home. We stop becoming teachers to such learners after school and become real mothers and give such learners one on one support just as a parent would do at home. Advancement of Ubuntu school leadership involves giving this type of support at school or at his or her home. There is evidence of gained confidence and better teacher –learner relationship after that intervention.

(Miss Chili, Teacher at Mbali Primary School)

There was no mentioning of this unique homework assistance by Dube high school teachers. But, there was mentioning of equivalent type of going an extra mile by the high school teachers. Mr Musa, a teacher at Dube Secondary School said:

When learners are having traditional illnesses and need traditional help. I make a research on that traditional illness and refer them to the suitable healer. There have been parents who have appreciated my assistance since their children were ultimately healed and finished schooling. That is Ubuntu leadership that I have provided to some parents in this community.

(Mr Musa, Teacher at Dube Secondary School)

This suggests that at high school there is deepened implementation of *Ubuntu* leadership, partly due to greater number of teachers at leadership level than at Mbali primary. Teachers seem to have detailed traditional information and become helpful to the parents on diverse issues. All this results in community school relations that improve *Ubuntu* leadership and eventually learner performance. But, at primary school, teachers have inadequate human resource and the principal has to be an example of multitasking that is required in this environment. Teachers are becoming learners` parents after work in order to provide a confident closely related better performing learner. Therefore, sacrifices based on *Ubuntu* leadership are made by both schools, Mbali primary and Dube secondary, but, each school according to its unique needs.

Even a learner that does not have the parent can feel that the teacher is more than a parent. Miss Simo, a teacher at Dube Secondary School said:

> *I was called a social worker by the ex-principal because learners used to tell me very personal things. As we deepen practice of Ubuntu leadership, learners tell us that they talk to us things that they don't tell their parents.*

(Miss Simo, Teacher at Dube Secondary School)

Teachers therefore are more than just teachers who teach content, they are also real mothers and fathers and trusted friends.

Findings are in alignment with literature that *Ubuntu* leadership means doing what is necessary for learners to pass even if it means going an extra mile (Oelofsen, 2015).

Theoretically, teachers in the school that practices *Ubuntu* leadership will be dedicated to provide quality teaching to all learners (Lefa, 2015), mainly due to leadership influence. Additionally, *Ubuntu* leadership means going an extra mile for the sake of another and is part of the gift of Africa (Kent, 2015).

Miss Sithole a teacher at Mbali primary says they *administer medication when the learner is bringing medication while they go to an extent taking a pregnant learner home daily when situation requires*. These findings suggest that *Ubuntu* school leadership comprises understanding that learners do need care and teachers should be nurses to the ill learners be mothers to the orphans and be caretakers during medications and paramedics to the pregnant learners. Multitasking also involves being informed on where to get grants. While some teachers are often absent but most teachers are dedicated and *Ubuntu* leadership succeeds because of that dedication.

4.2.4.2 Involvement of entrepreneurs who believe in *Ubuntu* philosophy

Findings show the second enabler of *Ubuntu* leadership at school is *Ubuntu* entrepreneurship. The respondents mentioned importance of hiring *Ubuntu* entrepreneurs at school projects, tendency to support school with human resource, provision with daily basic responsibilities of cleaning toilets and buying and washing

of cooking utensils, involvement of neighbouring budding businessmen and involvement of local entrepreneur associations in *Ubuntu* leadership at school.

Theoretically, social enterprises and social innovation are key strategies to tackle social challenges in organisations underpinned by *Ubuntu* leadership (West, 2013). *Ubuntu* leadership is the basis for business ethics (West, 2014). Findings show that at Dube secondary and Mbali primary, *Ubuntu* school leadership survives because of assistance from *Ubuntu* entrepreneurs. Here are some responses from the participants.

Mr Msane, a principal of Dube Secondary School said:

> *Some companies that practice Ubuntu leadership have donated computers etc. and the contractor for feeding scheme helps us with his staff member to clean toilets and the yard for us.*

(Mr Msane, Principal at Dube Secondary School)

Mrs Zulu, a principal at Mbali Primary School stated that:

> *We used to have some feeding scheme contractor whose staff used to clean our yard, toilets and some other areas even though such duties were not part of the contract. During school trips, they would cook for the trip and buy some cooking utensils for us. He had Ubuntu entrepreneurship which enhanced Ubuntu leadership at school. We miss that feeding scheme contractor.*

(Mrs Zulu, Principal at Mbali Primary School)

Mrs Mlambo, a teacher at Dube Secondary School said:

> *We have Mr Mlaba who stays at the neighbourhood, a stong enhancer of Ubuntu school leadership. Every Sunday he comes to our school with boys and cuts the grass in the schoolyard. He is not paid a sent and is just helping for the love of the school.*

(Mrs Mlambo, Teacher at Dube Secondary School)

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Miss Sithole, a teacher at Mbali Primary School

> *Our Ubuntu leadership has been enhanced by consulting Ubuntu entrepreneurs and requested some form of assistance. There are taxi drivers who came to school and bought clothes, groceries and made a party for the orphans.*

(Mrs Sithole, Teacher at Mbali Primary School)

Both schools, Mbali Primary and Dube Secondary Schools, do get some assistance from the entrepreneurs. The school feeding scheme contractors are a typical example of effective partnership between *Ubuntu* entrepreneurship and *Ubuntu* leadership. On daily basis they assist the school with bread and butter issues e.g. cleaning schoolyard, cleaning toilets, etc. This type of assistance is creating suitable conditions for suitable teaching and learning. Cleaning of toilets by the entrepreneur staff indicates the entrepreneur and its staff commitment to learner dignity. However, not all feeding scheme contractors are like that at the moment. But, principals practising *Ubuntu* leadership should influence most local entrepreneurs to implement this *ubuntu* entrepreneurship. Mbali primary, Mrs Zulu has challenges in creating effective *Ubuntu* school leadership and *Ubuntu* entrepreneurship partnership. She commented and said:

> *Most of our neighbouring businesspeople are not improving our Ubuntu school leadership. They do not want to help. I have to pay for everything. Fixing a broken door, replacing a broken window, cutting grass, everything I have to pay.*

(Mrs Zulu, Principal at Mbali Primary School)

Both principals, Mr Msane and Mrs Zulu did experience *Ubuntu* entrepreneurship support but at varied levels. *Ubuntu* leadership is strengthened when Ubuntu entrepreneurs are used to support community orphans so that they live a quality life and participate in quality education.

Induna and councillors have contributed with computers at the primary school to improve *Ubuntu* leadership. This gesture suggests that *Ubuntu* school leadership is

participatory on school issues and sets a good trend for community participation for those who can afford.

Mrs Mlambo, a teacher at Dube Secondary School, said:

> *Libraries at both local high schools in the area were built by a company that was organised by one of the community members. The burglars seem to work against the interests of some community members and against Ubuntu school leadership.*

(Mrs Mlambo, Teacher at Dube Secondary School)

Ubuntu leadership orientated businesses-taxi owners gathered and offered to help orphans. Buying of clothes and making of parties for them alleviates the leadership challenges. Local businesses whose intention is to help maintain the community culture are greatly encouraged. These businesses are benefiting the lowliest of the society and help to restore the dignity of the uncared for. This assistance provides creative ways of solving problems within the society. *Ubuntu* leadership business means that local businesses are upholding and maintaining the traditional principles of sponsoring the poor without any possible benefit in return. This improves the student mindset of the business goals as to be to give services and not primarily to make profits. Value for money means knowing that money from the society needs to address societal issues and mainly solve the issues of the vulnerable.

Literature explains that *Ubuntu* entrepreneurship involves using your business resources for school community pride. The grass cutter calls boys from the neighbourhood to join him in cutting the grass every Sunday. These Ubuntu leadership businessmen means putting people before profits and putting school benefits before personal benefits. *Ubuntu* businessmen act as role model for the young part-time workers who become exposed to prioritisation of people before profit. *Ubuntu* entrepreneurship is holistic in character and promotes interests of the community. In business environment it is important to accept relevance of group solidarity and sharing as roots of collective morality (Van der Colff, 2003).

Ubuntu school leadership pairs with *Ubuntu* entrepreneurship, which is best practised by the collective ownership of the school, where people try to sustain the school

community and respond to the school needs. Such entrepreneurship enables the school to have good togetherness and information on fundraising.

The school catering companies in line with the literature that in *ubuntu* entrepreneurship businesses should work for societal benefit and cultural pride (Martens, 2014 & April, 2015). The feeding scheme companies from the two schools seem to be *Ubuntu* leadership companies because at Mbali Primary School the community workers who are cooking are working in turns of three months in order to share the experience of being employed rather than competing for one post. This is in line with *Ubuntu* Batho Pele principles that rise beyond need for salaries and competition for resources but instead stress togetherness and caring for one another. At high school the cooking mother is employed by the cooking company but is cleaning the school and also picking up papers on daily basis. This feat indicates that this company worker is going beyond the call of duty. *Ubuntu* business also cares for the environment and that is why *Ubuntu* business worker is at work for the pride of the community, wants the community to benefit and prioritises the community benefits.

4.2.4.3 Inadequate parental involvement in a school

Findings generated poor parental involvement as the first and main challenge of *Ubuntu* leadership at school. In fact, the next two challenges are the offshoots of this *Ubuntu* leadership challenge. Poor parental involvement varies from difficulty of getting parents to the school meetings, complete non-attendance of parents to school meeting even grade 11 and grade 12 parents, poor communication by parents, and inconsistency of parental school involvement.

Mr Msane, principal at Dube Secondary School said:

> *Parents are helping us but it takes a lot of effort for them to come in their numbers and at one instance we had to postpone the meeting because their attendance was poor. Ubuntu leadership in parental involvement component has developmental opportunities.*

(Mr Msane, Principal at Dube Secondary School)

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Mrs Zulu, principal at Mbali Secondary School:

> *Parents do not attend meetings about the performance of their children. This non- attendance puts a strain on Ubuntu leadership.*

(Mrs Zulu, Principal at Mbali Primary School)

Mrs Goba, teacher at Mbali Primary School:

> *There is poor attendance during the meetings. Parents do not want to contribute money to buy books for their children. We write letters but there is poor response from parents. This poor communication dents Ubuntu leadership.*

*(*Mrs Goba, Teacher at Mbali Primary School)

At both high and primary school there seems to be selective parental involvement. Apparently the same parents are fully participating in other schools. But the Dube secondary school principal, Mr Msane seems to have lesser complaints. Their extent of parental involvement may explain why their poor parental involvement exists. There is inconsistency in parental responses when called by teachers. This is clear when Miss Sithole, a teacher from Mbali Primary School says *that the same parents do participate actively at Indian schools when they have sent their learners*. Even Mrs Simo, a teacher at Dube Secondary School *said that the same parents who don't come to meetings for learner performance do come when there is a cell phone that has been confiscated by teachers.* These two statements strongly suggest that parents do have time and can come if they are invited using *Ubuntu* leadership approach.

Mr Musa, a teacher at Dube Secondary School said that "*Parents do not come to meetings even if they are for Grades 11 and 12*".

Parental involvement in both curricular and extracurricular activities is part of *Ubuntu* and promotes school improvement (Makoelle, 2014; Msila & Netshitangani, 2015). Parental involvement is very critical in unequal society and is the determinant of learner achievement (Msila & Netshitangani, 2015). During a questionnaire response Miss Chili, a teacher at Mbali primary wrote that there are sometimes quarrels that emanate from poor parental policy understanding and lack of *Ubuntu* leadership. She

further wrote that the SGB should be clear about policies to reduce unnecessary differences. But, Mrs Goba, a primary school teacher, in a questionnaire wrote that parents repair small items like broken windows at the school. This suggests parents are available for participation at school provided they are involved in a respectful, dignified *Ubuntu* leadership manner. They must be part of parental involvement planning and must do what they know or understand.

In terms of *Ubuntu* leadershi*p* parental involvement means taking care of all children in the school community to help learners to achieve (Xaba, 2015). Moreover, Section 20(a) (10) of SASA of 1996 says that the governing body of a public school must strive to ensure the provision of quality education for all learners at school.

4.2.4.4 Learner drugs abuse

Findings revealed that drug abuse was the second challenge to *Ubuntu* leadership at schools. Categories are continuation of drug abuse by learners despite drug awareness campaigns by police in the local schools. Easy access of alcohol at home by learners during family events and high risk behaviour that is caused by drug abuse is a problem.

Mr Msane, a principal at Dube Secondary School

> *Ubuntu leadership is challenged by a serious problem of drugs at the school and learners get these drugs from the community……Umbumbulu police called long serving drug prisoners to talk to learners about the dangers of taking drugs. But a kid is a kid, maybe it is peer pressure.*

> (Mr Msane, Principal at Dube Secondary School)

Mrs Zulu, a principal at Mbali Primary School said:

> *One learner stole alcohol that was at the weekend family function at home and drank it with some learners at school using an opaque bottle. They were reported by other learners when they started behaving strangely during break-time. There have been other instances but there is carelessness from home. At one instance, learners bought*

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alcohol from a nearby shop alleging to be sent by teachers and got drunk. All these Ubuntu leadership inhibitors are home grown rather than from family.

(Mrs Zulu, Principal at Mbali Secondary School)

Miss Chili, a teacher at Mbali Primary School said that *some of their learners were caught drunk during their primary school closing ceremony.*

Findings show that at Mbali Primary School, *Ubuntu* leadership against drug abuse is challenged by negligence of parents. But at Dube Secondary School, they show that *Ubuntu* leadership challenge against drug abuse is serious and deep. There is solid involvement of community members, long sentence serving drug prisoners that has not stemmed drug abuse. Mr Musa, a teacher at Dube Secondary laments the rampage of drug abuse at the school.

Some learners were caught drunk in a funeral ceremony of a learner despite being closely monitored, using Ubuntu leadership, by the teachers.

(Mr Musa, Teacher at Dube Secondary School)

Even Miss Simo, a teacher at Dube Secondary School complained:

At our school, Ubuntu leadership is up against serious opposition. Some girls sleep with boys after drug abuse and realise later that they have slept with people they do not love.

(Miss Simo, Teacher at Dube Secondary School)

Findings show that both principals complain about external community factors having an influence on drug abuse perpetuation. Also, findings show that occasions even, funerals and closing ceremonies, require strong *Ubuntu* leadership or learners will access alcohol and other drugs. Findings also suggest collusion of learners with adults to access drugs. Another suggestion from findings is that *Ubuntu* leadership has to go a long way in preventing drug abuse due to huge influence that adult drug dealers have on learners. The review of code of conduct of Dube Secondary School, showed strict prohibition of drug abuse.

4.2.4.5 School burglaries

Findings generated showed that school burglary was another challenge of *Ubuntu* leadership at school. These school burglaries can be categorised as theft of vital equipment, involvement of young people in these burglaries, non- reporting of these perpetrators by the community members even parents, and signs of having inside information by the burglars.

Mr Msane, a principal at Dube Secondary School said:

> *Ubuntu leadership challenge is burglary and our office has been burgled in the past, equipment that are used to teach, like computers were stolen.*

(Mr Msane, Principal at Dube Secondary School)

Mrs Zulu, a principal at Mbali Primary School said:

> *There is lot of burglary and theft that is committed by young community members and there is fear of reporting perpetrators. This is a challenge that is faced by Ubuntu leadership.*

(Mrs Zulu, Principal at Mbali Primary School)

Mrs Mlambo, a teacher at Dube Secondary said:

> *Ubuntu leadership on learning material resourcing is badly threatened by systematic theft of computers. When there are new computer here at school, the burglars go straight to the place where they are put and steal them.*

(Mrs Mlambo, Teacher at Dube Secondary School)

These findings suggest that burglars have inside information. While it is unfair to point fingers at the learners but they steal from the staffroom when teachers are gone to classes. There is strong suggestion that learners are close to the wrong members of the community than good members of the community. Furthermore, findings indicate presence of few bad learners who have strong influence. In the community the influence of bad community members is very strong. These findings are in line with

literature that learners who have not been attending regularly are the ones who are more likely to commit criminal acts such as burglary at the school. (Aremu, Oduola, & Oladeji, 2015). There is a strong suggestion that some active learners may be colluding with some other youth who know the school to break in.

During the document review the SGB minutes and safety committee minutes were detailed on crime challenged *Ubuntu* leadership at the school. The minutes were detailing the negative effects of crime and robust debates especially on how burglary should be approached. The policemen come to check safety at school at night but some members of the community need more clarity on their presence.

Teachers lose their belongings in the staffroom when they have forgotten to lock. There is strong suggestion that there are people who steal within the school.

Miss Goba, a teacher at Mbali Primary School wrote in a questionnaire that burglary makes teachers go home with their files instead of leaving them at school for fear that they can be damaged during burglary. Some teachers use public transport and would rather be inconvenienced by carrying a heavy load to and from home than risking losing their documents through burglary. This is a daily challenge that *Ubuntu* leadership faces at Mbali Primary School.

4.3 Chapter summary

Both school principals and their teachers understood *Ubuntu* to be tightly wired in school policies and role-modelling is a vital principle and trust is at the heart of the value of *Ubuntu* leadership. Both principals and their teachers believe that effective *Ubuntu* leadership implementation involves principal who encourages learner togetherness and human dignity of the learners. *Ubuntu* entrepreneurship and teacher sacrifices are enablers of *Ubuntu* leadership while the main challenges of *Ubuntu* leadership are   poor parental involvement, drugs abuse and school burglary. An improvement in parental management involvement will heighten *Ubuntu* leadership implementation and improve school performance.

CHAPTER FIVE
STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5. 1 Introduction

Chapter Four presented and discussed the findings from the data that was generated using semi-structured interviews, questionnaires and document reviews. Critical questions that were presented in Chapter One were used as the basis for analyzing the findings from the data. This chapter provides a study summary; the conclusions and recommendations of the study.

5.2 Study summary

Chapter One gave an introduction and background to the study; the purpose and rationale for conducting the study on *Ubuntu* and school leadership; the study objectives and critical questions that underpinned the study; clarification of key concepts.

Chapter Two presented literature review which is relevant to the study. Global, continental and local literature on *Ubuntu* and school leadership were presented. The literature was explained with emphasis on *Ubuntu* leadership as the theoretical framework underpinning the study.

Chapter Three presented the research design and methodology of the study. The following aspects of research design and methodology were presented: research paradigm, research design, methodology, sampling, data generation methods, data analysis, issues of trustworthiness, ethical issues, limitations and delimitations of the study and the organisation of the study.

Chapter Four   presented a discussion and analysis of the findings based on the data generated. To facilitate a systematic presentation of the findings, the data was analysed thematically.

Chapter Five gave an overall summary of the study, conclusions and recommendations based on the findings in the preceding chapter were made. Finally, implications for further research based on the study were suggested.

5.3 Conclusions

After careful consideration of all the findings in the previous chapter, the following conclusions are made. These conclusions were: the participants valued *Ubuntu* and school policies; participants need to work with people that they trust; principals who are role models; monitored and purposeful togetherness activities for learners did facilitate conditions that are suitable for effective *Ubuntu* leadership. Flexible and participatory parental involvement has the potential to eliminate a great number of school challenges to *Ubuntu* leadership and teachers will work and people prioritising local businesses provide a mainstay for *Ubuntu* leadership at schools.

5.3.1 The participants` conceptualisation of *Ubuntu* leadership

The first finding was about the conceptualisation of *Ubuntu* leadership by principals and their teachers. In the findings, teachers conceptualised *Ubuntu* leadership as to abide by the Batho Pele policies. This suggests that teachers view themselves as practicing *Ubuntu* leadership when abiding by educational policies that prioritise people first. It can be concluded that participants have high regard for abiding by the policies as means of practicing *Ubuntu* leadership.

5.3.2 Participants` values and principles of *Ubuntu* leadership

The second finding was on the values and principles that are required to practice *Ubuntu* leadership. The findings were that the participants viewed role modeling as the important principle in practicing *Ubuntu* leadership. Another finding in the same theme was that trust is the most important value that is required for *Ubuntu* leadership to succeed at school. This suggests that teachers need to see the values required from the principal and they can only imitate from him when they trust that principal. It can therefore be concluded that the participants viewed role modelling and trust as premium principles and values required for *Ubuntu* leadership to be beneficial.

5.3.3 Strategies used in the implementation of *Ubuntu* leadership

The third finding was on ways used to implement *Ubuntu* leadership philosophy at schools. There were two findings that emerged from this theme and first finding was relating to togetherness activities and the second finding was relating to human dignity. The findings showed that participants viewed sports, school choirs and theatrical plays as means through which unity/togetherness, a component part of *Ubuntu* leadership could be enhanced. Also, the second finding within the same theme was that participants viewed a dignified teacher and adult interaction as another vital way of advancing *Ubuntu* leadership.

5.3.4 Enhancers and challenges to *Ubuntu* leadership philosophy

The fourth finding was on the enhancers and challenges that were faced when implementing *Ubuntu* leadership at school. The theme generated five findings, two from the enhancers of *Ubuntu* leadership and three from challenges of *Ubuntu* leadership implementation. The participants viewed willingness to go beyond their call of duty and contributions of *Ubuntu* entrepreneurs as two great enhancers of *Ubuntu* leadership. This suggests that the participants valued their multi-tasking, sacrifices and donations of entrepreneurs who believed in Ubuntu as vital factors in their enhancement of *Ubuntu* leadership. It can be concluded that participants regarded going beyond the call of duty and *Ubuntu* entrepreneurship as important ingredients in enhancement of *Ubuntu* leadership.

Similarly, there were three findings that came from challenges to *Ubuntu* leadership implementation. Firstly, participants viewed poor parental involvement as the main challenge to the implementation. Secondly, the participants viewed drug abuse as inhibitors of *Ubuntu* leadership; thirdly, the participants viewed burglaries at school as deterrents to *Ubuntu* leadership. This suggests that participants view parents as having a role in *Ubuntu* leadership at school. Also, findings suggest that external community traced drug abuse and systematic burglary as organized inhibitors of *Ubuntu* leadership at schools. It can be concluded that teacher parent partnership is an important activity for *Ubuntu* leadership prosperity.

5.4 Recommendations

5.4.1 Participants` conceptualisation of *ubuntu* leadership

While the school principals and teachers showed knowledge of *Ubuntu* leadership, not one of them said that he has been taught what *Ubuntu* leadership is. One teacher complained of the stressed, frequently absent teachers that cannot implement Batho Pele policies. She further complained about the SGB that is not clear about the policies. I therefore recommend that the Department of Education provides training programmes on *Ubuntu* leadership and ways to implement it in school setting. Such programmes should cover all the stakeholders especially the majority, parental component of the SGB. Most importantly the school principal should ensure that the SGB is adequately trained before it implements its responsibilities and may organize in-house training if the Department of Education is delaying the training.

5.4.2 Principles and values needed for *Ubuntu* leadership

Both principals were aware of their role to model and their teachers were expressing that they expected a lot from them, for *Ubuntu* leadership to be realised. The participants expected role modelling on difficult issues like implementation of Batho Pele policies like corrective disciplinary policies. This suggests that principals need to be the first to be trained, to advance *Ubuntu* leadership. Even in curriculum CAPS training, the participants expected principals to be the first to be trained since they had the responsibility to model departmental policies, as per *Ubuntu* leadership, especially on teaching and learning. I therefore recommend that they be prioritized during training. The main person who must be trained first should be the principal since he has a role to model.

Participants viewed delegation of duties by the school principal as core ingredient of trust and respect and enhanced *Ubuntu* leadership. The participants indicated that the school environment should be based on good values and trust was the premium one. This suggests that teachers do not want to work with the principal that they do not trust and vice-versa. I recommend principals to delegate teachers on leadership responsibilities after teacher development to improve mutual trust which is the key of *Ubuntu* leadership.

5.4.3 Participants' ways of implementing *Ubuntu* leadership

Participants regarded togetherness activities like sports, music and theatrical activities and human dignity as ways of implementing *Ubuntu* leadership. During activities that were meant to promote unity, the human dignity was uplifted as skills that were not known in classroom become observed. This suggests that for participants' sense of belonging and pride are enhanced as groups, teams. I recommend that these unity activities be based on the needs analysis of all stakeholders so that they can optimally benefit *Ubuntu* leadership. I recommend that even principals must concentrate on core responsibilities of ensuring that they are there in unity activities as the glue that binds everyone at the school.

5.4.4 Enhancers and challenges during *Ubuntu* implementation

Participants viewed parents as vital components of *Ubuntu* leadership. Despite poor parental involvement there was indication that parents respond to invitations when cellphones have been confiscated. It became clear that *Ubuntu* leadership can operate well when they are consulted often and effectively about their children. Poor parental involvement exacerbated the ill-discipline at school.

Furthermore, these learners steal from the staffroom and at night school burglaries occurred. This suggests that poor/lack of parental involvement can retard learner discipline and possibly uproot school burglaries and drug abuse. I therefore recommend that parent involvement be planned by parents themselves. Also, teacher-parental communication be improved, through cellphone communication as well as through other cost-effective social media communication. Most importantly, parents should be called even when a learner has done something good. Strong parent-teacher relationships will shift learners away from drugs and collusion with burglars. Regarding drugs, I recommend voluntary drug testing that will indicate whether a learner is willing or not, thereby indirectly indicating his/her drug status. As for burglary, I recommend strong community involvement before police involvement since that will prioritise human protection rather than military protection.

5.5 Implications for further research

This study was done on a small scale with only two schools, one primary and the other secondary. Also there were only 8 participants, 2 principals and 2 non principals. Therefore, findings do not mirror the wider school community. Nevertheless, this study has findings that show different contexts and different ways that *Ubuntu* leadership is implementation. The Department of Education should formulate partnerships with external communities to design parental involvement training programmes that are based on needs analysis of the community. Principals are recommended to prioritise SGB training programmes before they assume their responsibilities. If possible they should organize their own detailed departmental aligned makeshift SGB training programmes that respond to their unique demands.

Also, this study has implications that are relevant for tertiary institutions that their leadership training programmes should have at least some modules on practical implementation of Ubuntu leadership at school.

5.6 Chapter summary

This chapter presented the study summary, conclusions and recommendations. There is conviction that the recommendations will enhance reconceptualization of *Ubuntu* and school leadership and pinpoint spheres of improvement so that schools can benefit maximally from *Ubuntu* leadership.

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APPENDIX A

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

21 May 2015

Mr NJ Mbhele 9508881
School of Education
Edgewood Campus

Dear Mr Mbhele

Protocol reference number: HSS/0444/015M
Project title: Ubuntu and School leadership: Perspectives of teachers from two schools in Umlazi District

Full Approval – Expedited Application

In response to your application received on 7 May 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

....
Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Dr SE Mthiyane
Cc Academic Leader Research: Professor P Morojele
Cc School Administrator: Ms T Khumalo

---

education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Nomangisi Ngubane	Tel: 033 392 1004	Ref.:2/4/8/341

Mr NJ Mbhele
P O Box 40085
QUEENSBURGH
4070

Dear Mr Mbhele

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"UBUNTU AND TEACHER LEARDERSHIP",** in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 15 January to 30 December 2015.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Connie Kehologile at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education (Umlazi District)

Saw Pits Primary School
Charles Sabelo High School

Nkosinathi S.P. Sishi, PhD
Head of Department: Education
Date: 19 January 2015

KWAZULU-NATAL DEPARTMENT OF EDUCATION

POSTAL: Private Bag X 9137, Pietermaritzburg, 3200, KwaZulu-Natal, Republic of South Africa ...dedicated to service and performance
PHYSICAL: 247 Burger Street, Anton Lembede House, Pietermaritzburg, 3201. Tel. 033 392 1004beyond the call of duty
EMAIL ADDRESS: kehologile.connie@kzndoe.gov.za / Nomangisi.Ngubane@kzndoe.gov.za
CALL CENTRE: 0860 596 363; Fax: 033 392 1203 WEBSITE: WWW.kzneducation.gov.za

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APPENDIX C

<div align="center">(PERMISSION LETTER TO THE SCHOOL PRINCIPAL)</div>

<div align="right">
P.O Box 40085

Queensburgh

4070

19 January 2015
</div>

Attention:The Principal

Mbali Primary School

Private Bag X 1017

Umbumbulu

4105

Sir

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

My name is Mbhele Ntuthuko, a Masters of Education student in the School of Education at the University of KwaZulu-Natal (Edgewood Campus). As part of my degree requirement. I am required to conduct research. I therefore kindly seek permission to conduct this research at your school. My study title is: Ubuntu and School leadership: Perspectives of two schools at Umbumbulu Circuit.

Please be informed that I have sought the necessary permission in advanced from the KwaZulu-Natal Department of Education and it has been granted (See copy attached).

This study aims to explore teachers understanding of *Ubuntu* and how *Ubuntu* influences school leadership in South African schools. The planned study will focus on *Ubuntu* implementation by school leaders (especially the two principals from two schools, and eight teachers from two schools). The study will use, semi-structured interviews, questionnaires and document reviews.

Semi structured interviews will be conducted with all the participants but questionnaires will not involve principals. Participants will be interviewed for approximately 1 hour.

PROJECT TITLE: UBUNTU AND SCHOOL LEADERSHIP: PERSPECTIVES OF TEACHERS FROM TWO SCHOOLS AT UMBUMBULU CIRCUIT

RESEARCHER   SUPERVISOR

Full Name: Mbhele Ntuthuko   Full Name of Supervisor: Mthiyane Eric

School: Education   School: Education

College: Management   College :Management

Campus: Edgewood   Campus: Edgewood

Proposed qualification: Masters in Ed

Contact:+27725100416   Contact:+27312601870

Email:ntuthuko26@yahoo.com   Email:Mthiyanes@ukzn.ac.za

PO BOX 40085

QUEENSBURGH

4070

Contact: 0725100416

Email:ntuthuko26@yahoo.com

I Ntuthuko Mbhele, Student number 9508881 I am an M. Ed. Student at the Graduate School of Education, at the University of KwaZulu Natal. You are invited to participate in a research project titled: Ubuntu and school leadership: Perspectives of Teachers from two schools at Umbumbulu Circuit.

Through your participation, I hope to understand the meaning of *Ubuntu* from the teachers` point of view, teacher opinions on the implementation of *Ubuntu* and the challenges and enablers that teachers come across during implementation of *Ubuntu*. I guarantee that your responses will not be identified with you personally. Your participation is voluntary and there is no penalty if you do not participate in the study. Please sign on the dotted line to show that you have read and understood the contents of this letter. The questionnaire will take approximately 10 minutes to complete.

APPENDIX D

LETTER TO REQUEST THE PARTICIPANT

<div align="right">

P.O.Box 40085

Queensburgh

4070

16 April 2015

</div>

Dear Participant

INFORMED CONSENT LETTER

My name is Mbhele Ntuthuko, I am an Education,Management and Leadership Masters Student candidate studying at the University of KwaZulu-Natal,Edgewood campus, South Africa. I am interested in learning how *Ubuntu* influences school leadership. Your school is one of my case studies. To gather information, I am interested in asking you some questions.

Please note that:

*Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as population member opinion.

*The interview may last for about 1 hour and may be split depending on your preference.

*Any information given by you cannot be used against you , and the collected data will be used for purposes of this research only.

*Data will be stored in secure storage and destroyed after 5 years.

*You have a choice to participate into participate or stop participating in the research. You will not be penalised for taking such an action.

*The research aims at knowing the influence of Ubuntu on school leadership.

*Your involvement is only for academic purposes, and there are no financial benefits involved.

*If you are willing to be interviewed, please indicate whether or not you are willing to allow the interview to be recorded by the following equipment:

Tape recorder   Willing / Not willing

I can be contacted at

Email:ntuthuko26@yahoo.com

Cell: 0725100416

My supervisor is Dr Siphiwe Mthiyane who is located at the School of Education, Edgewood Campus of the University of KwaZulu-Natal.

Contact details: email Mthiyanes@ukzn.ac.za Phone number:+27312601870

Thank you for your contribution to this research.

APPENDIX E

IRP QUESTIONNAIRE (2015)

Section A: Biographical Information

Place a CROSS(X) in the appropriate box

Gender: Male------------   Female---------------------

Position

L1 Teacher		Head of Department		Deputy Principal	

Race

African		Coloured		Indian		White	

Age:

Below 20		21-30		31-40		41-50		51+	

School type:

Primary		Secondary		Combined	

Section B

Instructions: Place a cross (X) in the column that most closely describes your opinion in respect of your school principal`s implementation of the values described below in terms of his/ her leadership practice.

Scale:5= Strongly Agree 4=Agree, 3=Neutral ,2=Disagree,1=Strongly Disagree

I believe that my school principal		5	4	3	2	1
1	Serves all people irrespective of their affiliations					
2	Treats others though they were a member of his/her family					
3	Is meaningful part of our community					
4	Emphasises the importance of teamwork in school success					
5	Is willing to make sacrifices to help others					

6	Is highly respected by the school community					
7	Seeks to instil trust rather than insecurity					
8	Is concerned about fairness in our school					
9	Is genuinely interested in uplifting the community s/he serves					
10	Is extremely loyal to the school community					
11	Makes decisions based on the consensus of the group					
12	Is always honest					
13	Sees serving as a mission of responsibility to others					
14	Respects the contribution of all stakeholders in the school					
15	Promotes values that transcend self interest					

Section C

How do you think the school principals can demonstrate the following in their daily practice?

1.Trust   and
respect_____
_____
_____
_____
_____

2.Group
togetherness_____
_____
_____
_____

3.Compassion_____
_____
_____
_____

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4.Transparency_____

_____

_____

_____

5.Courtesy_____

_____

_____

_____

6.Redress_____

_____

_____

_____

<u>Section D</u>

In your opinion, what are some of the obstacles school principals face in putting into practice the following:

1.Developing   relationships   based   on   trust   and respect_____

_____

_____

_____

2.Promoting   collaboration/teamwork   among staff_____

_____

_____

_____

3.Encouraging   staff   and   parents   to   be   loyal   to   the school_____

_____

_____

_____

4.Being   compassionate   to   staff   and   learners

_____

_____

APPENDIX F

INTERVIEW QUESTIONS

1. Whai is your own understanding of *Ubuntu* leadership ?

2. What are the values and principles of *Ubuntu* leadership ?

3. What are the strategies of implementation of *Ubuntu* leadership?

4. What are the enablers and challenges of implementing *Ubuntu* leadership ?

APPENDIX G

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25 Maple Crescent
Circle Park
KLOOF
3610

Phone 031 – 7075912
0823757722
Fax 031 - 7110458
E-mail:
wyebanksec@telkomsa.net
sathsgovender4@gmail.com

Dr Saths Govender

17 DECEMBER 2015

TO WHOM IT MAY CONCERN

LANGUAGE CLEARANCE CERTIFICATE

This serves to inform that I have read the final version of the dissertation titled:

UBUNTU AND SCHOOL LEADERSHIP: PERSPECTIVES OF TEACHERS FROM TWO SCHOOLS AT UMBUMBULU CIRCUIT by N. Mbhele.

To the best of my knowledge, all the proposed amendments have been effected and the work is free of spelling and grammatical errors. I am of the view that the quality of language used is satisfactory.

Yours faithfully

DR S. GOVENDER
B Paed. (Arts), B.A. (Hons), B Ed.
Cambridge Certificate for English Medium Teachers
MPA, D Admin.

DECLARATION OF CONSENT

I………………………….(Full name) hereby confirm that I have read and understood the contents of this letter and the nature of the research project has been clearly defined prior to participating in this research project.

I understand that I am at liberty to withdraw from the project at any time , should I so desire.

Participants` signature…………………..

Date ……………………………………………………………

PERMISSION LETTER WRITTEN TO THE HEAD OF DEPARTMENT

P.O Box 40085

Queensburgh

4070

19 January 2015

Attention: Head Of Department (Dr N. Sishi)

Department of Basic Education

Province of KwaZulu-Natal

Private Bag X9137

Pietermaritzburg

3201

Dear Sir

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

My name is Ntuthuko Mbhele, a Masters of Education student in the School of Education at the University of KwaZulu-Natal (Edgewood Campus). As part of my degree requirements , I am required to conduct research. I therefore kindly seek permission to conduct research in two schools under your jurisdiction in and around Durban. The Schools are Mlibo Secondary and Lilo Primary School. The title of my study is : *Ubuntu* and school leadership: Perspectives of two schools from Umlazi District within kwaZulu-Natal.

This study aims to explore teacher understanding of *Ubuntu* and how *Ubuntu* influences school leadership in South African schools. The planned study will focus on *Ubuntu* implementation by school leaders (especially the two principals from two schools, and eight teachers from two schools).The study will use semi-structured interviews, questionnaires and document reviews.

Semi-structured interviews and document reviews will be conducted with all the participantswhile the questionnaires will not involve principals. Participants will be interviewed for approximately 1 hour and each interview will be voice recorded.

For further information on this research project, please feel free to contact my supervisor, Dr Siphiwe E. Mthiyane; 031 260 1870; Cell: 073 377 4672 E-mail:Mthiyanes@ukzn.ac.za.

Dear Participant

INFORMED CONSENT LETTER

My name is Mbhele Ntuthuko, I am an Education, Management and Leadership Masters Student candidate studying at the University of KwaZulu-Natal, Edgewood campus, South Africa. I am interested in learning how *Ubuntu* influences school leadership. Your school is one of my case studies. To gather information, I am interested in asking you some questions.

Please note that:

*Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as population member opinion.

*The interview may last for about 1 hour and may be split depending on your preference.

*Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.

*Data will be stored in secure storage and destroyed after 5 years.

*You have a choice to participate into participate or stop participating in the research. You will not be penalised for taking such an action.

*The research aims at knowing the influence of Ubuntu on school leadership.

*Your involvement is only for academic purposes, and there are no financial benefits involved.

*If you are willing to be interviewed, please indicate (by ticking as applicable) whether or not you are willing to allow the interview to be recorded by the following equipment:

Tape recorder

I can be contacted at

Email:ntuthuko26@yahoo.com

Cell: 0725100416

My supervisor is Dr Siphiwe Mthiyane who is located at the School of Education,Edgewood Campus of the University of KwaZulu-Natal.

Contact details: email Mthiyanes@ukzn.ac.za Phone number:+27312601870

Thank you for your contribution to this research