

**UBUNTU AND COLLEGE LEADERSHIP: VOICES
OF THE TECHNICAL AND VOCATIONAL,
EDUCATION AND TRAINING COLLEGE
LECTURERS IN NORTHERN KWAZULU-NATAL**

BY

**NOKULUNGA BRILLIANT MAMZELA
KHAMBULA**

**Dissertation submitted in partial fulfilment of the
Degree of Masters of Education in the College of
Humanities in the discipline Educational Leadership
Management and Policy**

UNIVERSITY OF KWAZULU-NATAL

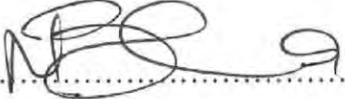
Supervisor: Dr S.E. Mthiyane

December 2015

DECLARATION

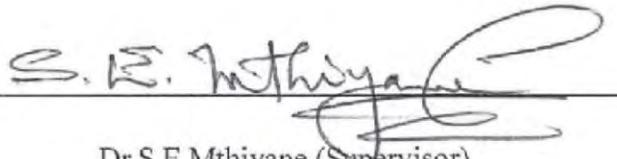
I, Nokulunga Brilliant Mamzela Khambula declare that: **Ubuntu and college leadership: Voices of the Technical Vocational, Education and Training College lecturers in Northern KwaZulu-Natal**, abides by the following rules:

- i. The research reported in this dissertation, except where otherwise indicated is my original work.
- ii. This dissertation has not been submitted for any degree or examination at any other university.
- iii. This dissertation does not contain text, graphics or tables copied and pasted from the internet, unless specifically acknowledged, and the source being detailed in the dissertation and in the reference section.
- iv. This dissertation does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from another person.
- v. This dissertation does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
 - (a) Their words have been re-written but the general information attributed to them has been referenced;
 - (b) Where their exact words have been used, their writing has been placed inside quotation marks, and referenced.
- vi. Where I have reproduced a publication of which I am an author, co-author or editor, I have indicated in detail which part of the publication was actually written by myself alone and fully referenced such publications.

Researcher:  Date: December 2015

SUPERVISOR'S STATEMENT

This dissertation is submitted with/~~without~~ my approval.

A handwritten signature in black ink, appearing to read 'S.E. Mthiyane', is written over a horizontal line. The signature is stylized and cursive.

Dr S.E.Mthiyane (Supervisor)

ACKNOWLEDGEMENTS

- Thank you Lord for all power, all knowledge, and all wisdom that I find in you. My Savior Lord and King. How excellent is your name!
- I would like to express my gratitude to My TVET College through the training office for sponsoring my studies, without your bursary I would not have registered and travelled to the University of KwaZulu-Natal.
- I will also like to express my gratitude to the following people who have made a mark in my life and in my studies:
- My Supervisor Dr S.E. Mthiyane, for his support, guidance and constant supervision, you were born for this, thank you.
- My Parents who raised me according to Proverbs 22 vs 6 and by seeing a value in educating me. Not forgetting my mother PP for her unconditional love.
- My brothers and sisters, their love has made me conquer even the most difficult situations I have ever faced. I thank my sister Nozipho for being an inspiration, because of you, I have kept on believing that it is possible.
- To the college principal and Campus managers for offering me the opportunity to obtain data from the campuses.
- To my study participants, I am so grateful for data that I have obtained from you.
- My campus colleagues for their support and constant encouragement, I did not want to disappoint you guys. Special thanks to Miss Z Ngwenya, Miss L Mdamba, Mr KN Zulu, Sneh Myeni, Mrs FL Shandu, Mrs SCO Shandu, Mrs HF Nxumalo, Mrs LM Ndlovu, M Vilakazi and Miss PQ Mazibuko.
- To Hlengiwe Khanyile, for being a friend, an enthusiastic colleague and for not giving up.
- My colleagues of whom we were together supervised by Dr Mthiyane and all the ELMP cohort supervisors, thank you so much.

DEDICATION

I dedicate this study to:

My husband Mjabulelwa Jerome Khambula (MJK), it is through his encouragement, love, support and understanding that I have had an opportunity to study towards this qualification. Without him, I would not have started.

My darling children Ntando, Mngqobi and Sinaluthando (Aya), for their patience when their mother was busy. I hope this will serve as an encouragement for them that through patience, determination and hard work, anything is possible.

ABSTRACT

This was a study of three campuses in one TVET College and it was the voices of lecturers in *Ubuntu* and TVET College leadership. To fulfil the purpose of the study questions such as what are the participants' conceptualisation/s of *Ubuntu* leadership; what are the perspectives of TVET lecturers to the implementation of the principles and values of *Ubuntu*; how can the principles and values of *Ubuntu* be applied to the practice of TVET college leadership and what are the enabling factors and challenges to the implementation of the principles and values of *Ubuntu* to TVET college leadership were asked. Three methods of generating data were used which were semistructured interviews, questionnaires and documents review. Six lecturers were purposefully selected, two from each campus through qualitative data analysis.

The TVET sector realised after the introduction of the curriculum statement NCV that the students were battling to achieve the desired outcomes. Research was conducted of which one of the outcomes was that lecturers lacked pedagogical knowledge and skills. Lecturers were given the opportunity to up-skill themselves so that they can be equipped with the skills needed by the TVET sector. But still the student achievement remains low. The TVET College sector is also undergoing different changes which burden the leadership. The Green Paper (2012) states that there are still challenges, facing the TVET sector and it contained some of the ways to be used to overcome these challenges, such as management and governance challenges. To improve student performance, one of the ways is to examine the current leadership practices at the college. This is done by examining if *Ubuntu* philosophy can be introduced to the TVET College to improve the quality of education. Bush (2008) states that leadership is linked to college improvement; similarly Bhengu and Mthembu (2014) state that scholars are agreeing that leadership is central in ensuring high learner achievement. The study believes that leadership is essential for the success of the TVET College leadership. In addition, the study believes in the principles and values of *Ubuntu* as an initiative that must be followed to ensure that happens.

The findings suggest the participants understand what ubuntu is, but felt that it is not practiced accordingly. They further mentioned that there must be an awareness that will help all working at the TVET College to know about the values and principles of *Ubuntu/Batho Pele*. In addition, the participants believe that *Ubuntu* if applied correctly can enhance the quality of leadership.

ABBREVIATIONS

NCV	National Certificate Vocational
DBE	Department of Basic Education
DHET	Department of Higher Education and Training
TVET	Technical and Vocational, Education and Training
VOEP	Vocational Orientation Education Programme
SACE	South African Council of Educators
NPDE VT	National Professional Diploma in Education Vocational Training
NSFAS	National Student Funding Aid Scheme
DOE	Department of Education
IQMS	Integrated Quality Management System
WPTPS	White Paper on the Transformation of the Public Service

TABLE OF CONTENTS

Declaration	ii
Supervisor's statement	iii
Acknowledgments	iv
Dedication	v
Abstract	vi
Abbreviations	vii
Table of contents	viii

CHAPTER ONE INTRODUCTION

1.1	Introduction	1
1.2	Research problem	2
1.3	Rationale and motivation for the study	4
1.4	Significance of the study	5
1.5	Objectives of the study	6
1.6	Critical questions	6
1.7	Definition of key concepts	6
1.8	Demarcation of the study	7
1.9	Outline of the study	7
1.10	Chapter summary	8

CHAPTER TWO LITERATURE REVIEW AND THEORETICAL FRAMEWORKS

2.1	Introduction	9
2.2	The body of Literature	9
2.2.1	Understandings of <i>ubuntu</i>	9

2.2.2	The principles of Batho Pele	14
2.2.3	<i>Ubuntu</i> leadership and its implications for TVET college leadership	20
2.2.4	<i>Ubuntu</i> Management approach	27
2.2.5	The college culture of leadership	30
2.2.6	Implications of servant leadership for TVET Colleges	32
2.3	Theoretical and conceptual frameworks	33
2.4	Chapter summary	37

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1	Introduction	39
3.2	Research Paradigm	39
3.3	Research Design	40
3.4	Research Methodology	40
3.5	Sampling Methods	41
3.6	Methods of generating data	42
3.7	Methods of Analysis	43
3.8	Ethical Issues	44
3.9	Issues of Trustworthiness	45
3.10	Delimitations of the study	46
3.11	Limitations of the study	46
3.12	Chapter summary	46

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction	48	
4.2 Data presentation	48	
4.2.1 Participants' conceptualisation of Ubuntu leadership philosophy in TVET College	49	
4.2.2 Understandings and application of about Batho Pele principles by the TVET College leadership		52
4.2.3 Implementation of the principles and values of Ubuntu by the TVET college leadership	56	
4.2.3.1 The major causes that make the TVET college leadership to apply/not apply the principles and values of Ubuntu in their leadership	59	
4.2.3.2 The TVET college leadership should demonstrate trust and respect to the academic and non-academic staff by the TVET	61	
4.2.4 TVET college campuses and staff members must be treated equally	65	
4.2.5 The TVET College should demonstrate compassion to the TVET college staff		68
4.2.6 The encouragement of the spirit of togetherness or teamwork in the TVET College	70	
4.2.6.1 The TVET College must show respect and human dignity when dealing with staff members	74	
4.2.6.2 The TVET College leadership should be honest, transparent and fair	76	
4.2.7 Staff members should be consulted when there are issues concerning them	79	
4.2.8 Value for money	81	
4.2.8.1 Enhancement of the TVET College leadership when applying the values of ubuntu	84	
4.2.9 The enabling factors and challenges to the implementation of the principles and values of Ubuntu to TVET college leadership	85	
4.3 Chapter summary	88	CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1	Introduction	89
5.2	Study summary	89
5.3	Conclusion	90
5.4	Recommendations	94
5.5	Implications for future research	97
5.6	Chapter summary	97

REFERENCES	98
-------------------	----

APPENDICES 102

Appendix A: Ethical Clearance	102
Appendix B: Letter to the Campus Managers	103
Appendix C: Letter from the Campus manager	105
Appendix D: Letter to the lecturers	106
Appendix E: Interview Schedule	108
Appendix F: Documents review Schedule	110
Appendix G: Questionnaire	111
Appendix H: Declaration for lecturers	113
Appendix I: Turnitin Certificate	114
Appendix J: Language clearance certificate	115

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

From the year 2007 the Technical and Vocational Education and Training (TVET) sector in South Africa introduced new programmes for TVET Colleges; these programs are called National Certificate Vocational (NCV) (DoE. 2007). These programmes were implemented to phase out Report 191 programmes with the belief that the new programmes will give students the ability to learn theory as well as practical skills needed by the country (DoE, 2007). Report 191 were programmes offered at the TVET colleges which were normally known as Nated programmes, offering engineering and Business studies in N1-N6. The Minister of Higher Education and Training, Dr Blade Nzimande stated that the TVET sector needs to be turned to institution of first choice by students. Apart from the new programmes the TVET sector had migrated from the Department of Basic Education (DBE) to the Department of Higher Education and Training (DHET). These new changes meant that everyone who was working at the TVET College must be able to adjust and ensure that the changes were implemented smoothly. Msila (2014) states that the changes cannot happen smoothly in an institution unless people are made ready for change. The adjustment meant that there must be professional development of all those who were involved. The Green Paper (2012) for post-school education and training states that in improving the quality of the TVET Colleges the focus should be on the development of appropriate programmes, upgrading lecturer qualifications and capacity building for management and governance. The Green Paper shows that there are still challenges facing the TVET sector and it contained some of the ways to be used to overcome these challenges such as the elimination of management and governance challenges. In overcoming the challenges, all stakeholders were to work together to pursue success which is underwritten in the TVET college values and by the constitution.

Having read extensively on *ubuntu* and leadership, I believe this philosophy had a role to play in the TVET College sector. Msila (2014) mentions that *ubuntu* is part of the constitution of South Africa and it has been proven to be relevant to education. The values of the TVET College are equitable respect of everyone, pursuing excellence in all activities honestly and accountability, to improve the quality of each individual's life and free each person's potential and to celebrate the humanity of everyone in the college. These values meant that

everyone in the TVET College must honestly respect one another and serve all students equally. These TVET college values are part of *ubuntu* philosophy. For the success of the TVET College to be a reality, there must be respect amongst lecturers, students and leaders/management of the college. This could not happen if the values did not underpin their practices.

To ensure that the current changes at the TVET College were implemented smoothly, the study presented the African philosophy of Ubuntu as an alternative leadership style. The study sought to do that by examining the views of college lecturers on how the implementation of *ubuntu* by college leadership could assist to improve TVET college leadership. *Ubuntu* is derived from the Nguni people, and forms the core of most traditional African cultures (Ncube, 2012). Msila (2014) mentions that Chief Albert Luthuli utilised *ubuntu* philosophy in his leadership since ubuntu is a way of living and a way of leading South African people. Chief Albert believed that when leading people one must be willing to serve. Msila (2014) has conducted different studies on ubuntu and school leadership where principals used *Ubuntu* to boost teacher morale and subsequently attain better results in their schools. Msila (2014) further examines *ubuntu* as a philosophy which helps in transforming institutions. Similarly, Bush (2007) has offered different leadership styles to assist in leading schools, i.e. a leader needs to be contingent by assessing what leadership style to use. Being aware of the environment in which one operates, contingent leadership believes that leaders can apply ubuntu values in leadership to form a strong united group.

This chapter explains the problem statement and the rationale on the research topic of *ubuntu* and TVET college leadership, explains the significance of the study and also presents the main research questions to be answered by the study as well as the objectives of the study.

1.2 Research problem

Effective leadership is considered essential for quality education (Bush, 2007). There is recognition that schools and colleges require effective or quality leaders and managers if they are to provide the best possible education for their students (Bush, 2007). Similarly, Harris (2004) state that, effective leaders implement an indirect but powerful influence on the effectiveness of the school and on the achievement of students.

The TVET sector realised after the introduction of the NCV curriculum statement that the students were battling to achieve the desired outcomes. Research was conducted of which one of the outcomes was that lecturers lacked pedagogical knowledge and skills (DoE, 2013;

Papier, 2009). Lecturers were given the opportunity to up-skill themselves so that they can be equipped with the skills needed by the TVET sector. Institutions of higher education offered qualifications to TVET college lecturers such as National Professional Diploma in Education: Vocational Training (NPDE VT) and Vocational Educational Orientation Programme (VOEP) (SACE, 2011; Department of Higher Education and Training, 2012). From the past years there has been an increase in the TVET college result from 9% to 45% (white paper, 2013). But is 45% percent enough? Are we proud to say that this improvement is what is best for the college? With these results in place it shows that there is a need to look at the most effective ways to improve the quality of education. To improve students' performance, one of the ways was to examine the current leadership practices at the college. This could be done by examining if ubuntu philosophy could be introduced to the college to improve the quality of education. Bush (2007) states that leadership is linked to college improvement; Similarly Bhengu and Mthembu (2014) state that scholars are agreeing that leadership is central in ensuring high learner achievement. Apart from the improvement of the student's desired outcomes the Minister of Higher Education and Training Dr Blade Nzimande explains that one of the visions of the Technical Vocational Education and Training (TVET) sector is to grow rapidly, and growing sectors cannot function effectively without proper college leadership. Since Bush (2007) explains the importance of good quality leadership; maybe it is the time to explore other alternatives of leadership to enhance quality education. Ubuntu philosophy could help in effective leadership because it encourages interdependence and collaborative unity, since lecturers are not the only stakeholders in the TVET college sector, leadership needed to be examined. According (Fullan, 2001; Leithwood et al., 2004; Marzano et al., 2005; Sergiovanni, 2001) cited by Jacobson (2010) although teacher quality has great influence on student achievements but the quality of leadership matters in determining the motivation of teachers and the quality of their teaching, which subsequently effect student performance.

Ncube (2012) and Msila (2012) examine the concept of *ubuntu* as a legitimate alternative to western ways of leadership philosophies. This is because it is in the spirit of ubuntu that when working together and respecting human dignity we can find our way forward. Ubuntu requires the leaders to model by committing to ethical behaviour, ethical values and ethical characteristics because ethical values are critical to the success of the institution. Ncube (2012) further state that change and transformation are important leadership traits of ubuntu

as they allow organisations to adjust to meet the challenges of a changing global environment.

Thus the purpose of the study was to explore the perspectives of college lecturers on ubuntu and leadership in TVET colleges and to improve the TVET college leadership. A college leadership could cultivate greater capacity by providing high quality leadership which could encourage lecturers. This was because when developing leaders in the college student outcomes shall be attained, because student achievement is more culturally sensitive (Jacobson, 2010).

1.3 Rationale and Motivation for the study

I have been working at the TVET College as a lecturer for nine years; since I joined the college I have seen changes in the curriculum and the enrolment of students has increased. As a TVET College lecturer, I have observed that the performance of students was not good and effective leadership was somehow not what was expected. Lecturers have been complaining that management practices were harming their lecturing which somehow affected student performance. If students did not perform, lecturers had to write reports on the ways they can implement to improve their results; this made them feel that they were blamed for poor results. Although lecturers need to account for their performances but without proper support and proper infrastructures achieving good results becomes hard. Often the transfer of information from the top management to lecturers came at short notice which made it impossible to reach deadlines required. The lecturers felt that their voices were not taken seriously. Some of the members of the staff were not addressing management with respect. This created unnecessary conflict which was destroying working conditions. Without working together as teams to improve quality, the institution suffers.

The Department of Higher Education and Training was offering National Student Financial Aid Scheme (NSFAS) in a form of bursaries but the return value of the money is low due to student underperformance. If the quality of education could be improved, the monies given by NSFAS could be used effectively. It is further stated in the White Paper (2013) that ensuring the proper management and governance of all our TVET colleges is a core task in tackling the structural inequalities in our education system as a whole. Without effective, efficient, dedicated and motivated leadership, the TVET colleges would not be able to provide the quality of education and training required by the hundreds of thousands of youth

who enter the colleges every year, or ensure that the college system can expand to meet the country's needs.

The study aimed to explore whether there was trust amongst the college management and the lecturers or staff. Did the management trust that lecturers were capable to do their work without corruption? Was there any sign of human dignity, ethical behaviour or is it work without respect. If the leadership could be improved, people would learn to work together as a team, knowing that their own success depends on others. According to Mbigi (2005), *ubuntu* has been part of the African people, people were in solidarity with one another, and there was communalism, conformity, compassion, respect, human dignity and collective unity. The study aimed to explore at if the college could instil *ubuntu* philosophy, maybe *ubuntu* could develop leaders who respect each other, trust each other and values working together as a team in order to achieve outcomes. Mbigi and Maree (2005) further states that by building a spirit of solidarity which is contained in the philosophy of *ubuntu*, it is possible to build cooperation strategies by allowing teamwork to permeate the whole organisation. *Ubuntu* has also been used as part of the constitution as it looks at the human dignity and emphasises the importance of people first (Batho Pele) (Tsheletsane, 2012).

1.4 Significance of the study

Journal articles I have read illustrate that most work on *ubuntu* had been done to help schools especially in township schools (Msila, 2008; Msila 2012; Msila 2014; Msila 2014). But this study was going to be conducted in urban, township and a rural area. In most articles I have read, there was no evidence of research on *ubuntu* philosophy being conducted in TVET colleges and on the college leadership on attempts to improve education. This study was significant because its findings could help improve the TVET College's leadership. It might help uncover the potential of the efficacy of *ubuntu* principles to the improvement of the TVET college's leadership. It might help in the ways of developing leaders who believe in people first leaders who were not thinking about themselves but leaders who believed in the collectiveness of the group. Mbigi (2005) stated that the belief of *ubuntu* is that a man can only be a man through others. The study was significant because there had been a realisation that senior management of the college needs capacity building (White Paper, 2013). In addition, capacity building programmes for senior managers at college level would assist them to effectively perform their duties and provide effective leadership to their institutions (White Paper, 2013).

1.5 Objectives of the study

The objectives of this study were:

- To investigate the participants' conceptualisation/s of *ubuntu* leadership to the TVET college Leadership.
- To determine the perspectives of lecturers on the implementation of the principles and values of *ubuntu* to TVET college leadership.
- To investigate ways in which the principles and values of *ubuntu* can be applied to the practice of TVET college leadership.
- To determine the enabling factors and challenges to the implementation of the principles and values of *ubuntu* to TVET college leadership.

1.6 Critical questions

The proposed study sought to answer the following questions:

- What are the participants' conceptualisation/s of *ubuntu* leadership to TVET college leadership?
- What are the perspectives of lecturers on the implementation of the principles and values of *ubuntu* to TVET college leadership?
- How can the principles and values of *ubuntu* be applied to the practice of TVET college leadership?
- What are the enabling factors and challenges to the implementation of the principles and values of *ubuntu* to TVET college leadership?

1.7 Definition of key concepts

The study seeks to define the following concepts:

1.7.1 Leadership

According to Bush (2007) leadership may be understood as an indirect influence that is exerted by one person over other people or a group. According to Marishana & Botha (2011) leadership is a complex phenomenon that touches on many other important organisational, social and personal processes. It depends on the influence whereby people are inspired to towards group goals, not pressured, but with motivation.

1.7.2 Ubuntu

Ubuntu is a term derived from Nguni people like Xhosas, Zulus, Swatis and Ndebeles (Ncube, 2012). *Ubuntu* contains the basic values of humanness, caring, sharing respect and compassion; these core values are associated with other positive values such as warmth, empathy, giving, commitment and love (Broodryk, 2006). Dolamo (2014) mentions that the concept of *ubuntu* symbolises an understanding what it means to be human and what humans need to grow and to be fulfilled.

1.7.3 Effectiveness

Morino (2006) says, effectiveness is defined as how well read, effectively an organisation is doing what it sets out to do, i.e. (mission), and achieving the changes desired, i.e. (outcomes and impact), for those served.

1.8 The demarcation of the study

The study was to be conducted in one TVET College in Northern KwaZulu-Natal. The college had five campuses but for convenience, only three campuses were selected for the study. One campus was situated in the suburban area, another campus situated in the township while the third was in a rural area. It was going help to see how different lecturers viewed *ubuntu* leadership is practiced in their campuses.

1.9 Outline of the study

Chapter One present the introduction of the study and how the study was going to be pursued. It showed the problem statement regarding the study being conducted. It covered the rationale for the study why the study was needed and what knowledge was going to be drawn from the study. It showcased the significance for the study, the objectives of the study and the key research questions to be answered.

Chapter Two presents the literature review; what other scholars are saying about the research being conducted and the arguments to support the study. The chapter will focus on the debates from international, continental and national journal articles. The chapter also presented the theoretical and conceptual frameworks.

Chapter Three discusses the research methodology, the paradigm, research design, sampling methods, and methods of generating data, instruments, and methods of data analysis, ethical issues, validity and trustworthiness of the study.

Chapter Four covers the data presentation and discussion. It will outline data according to the themes obtained from the data generation instruments.

Chapter Five will discuss the study summary, recommendations for future studies, the implication for the study and conclusions.

1.10 Chapter summary

This introductory chapter introduced the research problem and the background of current changes taking place in the TVET College sector in South Africa. It made a case for the implementation of ubuntu which contains values helping people to work together in harmony so as to enhance the quality of education. The chapter also gave clear definitions of terms and underlined the objectives, critical questions and significance of conducting a study in TVET College where there is limited research. It then concludes with a summary of chapters of the dissertation. The next chapter outlines the literature review and theoretical framework that is utilised in this study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORKS

2.1 Introduction

The previous chapter presented the introduction and the overview of the entire study. This chapter reviews literature on *ubuntu* leadership and its implications for the TVET college leadership. The focus commences by reviewing what other scholars are saying internationally, continentally and in South Africa. It also interrogates the understandings of *ubuntu*, Batho Pele principles, *ubuntu* leadership and its implications for TVET college leadership, *ubuntu* management approach and the college culture of leadership. Further, the chapter outlines the theoretical and conceptual frameworks that underpin the study before concluding with the chapter summary.

2.2 Body of literature

This section critically reviews the body of the literature that informs the study.

2.2.1 Understandings of *Ubuntu*

It has been 21 years since South Africans gained their freedom and independence. Msila (2014) emphasises that *ubuntu* is a value system that must be taught in schools and needs more conceptual analysis. Similarly, Bekker (2007) cited by Ncube (2012) mentions that, there is a desperate need for an indigenous, innovative, value-based leadership approach in Africa that will organise a diversity of participants around a common goal. According to Ncube (2012), *ubuntu* is a basic cultural value system and it invokes traditional culture. Few leadership practices incorporate the use of indigenous perspectives (Ncube, 2012). This is because people are now modern in the way that they have forgotten where they come from (Ncube, 2012). Ncube (2012) further mentions that most of the African leaders have not used the principles of *ubuntu* in their leadership practices. When introducing *Ubuntu* it must be remembered that it is not an African concept only but it ranges from different cultures in different countries. According to Ramose (2004) cited by Horisthemke and Enslin (2009), it must not be denied that *ubuntu* ethics are worldwide, but it must be known that *ubuntu* has a philosophical character to all. Similarly, Khoza (2011) mentions that African humanness is a modern word and meets the universal system of thought; this is because we are all bound up

by human ties. According to Khoza (2011), humanness is the quality of being human. Khoza (2011) further states that to be humane you must show kindness to other living beings.

Often combining the concept of The Confucian tradition of Asia and the Platonic-Aristotelian tradition of Europe have been considered traditional European normative theories; the Aristotelian virtues are perfections that involve relating with others. Within the Platonic-Aristotelian tradition, it is understood that the city belongs among the things that exist by nature, and that man is by nature a political communal animal (Aristotle, 1984 cited by Lutz, 2009). Khomba and Kangauda-Ulaya (2013) mention that as a form of caring for a community, *ubuntu* philosophy represents humanness in which individuals in the community love one another.

In China, Japan, Korea and Vietnam, as form of ethics, they practice Confucian ethics management. The management of ethics focus on moral issues linked with how people are managed in the organisation (Woods & Lamond, 2014). In Confucian management, decision-making is guided by moral issues. Confucian argues that we can know the moral character of a person by knowing how well they care for their family and in particular their parents. The Confucian approach to self-regulation in business ethics involves manager selection based on a holistic view of candidate's moral character. Traditional Chinese people have found the holistic view of management of ethics as part of their management practices. According to (Weng, 2000), a person who wants to be a Confucian moral manager must become a Junzi. Junzi is a person who is concerned with others rather than someone who is isolated intellectual (Weng, 2000). It is believed that people must have personal integrity and social harmony in China. Lutz (2009) states that *ubuntu* philosophy understands what it means to be truly human in a community with other persons. Similarly, Khoza (2011) mentions that *ubuntu* frequently broadens the realm of morality to ensure that the leaders do not put themselves above those who are to be served. Lutz (2009) furthers state that there is no reason to act unethically, but encourages that we must reject all theories that affect our cultural beliefs and that makes us act unethically. Letseka (2013) argues that *ubuntu* is a normative concept that captures various moral norms such as humanity, kindness, generosity, compassion, goodwill, courtesy, and respect and concern for others. In addition, Lutz (2009) states that in true community, the ethics of a true community does not ask a person to sacrifice their own good for others but ask them to recognise that they can attain their own good by promoting the good of others.

As it was indicated earlier in the previous chapter, *Ubuntu* is derived from Nguni people like Xhosas, Zulus, Swatis and Ndebeles (Ncube, 2012) and with it is a form of fundamentals of the most traditional African culture (Ncube, 2012). Nguni people believed in the philosophy of *ubuntu* as a way of living and a way of leading their people (Msila, 2014). In addition, Ncube (2012) mentions that *ubuntu* is about a nature of an individual in a leadership position.

According to Oppenheim (2014), Nelson Mandela grew up knowing that *umuntu ngumuntu ngabantu*, meaning that a person can be a person through others. Oppenheim (2014) further states that in different countries *ubuntu* is significant. *Ubuntu* is significant because in African cultures there is no segregation, sons and daughters of aunts and uncles are called cousins. When Nelson Mandela was growing up he followed all the principles of leadership from the tribal meetings, he used to listen to people during these meetings where consensus was reached. Mandela witnessed first-hand the power of public argument, debate and opinion. He witnessed a sincere democratic system in which each opinion carried a distinct weight which influences his career choice. This helped him to be an active listener than a participant in the struggle leading the people. Mandela used *ubuntu* by becoming a part of the community, meaning being directly involved with fellow man and community in the positive way. With the principles of *Ubuntu* guiding Mandela's spiritual development, he came to recognize that his noble purpose and vision for South Africa included fair representation and unification of all South Africans into one just and caring community. As previously mentioned, *Ubuntu* requires that individuals have direct, positive interaction with all community members. Though Mandela's spiritual vision included white South Africans, his previous position as a radical freedom fighter often in hiding, had prevented him from practicing the inclusion of whites. Nelson Mandela spread *ubuntu* by interacting with the prison guards, wardens and with the community. He had a consultation with peers and the leaders of the previous government. According to Khoza (2011), another significance of *ubuntu* is explained by what used to happen in the olden days. A stranger will pass by the homestead, he will receive food, a place to sleep and he/she will be entertained. This was not done for a certain gain, but was done because the stranger was a fellow human being. Khoza (2011) further mentions that the Khoikhoi people accepted Jan Van Riebeeck and his crew at the Cape of Good Hope; this is because the Khoikhoi people believed that he was a human being and should be treated with humanity. In addition, Khoza (2011) mentions that leadership based on *ubuntu* has universal significance and the world can learn from it.

In Botswana it is called Botho, captured in the phrase, —*motho ke motho ka batho* meaning a person can be a person through others. In Botswana *ubuntu* is also included in the country's vision as it is contained in the five principles of the country (Oppenheim, 2014). These principles are democracy, development, self-reliance, unity and Botho. In Botswana people use the term Botho to describe a person who has a mature character and realises his or her full potential both as an individual and as a part of the community to which he or she belongs (Oppenheim, 2014). Botho is an example of a social contract of responsibility, mutual respect and accountability that the community has towards each other and outlines a process for earning respect by first showing generosity towards others and to gain empowerment by empowering others (Oppenheim, 2014). Similarly, in national language of Malawi, Chichewa *ubuntu* is called Umunthu and is explained through the proverb, “*Kali kokha nkanyama , tili awiri ntiwanthu*”. This means that if a person is alone, s/he is like a wild animal but with others, a community is formed (Oppenheim, 2014). *Ubuntu* contains the basic values of humanness, caring, sharing, respect and compassion and these core values are associated with other positive values such as warmth, empathy, giving, commitment and love (Broodryk, 2006). In the Bible it is believed that with love everything follows, meaning that when there is love the respect, dignity and commitment follows.

In the Zimbabwean African sense, the conceptual analysis of *ubuntu* is what characterises a perfect human being (Sibanda, 2014). *Ubuntu* is a broad philosophical concept that describes how an indigenous African member is expected to behave like. In the Zimbabwean African tradition, *ubuntu* is stated as *hunhu* (Sibanda, 2014). In Ndebele or Shona traditions of Zimbabwe, anything conflicting will be met with such sarcasm as ‘*Hausi’ hunhu ihwohwo / Ayisibobuntu lobu*’ meaning this is not humanness (Sibanda, 2014). Sibanda (2014) further states that in Zimbabwe *ubuntu* means humanness because a person with *ubuntu* is able to uphold values, lifestyle and attitudes of a human being. A person with *ubuntu* is able to act responsibly, take control of his/her consequences and to exercise moral decisions. That is why Sibanda (2014) states that the concept of *ubuntu* is a subjective view of what constitutes a human being.

From the former origins of *ubuntu* it appears that *ubuntu* is more of a shared responsibility than an individual worldview (Sibanda, 2014). That is because it is defined and considered from a community point of view. Sibanda (2014) further states that there is still a paradox with regard to *ubuntu* and younger generations. The gap between the young generation and perfect upholders of *ubuntu* has fuelled this paradoxical nature of *ubuntu*. According to Msila

(2014) some African students cannot believe in African leadership if they cannot be re-educated to appreciate African leadership, themselves and Africa. That is how it has come out that the old generations believe that the young ones have no *ubuntu*. According to Sibanda (2014), the lack of laid down parameters or standards of *ubuntu* is what has caused a rift between the two generations. Similarly, Khoza (2011) mentions that modern ideas of leadership in institutions and politics tend to lack components of humanness contained in *ubuntu*. Khoza (2011) further mentions that *ubuntu* philosophy has much to contribute to our understandings of what makes a good leader. In addition, Horisthemke (2009) states that the perception that incorporated the spirit of *ubuntu* has gone. Further, Horisthemke (2009) states that what is needed is a new awareness in which the spirit of *ubuntu* becomes a leading image of social development. This new revelation will enhance the development in which fear is replaced by joy, self-doubt by confidence, greediness by spiritual values and anti-social behaviour by *ubuntu* (Sibanda, 2014). Sibanda (2014) further states that African traditions do not have any policy documents which clearly categorise the standards, procedures and the consequences of behaviours. Although African traditionalists do have a gallery of information of such standards and parameters, they have not been published yet (Sibanda, 2014). *Ubuntu* is well known by people who grew up in homesteads lead by chiefs, where meetings were held and discussion was reached democratically and passed on from generation to generation (Oppenheim, 2014, Khoza, 2011 & Dolamo, 2014). Recently in South Africa, the country is encouraging all to utilise *ubuntu* values (SABC News & CNN News). This call has been made because there has been xenophobic attacks in the country. *Ubuntu* is encouraged because of the belief that people have lost their culture of traditional values and when *ubuntu* values are incorporated people will learn the spirit of humanness and treat each other with respect.

In South Africa it is understood that one is truly human and expressed as a member of community if the person illustrates the terms of *ubuntu* (Lutz, 2009). Msila (2008) argues that there is a great potential in a model of leadership that utilizes *ubuntu* philosophy in institutions. *Ubuntu* functions as a unifying factor, bringing people together regardless of their background or access to wealth (Lutz, 2009). Lutz (2009) further mentions that managers need not feel alone or unique in their ethical struggle to regulate employees ethical conduct. This means that they must not work alone in improving employees conduct. But through *ubuntu* philosophy it will become a shared experience. Managing others has left a rich legacy of consequence and decision pathways that one can learn from. In the South

African culture people used to eat together and to share things but when the Western culture took over, people began to believe that the Western culture was better and abandoned their cultures. Ngidi and Dorasamy (2014) mention that prior 1994 people were reluctant to speak freely because they were afraid that they would be jailed. This arose because during the apartheid era people had to be discreet on issues concerning the culture (Oppenheim, 2014). Dolamo (2014) mentions that when white people arrived in South Africa, they brought their culture and traditions as well as their civilisation. Dolamo (2014) further mentions that the indigenous culture was regarded as primitive, barbaric, savage and backwards. This has increased a spirit of individualism and greediness amongst people (Dolamo, 2014). This confirms that there still are challenges in maintaining *ubuntu* as a leadership model. This is why Ncube (2012) mentions that most of the leaders in Africa are not applying *ubuntu* in their leadership. They are following western ways of leadership which is not guided by traditional leadership. Ncube (2012) singles out former President Nelson Mandela, the first independent South African president and the first independent president of Botswana, Sir Seretse Khama. Ncube (2012) mentions that these presidents presented leadership which fully demonstrated their traditional values. According to Ncube (2012), the two statesmen are the embodiments of the principles of *ubuntu*. In addition, Khoza (2011) mentions that president Mandela was the first African leader to have earned internationally the moral authority which is supreme and which determined his ability to influence.

2.2.2 The principles of Batho Pele

According to the service charter for the Department of Higher Education and Training, service delivery standards are set to meet the service delivery needs of the customers and public service principles of Batho Pele. The principles of Batho Pele are consultation, service standards, access, courtesy, information, openness and transparency, redress and value for money. Since effective leadership leads to a positive work climate (Msila, 2014), the Department introduced Batho Pele principles to improve the service delivery in the public sector. Batho Pele has its roots in a series of policies and legislative frameworks. These are the Constitution of the Republic of South Africa of 1996 (as amended) and the White Paper on the Transformation of the Public Service of 1995 (WTPPS) . Batho Pele is a Sesotho word which means “people first”. It’s an initiative that was launched in 1997 in order to transform the public service at all levels. Batho Pele was launched because the democratic South Africa inherited a public service that was not people friendly and lacked attitudes and skills to meet challenges facing the country. To transform the public sector, the old culture had to be

changed and all staff members had to ensure that they serve the community with respect. Batho Pele is common to *ubuntu* in that *ubuntu* is transformational. Mbigi and Maree (2005) mention that *ubuntu* can help institutions to build communal citizenship as it can help to define the direction towards the new South Africa. Letseka (2013) further argues that *ubuntu* is a normative concept that captures various moral norms such as humanity, kindness, generosity, compassion, goodwill, courtesy, and respect and concern for others. The power of *Ubuntu* naturally carries with it a message of hope and a potential for change (Oppenheim, 2014). Similarly, Khoza (2011) argues that *ubuntu* is very much political philosophy not only as a subject of ethics, but because the ethics of humanness implies that the leaders owe their status and power to their fellow humans, the people they serve rather than being in a position to impose will on from above.

Lutz (2009) also mentions that when developing the theory of African business management, based on the philosophy of *ubuntu*, we must recognise the institution as a community not just a collection of individuals. The TVET College is also guided by the service charter which incorporates Batho Pele to improve the daily running of Higher Education and Training. This means that the TVET colleges are to practise all principles and management must see to it that they are followed. *Ubuntu* concept is crucial for a number of institutions including TVET colleges (Msila, 2007). According to Msila (2007), schools and TVET colleges need to focus on the roles of *ubuntu* as being one of the constitutional values of their institutions. This can be done by ensuring that the principles of Batho Pele which are closely related to *ubuntu* are utilised. The Batho Pele principles are discussed below.

2.2.2.1 Consultation

This principle means that all in the sector must be consulted about all levels and quality of the service they receive and where possible, should be given a choice about the service they are offered. With consultation, TVET college leaders need to interact with, listen and learn from the people they serve. As I am working at the TVET College, I have observed that there is a challenge in the transfer of information. All campuses are reporting to one central office. The structure of the college requires that some management meeting must include campus managers in the meeting. This is done to cascade information from the college principal to the college staff. However, staff members do complain that they are not consulted on matters regarding them. Further what is happening is that when there are grievances, it takes time for the management to clarify the mishaps. Through consultations the, central office can find out what services are needed by campuses, how these services can be delivered, and whether they

are satisfactory or not. Since leadership encourages the development of trust among staff members in the organisation, through constant consultation trust can occur (Lunenburg, 2011). *Ubuntu* contains the basic values of humanness, caring, sharing respect and compassion; these core values are associated with other positive values such as warmth, empathy, giving, commitment and love (Broodryk, 2006). Through proper consultation, leaders display respects towards workers which will encourage commitment towards them.

2.2.2.2 Service standards

With *ubuntu* a person must meet certain standards for a reasonable citizen (Sibanda, 2014). These standards mean that the person is able to uphold values and principles of *ubuntu*. When adhering to standards of reasonable service, citizen must be told about what level and quality of service to receive so that they are aware of what to expect. Currently, in the TVET colleges, lecturers who go for National marking are paid after many months the services they have rendered have passed. This makes them feel that their dignity is not respected even at National level. TVET colleges are following the laws of IQMS for monitoring service standards for lecturers. In the TVET sector, the issue of results plays a big role. As it was indicated earlier in the previous chapter, the students' achievements are low. Through Integrated Quality Management System (IQMS) leaders must be able to encourage employees to improve the learners' performance, without destroying their dignity or morale. As Batho Pele principles are closely related to *ubuntu* is it important that when employees are encouraged leadership must show respect and be compassionate to the employees. With educational management which involves monitoring, leading and control, it is good leaders who identify problems and try to seek solutions. When the students are not performing well, a leader must do something in his/her power to encourage improvement without destroying human dignity. Setting standards starts from proper planning, controlling and monitoring.

2.2.2.3 Access

According to the Batho Pele principles, citizens must have access to all services to which they are entitled to. This means that the TVET College must set targets for extending access to the community they serve. The leaders must identify the programmes required by the community with consideration of the TVET college communities e.g. industries. Lunenburg (2011) mentions that leadership looks outward, articulates a vision, creates the future, sees the forest, creates change and acts decisively. This means that just like Mandela leaders must have a vision and take decisions collectively (Oppenheim, 2014). In this regard they should

implement special programmes to improve service delivery to physically, socially and culturally disadvantaged students. The college's vision is on providing responsive programmes that will help in transforming the country. The TVET college leadership must honour its vision by identification of the types of programmes to help the surrounding youth. Leadership is there to ensure that students get the services they require and should serve all equally through *ubuntu* and promoting access to such programmes.

2.2.2.4 Courtesy

The other principle of Batho Pele is courtesy in which everyone must be treated with courtesy, respect and consideration. Batho Pele encourages all departments to set standards for the treatment of the public and incorporate these into their code of conduct, values and training programmes. With courtesy lies an encouragement of serving people with *ubuntu*. That is because with *ubuntu* it is believed that a person can only be a person through others. Through courtesy staff performance must be regularly monitored, and discourtesy must not be tolerated. *Ubuntu* encourages people to love, care and give commitment (Broodryk, 2006). Chief Albert Luthuli demonstrated that his leadership was guided by human morality and scripture. He influenced his audience with the deep-seated need to be driven by principles and values to lead people towards a worthwhile life. Luthuli also illustrated the need to be guided by ethics and universal values (Msila, 2014). TVET College leaders must train their staff to care and to respect everyone and show courtesy to students who wants to enrol with the college and must also show courtesy to the people they are serving.

2.2.2.5 Information

Section 32 of the South African Constitution offers a universal right of access to information held by the State to facilitate the exercise or protection of any right by citizens, e.g. the right to access public services in an equitable, convenient and cost-effective manner. Stakeholders must be given full, accurate information about public service they are entitled to receive. Staff members need to be informed about all changes taking place, they must be clear about what their roles are and what information they need to send to students especially during registrations and examinations are concerned and National Student Funding Aid Scheme NSFAS (Batho Pele, 1997). The service charter mentions that the Department of Higher Education and Training ensures a distinction and excellence in all work efforts to develop a skilled and capable workforce for the country, teamwork, cooperation and solidarity in working with partners in higher education and training to achieve the shared goals. Honesty,

perseverance and commitment in providing differentiated education and training opportunities for all the people of South Africa are of highest importance. *Ubuntu* requires that human beings empower each other and have a common goal (Ncube, 2012). *Ubuntu*'s clear focus is on joining in harmony with one's community, and becoming an active, direct, positive part of this whole (Oppenheim, 2014).

2.2.2.6 Openness and transparency

In the introductory chapter it was discussed that some of the problem affecting the TVET College is that the senior management makes decision for the staff without proper consultation with the staff. Through the principle of openness and transparency, people need to be part of the decision-making. There must be openness and transparency between the TVET Management and staff through unions and staff representatives. *Ubuntu* is used mainly to stress the need for unity or agreement in decision-making while at the same time; it seeks to offer people with an appropriate and ethical way of notifying others of decisions that need to be made (Bertsch, 2012). People must be told how national and provincial departments are run, costs involved, and who is in charge. Filose (2012) mentions that participative leadership includes joint decision-making, power sharing and democratic management. Everyone is supposed to know, departmental staff numbers, particulars of senior official's expenditures and performance against standards should not be a secret. The current state of the TVET College is that lately students are going on strikes saying that the college receives money from National Student Fund Aid scheme. From this money student are supposed to receive allowances for transport and accommodation. Students do not trust the leadership and as a result of mistrust they boycott classes and this affects teaching and learning which might be adding to the poor achievements of learners. If only those in leadership especially in the central office can be open about all, problems like these might be avoided.

According to Bertsch (2012), the leadership traits of the current American leadership practices would prefer encouraging, inspirational, visionary, honest and not individually oriented leaders. Even if the institutions are dominated by people from the different ethnic origins but as a form of respect people need to be informed of the language which is a medium of instruction in the institution. If other people are addressed in their native languages, it must be further clarified in the language which is the medium of instruction. This will ensure that everyone receives or understands what is required. No one will feel discriminated or deprived from getting all the information.

2.2.2.7 Redress

Ubuntu encourages compassion and kindness in the institution. Similar to the Batho Pele principles, if the promise of standards of service is not delivered, people should be offered with an apology, a full explanation and a speedy and effective remedy. When people make complaints they should receive a compassionate positive response (Batho Pele, 1997). This means that there must be mechanisms to record public dissatisfaction. All staff must be trained to handle the complaints quickly and efficiently. Customers should receive regular feedback on the outcomes. Similarly, *Ubuntu* philosophy identifies the significance of treating employees as human beings but not necessarily as “encoded” human capital properties (Khomba & Kangauda- Ulaya, 2014). The *Ubuntu* philosophy is instilled with respect for human beings, especially one’s elders (Khomba & Kangauda- Ulaya, 2014). The above observations indicate that there is much that the *Ubuntu* philosophy can contribute towards business ethics and good corporate governance issues. Under the African *Ubuntu* philosophy, people should be aware that individualism and greed, and profit achieved by sacrificing other community members, contravenes the true foundations of humanity. With the notion of *Ubuntu* or humanity, the community teaches values such as solidarity, caring and sharing amongst the members of a community or organisation.

2.2.2.8 Value for money

The final principle of Batho Pele is value for money. This means public services should be provided economically and efficiently in order to give customers best possible value for money. When people pay their money they expect that the money to be used properly. Each department owes proof that effective savings and improved service delivery are on the agenda. Programmes offered at the TVET College require that the hours stipulated in the subject guidelines to be adhered to for the benefit of the students. But currently hours have to be split to accommodate all involved. Some programmes require students to do 50 % practical of which whether that is happening remains unanswered. This begs a question whether the student are getting the value for their money or is this one of the causes of failure in the college. Horisthemke and Ensilin (2009) state that other functions of education in Africa should be able to bring support to the human value and sense of community. Horisthemke and Ensilin (2009) further mention that philosophy of education in Africa needs to responds to the challenges that are facing the continent. When there is a poor performance at the college it raises concerns especially in regard to drop-out rates and the students repeating the level. According to Lutz (2009), managers must promote the good of all people

not just those working in the institutions but the good of all people in the community. At a TVET college, value for money means that the lecturers' commitment is required. If lecturers are not attending to the students, are absent from work and come to class not prepared, students will not get their value for money. *Ubuntu* requires that people should lead by being role models and by empowering others (Ncube, 2012). Without upholding the values of honesty and commitment the whole institutions will suffer.

2.2.3 *Ubuntu* leadership and its implications for TVET college leadership

As it was discussed in the previous chapter that effective leadership is considered essential for quality education, there is recognition that schools and TVET colleges require effective or quality leaders and managers if they are to provide the best possible education for their students (Bush, 2007). Lunenburg (2011) further adds that leadership process involves developing a vision for an organisation, aligning people with that vision through communication, empowerment and motivation. Similarly Oppenheim (2014) mentions that as a form of leadership and a pillar of *ubuntu* President Nelson Mandela had a vision for South Africa, a vision to free South Africa and to unify people. This is what is required by the TVET College, a proper vision.

According to Bertsch (2012), managing international business relies upon the success of the United State economy along with its dominance. Bertsch (2012) further mentions that the American way of leadership is the best way to ensure success. Arguing the statement made by Bertsch (2012), it was indicated in the introductory chapter that the success of any institution lies in effective leadership (Bush, 2007). Hoberg (2004) argues that *Ubuntu* is part of the African indigenous knowledge which should enable school leaders to lead schools effectively with what they have rather than what they are given. In countries like Canada and Western United States of America, they describe indigenous knowledge as wisdom needed to survive in particular environments and how to live and interact with other people in the community (Singh & Reyhner, 2013). These authors state that Indigenous Knowledge (IK) can be described as wisdom needed to survive in a certain environment, be it successfully hunting seals in the frigid Canadian arctic or growing maize in the desert south western United States and knowledge of how to live and interact in an extended family and Indigenous community. Further they speculate that IK is based on centuries of experience and close observation of one's surroundings, including plants, animals and weather. Similarly, Indigenous Pedagogy (IP) is based on centuries of experience raising children to function

effectively in supportive communities. Family members, elders and other community members pass on this knowledge to each new generation. Central to the transmission of this wisdom is language, which through debating, storytelling, advice and conversations show youth the way to live well. The transmission of intergenerational IK was interrupted during the era of school colonial governments. This happened in the boarding schools in Australia, Canada, and the United States. Singh and Reyhner (2013) further mention that many of the challenges faced by indigenous communities today are caused by a breakdown of traditional values that can be traced to this interruption. Nicholas (2011) cited by Singh and Reyhner (2013) mentions that Hopi behaviour has lost its Hopi, which includes substance abuse, gang membership and domestic violence. Hopi means a person who is behaving or a well-mannered person (Singh & Reyhner, 2012). Similar to *ubuntu* the fundamental principles of the Hopi way of life are those of reciprocity and humanity and these principles need to be passed on to future generation. This is similar to a concept of *ubuntu* as a form of solidarity and unity, meaning that with *ubuntu* people use to survive thereof in spite of difficult situations (Mbigi & Maree, 2005). This encourages them to work together and stick together in order to attain a common goal. The TVET College's effectiveness lies in educational leadership.

Leadership starts from the classroom and lecturers as leaders also have a role to play in ensuring that new changes are disseminated without hassles. Since the college is striving to improve the potential of everyone who enrolls, effectiveness plays a role in ensuring that happens. The study believes in the principle of *ubuntu* as tool to enhance college improvement, it is in the principle of *ubuntu* that when people have a common goal they will succeed. Although the college has the common goal which is teaching and learning, but *ubuntu* can strengthened those goals because *ubuntu* encourages oneness, respect and reliance on each other (Ncube, 2012). Letseka (2013) argues that *ubuntu* is a normative concept that captures various moral norms such as humanity, kindness, generosity, compassion, goodwill, courtesy, and respect and concern for others. In addition Letseka (2013) mentions that many western researchers describe leadership with words like influence and power. Letseka (2013) based it on the assumption that *ubuntu* can help America's management by incorporating *ubuntu*. Letseka (2013) further believes that *ubuntu* can be useful in shaping American leadership and enhance effectiveness as America participates globally. A skilled and knowledgeable leader is the one who facilitates the use of input to the school in order to ensure the achievement of desired goals.

According to Marishane and Botha (2011), people must consider that when change is to happen; effective leadership can lead change and direct it towards the end. Bhengu and Mthembu (2013) state that there is a general agreement amongst scholars that management and leadership plays a central role in ensuring high achievement of outcomes. When implementing *ubuntu* in an institution, implementation cannot happen unless people are made ready for change (Msila, 2014). Similarly, Lunenburg (2011) mentions that leadership process creates uncertainty and change in the organization. When implementing *ubuntu*, the TVET college leadership need to consider that people like to be in a comfort zone and must be inspired and encouraged to adapt to change. (Bush, 2007) mentions that it is a contingent leader that observes what style of leadership to use. As the study's objective is to implement *ubuntu* principles at the TVET College, the TVET college staff will have to be involved from inception. This means that people will have to experience changes on what they are used to. While the TVET College is striving for improvement, leadership must play a pivotal role. Msila (2008) mentions that institutions that are striving for excellence and improvement, they must use *ubuntu* philosophy to improve effectiveness and relationships which might translate into collective solidarity among colleagues. *Ubuntu* plays an important role in transforming all individuals into leaders (Msila, 2014).

As the TVET College is undergoing different changes, the staff members are dependent on the TVET management to give them clarity about changes taking place. As it was discussed in the first chapter, the college has offered bursaries to the staff members in order to equip them with the minimum requirement they needed to lecture in the TVET sector. However there are those who did not get that opportunity but who joined the college due to their technical qualifications so as to help out with workshop practical. *Ubuntu* requires that people to be treated equally and fairly regardless of their qualification. Msila (2008) mentions that although aspects like caring, sharing and respect and compassion might be challenging to internalise for many workers they must be implemented to ensure success. For everyone to function at their level best, they need some form of respect, caring and compassion. Mbigi and Maree (2005) state that *ubuntu* is a universal concept that can be applied in struggling or poor communities. Mbigi and Maree (2005) made this statement because during apartheid years most of the African people were striving for freedom. But Mbigi and Maree (2005) further state that *ubuntu* helps in unifying struggling communities.

It is a leader who has a power to influence people to move in the right direction (Bush, 2007). Further, Msila (2012) (2014) mention that people have used *ubuntu* in changing dysfunctional schools through influence. This illustrate that leaders of the TVET College have important roles in instilling the values if the institution is to succeed. These roles include leading by example, encouragement of the spirit of togetherness, to be kind and compassionate to those they lead. There has to be a change in the mind-set of people; people must change their thoughts, their attitudes, human relations and the old styles of management. Msila (2014) further states that those leading the organisation must be prepared to address the change. While the study seeks to find how the principle of *ubuntu* can be implemented in the TVET College leadership it is good to know that through correct dissemination of information and educating of staff to utilise *ubuntu* leadership process, change can happen. Dolamo (2014) argues that it cannot be assumed that that all teachers will respond to change at inception. He further posits that the principles of *ubuntu* have the potential when people are conflicting with one another. This is because the values of *ubuntu* stress the importance of equality which improves collegiality and reduce conflicts. This should also be applicable to leadership and management of the college, to think otherwise would lead one to believe that the system we operate in is not in need of improvement. A leader will only retain his/her position as long as he/she acts as a leader who acts with civility, respect, and trust. *Ubuntu* leaders put the team or community ahead of themselves, are self-aware and self-assurance are key ingredients in understanding and exercising *Ubuntu* (Letseka, 2013).

In addition, the successful implementation of any plans and goals of the organisation can be realised only if the human resources component is revived to perform better (Mbigi & Maree, 2005). It is important that the spirit and morale of employees is renewed through *ubuntu* principles, apart from those of the business processes in order to realise the set goals and strategies (Mbigi & Maree, 2005). *Ubuntu* poses this challenge of fostering a culture of interconnectedness and interdependence among workers (Msila 2014), and leaders advocate change and new approaches into the institutions (Lunenburg, 2011). The mission of the TVET College is to serve all communities thereby creating partnerships for the purpose of accessible and mobile education and training and to align with the National Qualification Framework (NQF). The programmes must be accredited and must qualify students to get jobs after completing their studies. It has been discussed that there are similarities between *ubuntu* and Batho Pele principles. With Batho Pele is it encouraged that people must get their value for money. In this case, the TVET college programmes must be aligned with NQF. As the

values of *ubuntu* are underpinned in the college values, those who are working at the college must ensure that these values are respected. According to Oppenheim (2014), *Ubuntu* requires a human being to live in a way that supports and furthers his fellow man. The power of *Ubuntu* innately carries with it a message of hope and a promise of change, and as President Mandela asserted, *Ubuntu* can spring from even the most deeply buried well inside of a man, and then spread across a country. Similarly, Letseka (2013) mentions that the American leadership prepares a value-based leadership style such as human-oriented which is influenced by societal values. That is because, according to Letseka (2013), value-based leadership reflects the ability to motivate, inspire, and to expect high achievements of outcomes from others based on firmly held values. Letseka (2013) further states that value-based leadership is very closely related to *ubuntu* and Batho Pele principles. This is because a value-based leadership is based on values such as visionary, inspiration self-sacrifice, integrity, decisive and performance oriented.

Msila (2014) has outlined five characteristics of *ubuntu* and these are: people centred, permeable walls, partisanship, progeny and production. People-centeredness emphasises the role of people within the organisation and that people must be committed if the organisation is to succeed (Msila, 2014). In addition, Lunenburg (2011) mentions that leadership that focuses on the people, empowers employees, serves subordinates and uses influence. According to Msila (2014), when the leadership is shared people strive to perform better in the organisation where they have responsibility. *Ubuntu* philosophy can also enrich people with leadership experiences; this is because the college now needs more people-centered approach. All leaders can succeed if they have followers. People need to work together because no one can succeed by working alone. An institution cannot exist if others destroy its objective and the reason for its existence (Msila, 2014). Similarly, Mbigi and Maree (2005) state that with *ubuntu*, sharing a vision means obtaining a balance between individuals and the group. Ncube (2012) further states that group outcomes bear more fruits than individual goals. Lecturers always need support and encouragement from the management. Without the management's support and encouragement they will feel like they are isolated. With permeable walls people must be able to communicate with each other without fear, that means lecturers and management must be able to engage with issues without fear of losing their jobs. From Ncube (2012), *ubuntu* frame-work requires that leadership does not only encourage sharing a vision but having a vision that will offer direction for others. It is in the principle of *ubuntu* that a person can be a person through others. Management and lecturers need to work together and

uphold this value for the success of the institution. Partisanship encourages loyalty; people communicate freely which makes them feel closer as an organisation. When people are loyal to each other, they will trust each other and respect will follow. By incorporating communalism lecturers cannot suffer alone, they will learn to share problems with others (Msila, 2014). Progeny encourages taking decisions collectively. Similar to *ubuntu* Maree (1997) and Oppenheim (2014) encourage that with *ubuntu* decisions must be taken as a whole. Ncube (2012) further states that people must live in a communal way, sharing ideas, sharing resource and taking decisions together. Lunenburg (2011) mentions that leadership which focuses on trust and development acts decisively. The last characteristic of *ubuntu* is production. According to Msila (2014), production lays in all *ubuntu* principles being implemented, because without respecting other characteristics production will not happen. As the study is seeking college improvement it essential that characteristic are practised. That is because according to Msila (2008) *ubuntu* worldview can have a positive impact when its values are used efficiently in leading a school.

The college needs the leaders that do not only focus on the work, but leaders that show trust, respect people's dignity, and are compassionate to people. Msila (2012) believes that African people need to return to the basic values of living together in a village so that they can learn the concepts of caring. This is possible if people can work together as a community. According to Dolamo (2014), people used to do things together like ploughing maize, harvesting and building other people's houses. Through this concept of sharing, poverty was a foreign concept. If people can develop that unity and go back to the traditional way of caring for one another, empowering each other, it can all be possible. This is the spirit required by the TVET college staff, to learn and to help one another and enrich others for the benefit of the TVET college students. In addition, Msila (2012) also states that the wisdom of *ubuntu* depends in the religious belief that it is not possible to build a healthy community that is at peace, unless human dignity of all community is safeguarded. Khoza (2011) argues that there is an objection to *ubuntu* philosophy. The first objection is that when practising *ubuntu*, some people will exploit you. Second objection is that capitalism and private enterprise are negating the community values of *ubuntu*. That is because in a competitive environment, we become competitive strangers. Last objection is that strangers are strange in community with certain values, ideas, assumptions and practices. But as it was discussed earlier in the chapter that *ubuntu* is a values system which must be learned and taught (Msila, 2014). Institutions owe it to themselves to implement the values of *ubuntu* in order to transform all those who

lead and work in the institutions. In addition, Oppenheim (2014) mentions that ubuntu brings hope and a potential for change which can change objections related to *ubuntu*.

The concept of *ubuntu* is very crucial for a number of institution including colleges (Msila, 2014). With that in mind people need to know that by taking Western ways of leadership it does not mean that they have lost who they are. This is because the philosophy of *ubuntu* is not different from the western philosophies (Msila, 2014). Although Ncube (2012) mentions that some African leaders are not utilising *Ubuntu* in their leadership, Dolamo (2014) argues that many great leaders such as political, religious and business leaders mention that without the knowledge of *ubuntu* they would not be where they are today.

As a pillar of leadership Msila (2014) states that there are five characteristics in relationships and these are: respect, shared experience, trust, reciprocity and mutual enjoyment. In building strong working groups at the TVET College these characteristics must be enforced. Respect means that when transferring information by senior management to the lecturers, they should consider proper channels. Shared experience means to encourage everyone to take part in decision-making. With trust the management must understand workers capability and ensure that staff members can execute tasks through delegation of activities. *Ubuntu* encourages that a person can be a person through others by applying reciprocity sharing of ideas will build proper workforce relying on each other which in turn will increase mutual enjoyment (Msila, 2012).

Ubuntu encourages interdependence and the spirit of working together (Ncube, 2012). This works well with the participative leadership which encourages shared decision-making. According to Yukl (2013), participative leadership involves the use of decision making by a leader that allows everyone to have influence over the decisions that will affect them. Filosa (2012) also mentions that participative leadership includes joint decision-making, decentralisation, power sharing and democratic management. Literature also posits that participative leadership can have an effect on the employee job satisfaction (Gharibvand, 2012). *Ubuntu* encourages people to love and respect one another, and there must be a mutual respect amongst management and staff.

2.2.4 Ubuntu management approach

According to Mbigi and Maree (2005), when utilising *ubuntu* as a management approach, *ubuntu* should include the development of the following outcomes which are: *ubuntu* as a survival strategy, the development of cooperative of people, the development of paradigms and perspectives, the development of practises and process, the development of policies and procedures, values and institution. Msila (2014) mentions that Luthuli's leadership style shows how some of his leadership qualities can be adapted in leading effective schools. Current research demonstrates that schools will be as good as the people at their helm and effective leaders are likely to lead working schools (Msila, 2014).

2.2.4.1 Ubuntu as a social survival strategy

Mbigi and Maree (2005) mention that the values of *ubuntu* are group solidarity, compassion, respect, human dignity and collective unity. When there are conflicts, management must promote the spirit of togetherness and a spirit of unity through *ubuntu* philosophy. Msila (2014) mentions that *Ubuntu* is a very highly democratic principle of human interdependence and in a world of competition and individualism, it might not thrive (Msila, 2014). Africans are socialised from a very tender age to understand and learn that difficult goals and tasks can be achieved collectively (Mbigi & Maree, 2005). Mbigi (1997) mentions that the idea of self as an individual does not exist in the *ubuntu* framework, but encourages community settings. The proposed study seeks to elevate views that if all leaders of the TVET College can practise *ubuntu*, leadership can take place and college improvement will follow. When people believe in one thing and if they learn that leadership is not a one man thing the organisation will improve in all aspects that are affecting the college. This is because they now believe that one's failure is their failure as well (Tsheletsane, 2012). According to Mbigi and Maree (2005), what is a striving force of the institutions is to survive and succeed in spite of facing different challenges.

2.2.4.2 Ubuntu and development of cooperative and competitive people

Mbigi and Maree (2005) state that South Africa cannot compete globally because the majority of people have not been developed in terms of skills and knowledge. In addition, Mbigi and Maree (2005) mention that South Africa needs to try to develop collaborative spirit so that it can tackle the development issues facing the country. The staffs of the TVET College are in need of training in order to maintain order and the smooth running of the

college. Lastly, Mbigi and Maree (2005) mention that the training and development should focus on constant skills attainment and best operating techniques, as well as better work organisation based on teamwork and cooperation. These are closely related to the principles of *Ubuntu*. According to the Green Paper (2012), training and development of the TVET College staff is crucial to ensure success of the institution.

2.2.4.3 *Ubuntu* and development of cooperative and competitive perspectives

According to Mbigi and Maree (2005), people's perspectives must be expanded to help them cope with the challenges facing their institutions. Mbigi and Maree (2005) further mention that African people need a paradigm shift on the part of the employees, meaning they need to change the way they think. In addition, Msila (2014) mentions that there has to be a change in the mind-sets, a paradigm shift of thought processes, attitudes, old styles of management and human relations in the workforce. This means that people need to learn to embrace each other. Khoza (2011) mentions that the knowledge that we share about *ubuntu* can be reformed, overturned and broadened by paradigm revolution. Khoza (2011) further mentions that reasoning must be found within all of us or we must exist at all times as 'we' and there could be no 'I'. In addition, *Ubuntu* thrives when there is consensus in decision making, democracy and the dependence on one another (Khoza, 2011). When people do not think as part of a community that has principles, they cannot have *ubuntu*. Furthermore, those who practise *ubuntu* philosophy demonstrate some form of maturity, some transcendental outlook to life in general. They can teach other community members whilst they also learn from everyday encounters. In workplaces, *ubuntu* practices can enhance work ethics due to solidarity and team approaches (Msila, 2014). Workers must see a need to add value and create stability within the institution. People need to change their mind sets and see *ubuntu* as a value system that can help in transforming institutions (Mbigi & Maree, 2005).

2.2.4.4 *Ubuntu* and development of cooperative and competitive processes

African nations make it very clear that they succeeded by adopting and developing production processes that create value (Mbigi & Maree, 2005). The management lesson for us in South Africa is that, if our organisations are going to compete on a global scale, we need to develop unique, competitive processes suitable for our people and market (Mbigi & Maree, 2005). This can be achieved if all our personnel can practise Batho Pele principles. This is due to that the principles can enrich staff and exclude unethical working order while improving the quality of the service standards that the institution renders. In countries like

China, Korea and Japan, they have established good partnerships with the industries and these help the students to be marketable and to be competitive in the country (Hystek, Roos & Middlewood, 2005). To build labour force which produces competitive institutions, people need to be a collective and respect one another.

2.2.4.5 Development of cooperative and competitive policies and procedures

Because of the rapid changes taking place, institutions focus more on operations. Managers see issues, rules and procedures but forget people (Mbigi & Maree 2005). Mbigi and Maree (2005) mention that the processes and procedures focus on the changing managers into busy fools. When management becomes busy, they will pass their commands to the staff without following proper values and philosophy of *ubuntu*. South African Growth Strategy (2014) mentions that there is need of improving the effectiveness of competitive policies in South Africa. Mbigi and Maree (2005) illustrate the importance of developing appropriate procedures and policies in the institutions. Since the TVET College is guided by the Service Charter for the Department of Higher Education and Training, proper procedures and policies can be developed and implemented. One of those procedures is the incorporation of the Batho Pele principles. The Department of Higher Education and Training has developed a policy called Punctuality Policy 27 of 2013. This policy ensures that students are attending to their classes in time; it also indicates an importance of honesty amongst the college staff. This encourages the lectures to be good examples to the learners by being punctually in classes. Similarly, Ncube (2012) mentions that one of the conceptual framework of *ubuntu* is modelling a way where a leader becomes an example towards those that he/she is leading.

2.2.4.6 Development of cooperative and competitive institutions

According to Mbigi and Maree (2005), when applying the principles of *ubuntu*, one must know that the institution needs to compete globally. Mbigi and Maree (2005) state that for institutions to be able to compete with others globally, they need to be unique and to develop skills and knowledge among the workers. They further state that Africa's achievement and generosity does not depend on the technology but social and spiritual spheres (Mbigi & Maree, 2005). This is because without any knowledge of having values and people skills the institutions will fail. Wharton (2000) cited by Msila (2014) mentions that leadership is about followers who are willing to work hard in order to ensure that the work is done, and it is not

only about technical knowledge. According to Khomba and Kangaude-Ulaya (2013), the development of cooperative and competitive employees can be achieved through training and educating them with indigenous knowledge. Apart from the emphasis on employee training and learning on the job, it is important for a company that employs and uphold a number of values to be effective and productive.

Here Mbigi and Maree (2005) emphasise the importance of developing democratic and cooperative institution. Prior to 1994, South Africans were striving for a democratic country because during the apartheid era, institutions were not governed democratically. Mbigi and Maree (2005) believe that there is a need for managers to use democracy in their institutions. Managers can do this by developing collaborative and inclusive management practices. According to Msila (2014) when South Africa was striving for democracy, Chief Albert Luthuli as one of the leaders used a philosophy of *ubuntu* to lead and guide his people. With that in mind TVET college must be entrusted by the hands of democracy in order to make them competitive with other institutions. According White Paper (2014), the aim is to develop TVET colleges into the institutions of the first choice. Dr Blade Nzimande announced that the FET colleges needed to change their name to TVET colleges in order to line them with international approach so as to make them competitive (White Paper, 2014).

2.2.4.7 Development of cooperative and competitive products and services

The TVET College is meant to train the youth of the country into proper workforce for the transformation of the country in terms of the knowledge and skills (Green Paper, 2012). Mbigi and Maree (2005) mention that for a globally competitive economy, if an institution cannot create values, it stops to exist. The sector must be able to produce students who are unique and who are able to solve the issue of skills shortage in the country. But for the students to be unique and competitive, we must also instil communal values with our culture and traditions. Khoza (2011) mentions that communal decision making through discussions may be the only way institutions can reach agreement between groups in conflict. This can be achieved by improving access, improving throughput rates, improving management capacity and strengthening governance (Green Paper, 2012). The Green Paper (2012) further mentions that support will be given to the weak colleges to help them improve.

2.2.5 The College culture of leadership

Ncube (2012) mentions that scholars have now identified the importance of including cultural perspectives to leadership. When changes happen people are influenced by their cultural

experiences and which make the focus and the type of effective change to intercede. Through the changes taking place in the TVET College, *ubuntu* can help unify the institution. The key components of the definition of culture include values, beliefs, choices and behaviours (Bertsch, 2012). Dolamo (2014) also states that in Egypt *ubuntu* has a moral foundation as the cultural value to guide moral behaviour. This is due to the fact that values of *ubuntu* contain humanness of the culture. Dolamo (2014) further states that South Africans came from a communal way of living; this was later replaced by materialism and individualism. People now believe in individualism which does not bring unity and teamwork, but brings failure in an institution. Similar to these is participative leadership. Bush (2007) also states that the burdens of leadership will be less if leadership function roles are shared and if the concept of leadership density were to emerge as a viable replacement for principal leadership. Bush (2007) believes that participation can improve effectiveness of the institution.

Within any institution there must be a certain culture upheld. As there is a move from Department of Basic Education to Department of Higher Education and Training, management have taken some decisions affecting the staff without proper agreement with the staff concerned. There are perspectives at the TVET College that the management's role is to give the employees a hard time. These perspectives create a negative climate at the college and it demotivates the lecturers. College staff members need to learn to work together as a team. TVET College management need to initiate training and programmes or team building exercises that will encourage people to work together. From the policy statement and other college documents it is written that the college values must be upheld to ensure the success of the organisation. Shweder (2000) cited by Letseka (2013) states today most management theorists agree that local culture does matter and influences management functions, while many anthropologists and other social scientists believe in cultural pluralism or cultural contextualism (Shweder 2000).

Many Western researchers define leadership with words such as power and influence (Lunenburg, 2011, Brubaker, 2013 & Msila, 2014). When using power it is important that employees are not treated with hostility or not respected. Mbigi and Maree (2005) mention that it is somehow important to utilise Western and Eastern leadership technique, because they will only enable African organisations to be competitive. With an increase in student numbers hence an increase in number of lecturers joining the TVET College, seldom there is isolation and individualism amongst other lecturers. Mbigi and Maree (2005) believe that when people lose *ubuntu* values they are actually losing who they are. If the organisation has

qualities like teacher apathy and isolationism the one way to overcome it is by embracing the philosophy of *ubuntu* (Msila, 2014).

2.2.6 Implications of servant leadership for TVET colleges

Ubuntu and servant leadership are closely related because they put other people first and leaders after. It has been written that leaders, who use servant leadership, focus on ensuring that others succeed in what they do. Just to mention some: Chief Albert Luthuli and Nelson Mandela used servant leadership model in their leading (Msila, 2012 & Ncube, 2012). Servant leadership means that everyone in the TVET College needs to serve those who are being led. According to Tsheletsane (2012) the spirit of serving is part of the constitution which states Batho Pele, meaning people first. If the leaders in the college can learn that they must serve first by putting people they lead ahead, then respect and love will follow. Being a servant leader to people means that you must have necessary skills to know when there are challenges and offer solutions where needed. A healthy community will mean that lecturers will feel like they are a bigger part of the college and it is their responsibility to serve. Msila (2008) states that when people work together in a team, sharing a vision, they will tend to solve their differences due to the positive aspects of the collective and communal way of thinking. With this in mind, lecturers will be encouraged to work together and the college goals will be attained. Msila (2012) states that servant leaders show empathy, listen and offer help to solve others people's problems. Greenleaf (2010) cited by Msila (2012) mentions that with servant leaders the development of others' potential is crucial. Servants leaders ensure that people around are autonomous, wiser, freer and are servant leaders themselves. Servant leader can help in building sense of unity and sustaining equality and respect (Msila, 2012). Similar to the philosophy of *ubuntu*, a servant leader will serve people with diligent and compaction. When people do not believe in serving individualism that will exist will include selfishness and unnecessary completion which will lead to underperformance. The servant leader focuses on developing healthy communities and organisations by dealing with problems of the communities from the inception, wellbeing and the benefits of the others (Greenleaf, 2010) cited by (Brubaker, 2013). According to Msila (2014), any servant leader strives for an achievement for the institution, and for himself and herself as an individual. They do this by modelling success and essential goodness that is required (Msila, 2014). TVET Colleges need this kind of service from its leaders and the college staff.

With people turning to individualist and concentrating on materialism, if they can incorporate Chief Albert Luthuli's leadership style of being a servant leader, the TVET College will

surely succeed. Servant leader wants to achieve what is best for him or her and the group or the organisation. Msila (2014) mentions that servant leaders are selfless; they work in ensuring others succeed, they are happy if others succeed. Servant leader knows that if others succeed that is a success of the whole group. According to Tsheletsane(2012), Ngidi and Dorasamy (2014), *Ubuntu* values have been incorporated in the legislation of South Africa because it forms part of White Paper on Welfare, human rights of people, order and Batho Pele which is the spirit of serving people. A leader must be willing to serve people for the organisation to function well. Similar to the philosophy of *ubuntu*, servant leadership is demonstrated by developing and empowering people, by expressing humility, interpersonal acceptance, authenticity and stewardship; trust and fairness are expected to be the most major mediating processes to encourage self-actualization, performance and positive job attitudes (Van Dierendonck, 2010).

According to Brubaker (2013), servant leadership and *Ubuntu* leadership are significantly and positively related to leader effectiveness. This is because leadership depends on the influence where people are encouraged or inspired to work towards group goal, when they are motivated (Marishane & Botha, 2011). A person exists for others and servant leaders create a community among colleagues. This community cannot exist if other members destroy the objectives and reason for its existence (Msila, 2014).

2.3 Theoretical and conceptual frameworks

According to Henning (2004, p25), “a theoretical framework is like lenses in which you view the world”. Bertram and Christiansen (2014) are of the view that theoretical framework is a well-developed, coherent explanation for an event. Similarly, Bertram and Christiansen (2014) further mention that theoretical frameworks influence the design of the study, how the data is generated and how it will be analysed. It positions the study in the discipline or subject in which you are working on and it also facilitates the dialogue between the literature and the study (Henning, 2004). The study locates itself with the theories of *Ubuntu* and Servant leadership. Lutz (2009) mentions that the world needs a theory which is consistently common with its human nature and with *ubuntu* this is possible.

2.3.1 *Ubuntu* leadership theory

This section discusses the theoretical framework and conceptual framework of *ubuntu* according to Mbigi (1997) and according to Ncube (2012). This is done to explain the conceptual framework in details and to increase understanding.

2.3.1.1 Mbigi's conceptual framework

Conceptual frameworks explain events in a little detail and unlike a theoretical framework it is underdeveloped (Bertram and Christiansen, 2014). According to Mbigi (1997) collective fingers' theory can be used to explain *Ubuntu* and associate it with concepts. The theory mentions the following concepts which are: survival which is the spirit to live in spite of difficulties; spirit of solidarity which is combined efforts of individuals, compassion which is quality through which one understands the dilemmas of others in order to help them, respect and dignity which refers to unbiased and regard for rights. The values of respect, human dignity survival and compassion have a strong role in the community uplifting. As a theory, Lutz (2009) mentions that the work remains to determine which theoretical interpretation of *ubuntu* is correct. Lutz (2009) further mentions that it does not mean that *ubuntu* philosophy is weak or defensive. African managers need a management theory consistent with their communal cultures (Lutz, 2009). In addition, Lutz (2009) mentions that such theory is not only desired for moral integrity but for economic productivity (Broodryk, 2002). According to Bertsch (2012), in practice, *ubuntu* includes people helping people regardless of wealth or status. When speaking about actual living the philosophy of *ubuntu*, Archbishop Desmond Tutu instructed people to be open and available to others, to be affirming, not to feel threatened that others are capable. People living *ubuntu* have proper and healthy self-assurance that comes from knowing that they belong to a greater whole (Bertsch, 2012). The concepts of collective fingers theory are discussed below.

2.3.1.1.1 Survival

According to Bertsch (2012) survival means the sheer will to survive. It depends on the reliance of a group, community and companionable care necessary to overcome difficulties. This reliance and collective belief result in a view that survival is only possible through friendly care rather than individual self-reliance. Survival results in mutual resources, community, and collectivism. Personal struggles are times to display responsibility,

accountability, sacrifice, and a spirit of service toward the community's survival (Mbigi, 1997).

2.3.1.1.2 Solidarity Spirit

From very early childhood, Africans are socialised to understand that difficult goals and tasks can only be accomplished collectively. With *ubuntu* the idea of self as an individual does not exist, but self refers to the community (Mbigi 1997). It is difficult to define individuals based on physical and psychological properties that are separate from the community. The underlying belief is that all people are interconnected and share common and communal responsibility to and for each other (Poovan, 2006).

2.3.1.1.3 Compassion

When humans understand other people's problems or dilemmas and wanting to help them that is referred to as compassion (Poovan, 2006). Broodryk (2002) further mentions that the western interpretation of compassion and empathy is that Africans reach out to others and do all they can by fostering relationships and friendships as they practice compassion (Broodryk 2002). Africans strive for interconnectedness by sharing and giving without worry or concern for receiving (Poovan, 2006). (Broodryk 2002). This parallels closely the self-sacrificing concept defined as part of the charismatic leadership style.

2.3.1.1.4 Respect and dignity

According to Poovan (2006), dignity closely related to respect. Here, dignity is a innovator to respect and is understood to be a quality that earns or deserves respect (Poovan, 2006). However, there is a bit of a circular connection between dignity and respect within the *Ubuntu* philosophy. Poovan (2006) state that members of society become dignified by others is being respectful. Dignity also requires respect. Khoza (2011) mentions that the leader must demonstrate competence along with caring, so that respect is truly won. In addition Khoza (2011) mentions that respecting others also means recognising other people's humanity.

2.3.1.2 Ncube's (2012) conceptual framework of *ubuntu*

This section explains the theory of *ubuntu* according to Ncube (2012). This is done to widen the information on the theory of *ubuntu* and to further add more understandings. Ncube (2012) mentions the following concepts as important in *Ubuntu* philosophy. These are modelling the way; communal enterprise and shared vision inspire a shared vision, change

and transformation, interconnectedness, interdependency and empowerment, collectivism and solidarity and continuous integrated development. Modelling a way focuses on a leader being a model to others, because a moral does not expect people to show ethical behaviour if one cannot demonstrate it. Ethical values are critical to the success of the enterprise, because they serve to guide an entrepreneur on ethical issues. Khoza (2011) affirms that it is not possible for humans to exist collectively without a distinctive ethical sense.

According to Ncube (2012) *ubuntu* leadership framework requires that leadership not only inspire vision but also to have a vision for future generations. Outcomes of the group are more valuable than individual goal. In change and transformation, people must lead by doing decision in consensus circularity and consensus. The institution is gradually changed to meet the challenges of changing global environment. When explaining interconnectedness, interdependency and empowerment, it is believed that no man or woman is isolated from others. When accepting interconnectedness, leaders operating from *ubuntu* principles will have a craving to empower others. For collectiveness and solidarity, collectivists mentally encourage teamwork not competition. For continuous integrated development *ubuntu* requires that leaders develop the capability of an organisation by cultivating innovation and obtaining the best from everyone for the development of human potential.

2.3.2 Servant leadership theory

Greenleaf (2002) describes servant leadership as a management philosophy which realises the leader as a servant first before s/he can contribute to the welfare of people and community. The significant aspect of servant leadership is that it emphasises the importance of serving first before one leads. A servant leader creates an enabling atmosphere for a participative management style where employees are constantly supported in an effective organisational climate (Msila, 2014).

Spears (1995) cited by Msila (2014) underlined 10 characteristics essential in the practice and improvement of a servant leader. These characteristics are: listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to grow and building community. When listening servant leaders acquires communication skills in order to enhance the organisation. With *ubuntu* philosophy, listening is important because it ensures that proper consultation has taken place. It also shows that the person spoken to is respected and *Ubuntu* philosophy requires people to listen to each other until they reach a consensus (Oppenheim, 2014). Empathy encourages the servant leaders to be able to be in the

shoes of the other followers and see from their own point of view. This is a recipe for deep understanding because, that is where compassion, kindness, courtesy can be shown. Healing involves trying to help others solve their problems. This is significant to *ubuntu* because *ubuntu* encourages solidarity, interdependence and collectiveness (Ncube, 2012). When the groups of people find healing at work; the work environment becomes free of fear and failure. Awareness requires that the servant leader ensure that the people achieve self-awareness. Servant leaders can use their abilities to empower, motivate and encourage others. Lunenburg (2011) mentions that a leader can use his/her influences. Through persuasion, servant leaders convince the workers through influence. Lunenburg (2011) further adds that leadership process involves developing a vision for an organisation, aligning people with that vision through communication and motivating people to action, through empowerment and through basic needs fulfilment. Conceptualisation servant leaders' functions are dependent upon a vision. Lunenburg (2011) mentions that effective leaders have a vision for their institutions, they look outward and they build on certain goals and strategies. As a leader with a vision when applying foresight, servant leaders attempt and foresee the possible outcomes. They learn from past experience as they move onto the future. With stewardship, effective servant leaders pursue to win the trust of employees. Broodryk (2002) mentions that *ubuntu* enable people to have trust in each other. They want to serve and discover that it is better to convince in trust than control individuals. By being role models of their institutions, trust will surface. Commitment to growth of people, servant leaders build the spiritual growth of the people. People are also encouraged at all times. Building community servant leaders build strong community with their organisations and want to develop a true community (Msila, 2014). This section illustrated what this study seeks to achieve, because it concurs with all the characteristics or values of *ubuntu* which are needed to make the TVET College effective and improved.

2.4 Chapter summary

The chapter has outlined some of the key debates regarding the use of the principle of *Ubuntu* in TVET college leadership. It stressed the importance of understanding *ubuntu* so that it can be implemented in leadership of the TVET College. It demonstrated how *ubuntu* can be an asset in college improvement by outlining *Ubuntu's* implications for the sector. As people have different cultures, the role of the culture has been illustrated. Further the chapter illustrated the importance of utilising *ubuntu* as a management approach and explained the servant leadership and its implications. Lastly, the chapter concluded with theoretical

frameworks underpinning the study. The next chapter will discuss the research design and methodology that is utilised in the study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The previous chapter reviewed literature from different scholars related to *ubuntu* and TVET College leadership since the study seeks to find the perspectives of college lecturers about the application of *ubuntu* to the TVET College leadership. This chapter focuses on the research design and methodology of the study. The focus is on research paradigm; the research design; research methodology; sampling; data generation methods; data analysis; ethical issues; issues of trustworthiness of the study; the delimitations as well as the limitations of the study.

3.2 Research Paradigm

Research paradigm represents a world view that explains for the researchers who hold a view, how the research must be done and what is acceptable (Bertram & Christiansen, 2014). Similarly, Jonker and Pennink (2010) sees a research paradigm as a set of essential beliefs or assumptions of how the world is perceived, which then serves as a background to guide the behaviour of the researcher. Bertram and Christiansen (2014) further mention that there are three paradigms which are positivist, interpretivist and critical paradigm. The study locates itself with interpretivist paradigm because the researcher wants to explore the TVET College lecturers' voices about the implementation of *ubuntu* leadership practices in their college. Interpretive paradigm has been shown to be most suitable paradigm because according to Cohen, Manion and Morrison (2011), interpretivist researchers begin with individuals and set out what the world means around them. Similarly, Maree (2007) further mentions that the aim of interpretivist research is to make a suggestion on a view of situation and an insight into the way a particular group of people make sense of their situation or phenomena they confront and to make interpretations with a purpose of understanding human agency, attitude, perceptions and behaviour. In addition, Henning (2004) mentions that the interpretivist research focuses on beliefs, people's intentions, values, reasons and self-understanding. As favoured by qualitative data, interpretivist researcher prefers to interact and to have a discussion with the studied participants (Wayhuni, 2012). This is essential as it correlates with the data generation methods for this study.

3.3 Research design

According to Bertram and Christiansen (2014), when choosing a research design, one must consider that there are different styles of research, namely: case studies, life histories, ethnographic research, action research, experimental research, correlation studies, participatory research and surveys. The style of research must be favoured by the methodology and paradigm of the study. The study adopted a case study for a research design. This is because according to Bertram and Christiansen (2014), a case study is a plan of how the researcher will generate the data needed to answer the research questions. Apart from having a plan on answering research questions, a case study was employed for the study because of the following reasons: Cohen, Manion and Morrison (2011) state that a case study is an occurrence in a bounded system such as a child, a group, a class, a school, and a community. A case study is suitable for this study because it is a style of research that is often used by researchers in interpretivist's paradigms (Bertram & Christiansen, 2014). As the study seeks to find perspectives of the lecturers at the TVET College, a case study is suitable because it analyses and interprets the uniqueness of a real situation through accessible accounts and gives sense of being there (Cohen, Manion & Morrison, 2011). It is also suitable as it studies one TVET college. In addition, case studies have advantages that they actually describe what it is like to be in a particular situation (Bertram & Christiansen, 2014). Similarly, they also observe effects in real contexts by including interviews and observation (Cohen, Manion & Morrison, 2011). That is why a case study was used, to gain a comprehensive understanding of the environment and meaning of those involved (Henning, 2004).

3.4 Research methodology

Methodology is about dividing research into experimental and descriptive ways of generating data (Boudah, 2011). According to Boudah (2011), there are two types of methodologies namely qualitative and quantitative methods. Whereas according to Creswell (2003), methodologies include quantitative, qualitative and mixed methods. Quantitative methods involve using numbers to sequential levels of variables being studied (Boudah, 2011). In addition, Boudah (2011) mentions that qualitative methods examine the language, oral or written and actions to determine themes, patterns and to provide insight into situations. Mixed methods include the use of both qualitative and quantitative approaches (Creswell, 2003). The study located itself within qualitative research approach methodology. This is

because according to Wayhuni (2012), interpretivist researchers prefer to work with qualitative data which provides rich descriptions of social concepts. Qualitative approach focuses on discovering and understanding the experiences, perspectives and thoughts of participants (Wayhuni, 2012). Its goal is to understand participants from their own views in their own voices (Macmillan & Schumacher 2001). In addition, qualitative approach has an advantage that it is characterised by range of information including amongst others documents, interviews, observations and draws strongly on direct experience and meaning (Cohen & Manion & Morrison, 2011; Boudah, 2011). A qualitative approach is one in which the researcher often makes knowledge claims based primarily on constructivist perspectives or change oriented or both. It also uses strategies of inquiry such as phenomenology, narratives, ethnographies, case studies or grounded theory studies (Creswell, 2003). The researcher generates open-ended emerging data with the primary intent of developing themes from the data (Creswell, 2003). According to Henning (2004), with qualitative approach, participants have a more open-ended way of giving their views and demonstrations of their actions. Through interview and questionnaires participants were able to express their views about *ubuntu* leadership at the TVET College. This was possible because with a questionnaire participants acquired time to answer questions knowing that their names were kept confidential. By making use of the semi-structured interviews, participants found more ways to express themselves, that way their perspectives or their voices of *ubuntu* leadership implementation will be heard.

3.5 Sampling methods

Sampling involves choosing which participants, events or behaviours and settings to include in the study (Christiansen & Bertram, 2014). According to Cohen, Manion and Morrison (2011), sampling is categorised into probability sampling and non-probability sampling. Probability sampling includes drawing samples from a wider population while non-probability represents a particular group especially for qualitative methods (Cohen, Manion & Morrison). As part of the non-probability sampling, Cohen *et al.* (2011) mention that sampling methods include convenience sampling, quota sampling, purposive sampling, theoretical sampling, volunteer sampling, snowball sampling and dimensional sampling. There are about four sampling methods according to Bertram and Christiansen (2014), namely random sampling, purposive sampling, stratified sampling and convenient sampling. According to Bertram and Christiansen (2014), when considering sampling one should consider that with positivist paradigm the concern is representativeness, but with interpretive

and critical paradigm the concern is on the question whether their data is representative of an entire population. The study employed a purposive sampling to select participants. Cohen *et al.* (2011) mention that purposive sampling is a feature of qualitative research. Macmillan and Schumacher (2001) further mention that qualitative research is done to increase the value of the information from a small sample. These samples are selected because they have knowledge and information about on the phenomenon that is investigated. The study purposively selected six lecturers through convenience. The study wanted to elicit their views and perspectives. These lecturers were conveniently selected according to the TVET College campuses which were convenient according to their distances. Convenience sampling means choosing nearest participant they will help generate data for the study (Cohen, Manion & Morrison). This means that the study used purposive and convenient to select knowledgeable and convenient participants for the study. Henning (2004) further mentions that purposive sampling looks for participants who can help build the substantive theory further. According to Bertram and Christiansen (2014), when generating rich in-depth qualitative data, purposive sampling will typically only focuses on one school or few teachers. This is why this study had selected three campuses from one TVET college. In addition, Christiansen and Bertram (2014) further mention that purposive sampling means that the researcher makes specific choices about which people and objects to include in the sample. Two lecturers per campus were selected, from those who had worked a least a minimum of five years. These participants gave data that is rich and informative because they have been working at the college longer and they were knowledgeable about the leadership practices of the TVET College in *ubuntu/Batho Pele*.

3.6 Methods of generating data

Cohen, Manion and Morrison (2011) mention that qualitative researcher is able to use different types of data generating instruments. Data generating means exploring different elements or parts of the phenomenon and thus ensuring that the researcher knows how they correlate (Cohen, Manion and Morrison). According to Bertram and Christiansen (2014), methods of data generating can be questionnaires, interviews, observation, testing and artefact (photographs, drawings and documents) and using secondary data. The study employed semi-structured interviews, documents review and a questionnaire to generate data. The first method used was the questionnaire; I gave all lecturers the open-ended questionnaires to be answered. After studying the questionnaires I approached those lecturers whose data was rich and informative. According to Bertram and Christiansen (2014) a

questionnaires is a list of questions which the participant must answer which consist of closed or open ended questions. For this study an open ended questionnaire was used because they are favoured by the interpretive paradigm (Bertram & Christiansen, 2014). Bertram and Christiansen (2014) further mention that questionnaires have an advantage that they can be administered to a large number of people which can give more data.

The lecturers approached were interviewed by making use of the semi-structured interview. With a semi-structured interview a schedule is prepared to enable the contents of the interview to be recorded and examining to be undertaken (Cohen, Manion & Morrison, 2011). According to Bertram and Christiansen (2014), interviews are a good data generation method for determining people's perceptions, understanding and determining what is unique to them (Bertram & Christiansen, 2014). Interviews have an advantage that they can be used in all paradigms (Bertram & Christiansen, 2014). Wayhuni (2012) further states that the important aspect of an interview is to facilitate the interviewees to tell their stories, experience and perspectives, regarding a particular social occurrence being witnessed by the interviewer (Wayhuni, 2012). This is essential for this study, as people were sharing what they observed in *ubuntu* leadership at the TVET College. This enabled the study to determine lecturer's understandings of *ubuntu* leadership and in a way provide an insight to what might be a challenge to its implementation.

The secondary data was obtained from documents review and questionnaires. According to (Maree, 2007), documents to be analysed can be written communications that may shed light on the phenomenon that is to be investigated. Henning (2004) mentions that documents may be analysed because of their historical values, e.g. in terms of where they come from and what they mean historically as a source material. The documents review schedule mentioned that the study was to review the college's policies regarding *ubuntu*/ Batho Pele, minute book relating to *ubuntu* issues, minutes of departmental meetings to view the minutes of the past three years and other relevant policies displaying *ubuntu* values such as bereavement policies, etc. These documents helped to provide a light if *ubuntu* is practiced by the TVET college leadership and to correlate to the findings of the interviews and questionnaires.

3.7 Methods of data analysis

Data analysis means a close or a systematic study, or the separation of a whole into its parts for the purpose of study (Bertram & Christiansen, 2014). Cohen, Manion and Morrison (2011) mention that qualitative data analysis includes organising, accounting for, explaining

the data, noting patterns, themes, categories and regularities. According to Bertram and Christiansen (2014), there are two broad approaches to data analysis which are inductive reasoning and deductive reasoning. Inductive method of data analysis was used because according to Macmillan and Schumacher (2001), qualitative data analysis is a primarily inductive process of the organising of data into different categories. It interprets data to provide explanations of a phenomenon of interest and this approach is important because it opens up a new way of understanding. Similarly, Bertram and Christiansen (2014) mention that inductive method data is organised into categories and identifies patterns among categories, whereas in the deductive methods the researcher starts with a set of categories, which are then used to categories and organise data. Content analysis was also employed. According to Cohen, Manion and Morrison (2011), content analysis is a method of summarising and reporting written data. Cohen *et al.* (2011) further state that content analysis can be undertaken with any written material from the interviews and documents. Similarly, Stelmer (2001) mentions that content analysis has an advantage to sift through large volumes of data with relative ease in a systematic form. In addition, Shannon and Hsieh (2005) state that content analysis is used with qualitative research. The data from the interview was recorded and transcribed and this enabled it to be analysed.

While interviewing, I also took notes on what was said by the participant. According to Wayhuni (2012), there are three types of notes that can be recorded while conducting an interview. These are observational notes, methodological notes and theoretical notes. Observational memos are used to describe the environment during the interview. Methodological memos are the records of any concerns and issues regarding the approaches used. Theoretical memos focus on the themes and findings developed from the interview process.

3.8 Ethical issues

According to Bertram and Christiansen (2014), ethics has to do with a behaviour that is considered right or wrong. Bertram and Christiansen (2014) further mention that autonomy; non-maleficence and beneficence are the ethical principles that must be considered; this means that the researcher needs to obtain consent of all people participating in the study. The participants need to be guaranteed that their confidentiality is respected and that the study will not do any harm to them. Lastly the study must be beneficial to make changes to the current situation like the state of the TVET college leadership (Bertram & Christiansen,

2014). I approached the participants from my own campus, but those working in other campuses; I phoned them and sent them an email. The participants were issued with an informed consent as when they were invited to the interview and it was explained to them that their names will remain anonymous and that they were free not to participate if they were not comfortable to do so. According to Cohen, Manion and Morrison (2011), the principle of informed consent arises from the participant's right to independence and autonomy. As for the participants' names and Campuses, pseudonyms were used.

To ensure that ethical procedures were followed, I wrote a letter to the college principal and the campus managers of the TVET College to ask for permission to conduct the study in the college. I wrote letters to the participants requesting them to be part of the study. In addition, I applied for ethical clearance from the Research office of the University of KwaZulu-Natal; thereafter applied to the Department of Higher Education and Training to conduct a study at the TVET college institution. After getting the ethical clearance I administered lecturers' questionnaires, conducted interviews and reviewed documents. As it was discussed in the introductory chapter that the finding of this study might help in improving the TVET college leadership, this agreed to the ethical principle which states that the study must be beneficial to those involved. This was because during interviews lecturers were able to express what they believed were recommendation to the implementation of *ubuntu* in TVET College leadership.

3.9 Issues of Trustworthiness

Trustworthiness is a term associated with qualitative procedure (Boudah, 2011). Boudah (2011) further mentions that trustworthiness is how a researcher convinces the audience that the findings described are credible and provide findings and conclusions that are appropriate for the study. Credibility deals with the accuracy of data to reflect the detected social phenomena. In simple terms, credibility is concerned with whether the study actually measures or tests and what it is intended to (Wayhuni, 2012). Bertram and Christiansen (2014) state that the study must show some form of credibility during data generation; this may be achieved by using mechanical method which is tape recording the interview conversation and making a transcript. As a form of credibility the study used a smartphone to record interviews from the participants and after the interviews a transcript was made. According to Cohen *et al.* (2011), the study must ensure validity, concurrent validity including using multiple sources and kinds of evidence to address research questions and yield convergent validity e.g. triangulation of data, investigators, perspectives, methodologies

and instruments. Triangulation typically refers to generating data from different sources (Bertram & Christiansen, 2014). The study utilised the semi-structured interviews, an open-ended questionnaire and document review for triangulation purposes. Interviews were used as a primary method of obtaining data. To ensure that the data is concurrent, the study used documents review and questionnaires as secondary data. After the interviews transcripts were made it was sent to the participants to check if they agreed with the transcribed data.

3.10 Delimitations of the study

Delimitations are the parameters made by the researcher which describe the boundaries that are set for the study (Simons & Goes, 2014). The study was located in one TVET college in Northern KwaZulu-Natal. The TVET College has five campuses, but for convenience only three campuses were selected for the study. These campuses are situated about 25 Km to 70 km from my residence whereas the remaining two campuses are above 70 kilometres from my residence.

3.11 Limitations of the study

Limitations are influences that the researcher cannot control. They are the deficiencies, influences or conditions that cannot be controlled by the researcher that place restriction on the methodology and conclusions (Simons & Goes, 2014). Distributing of the questionnaires was a challenge because it relied on the willingness and time that was available for the lecturers to fill them. I distributed the questionnaire to all lecturers hoping so that I could receive at least half of them back and that was achieved. One of the challenges was that the interviewed participants might not give the study rich data. This was overcome by selecting the participants from the questionnaires which were rich and informative. The study was conducted at the TVET College where there are many changes taking place. There were some lecturers who did not want to participate in the study, so I appealed to them and explained the importance of the study conducted. One of the things that might have affected the study is the issue of time since I am a full time lecturer. It was hard for me to visit the lecturers at their residences and that is why I had to use the campus premises after work hours and I scheduled the interviews in such a way that I interviewed both lecturers in one campus per day.

3.12 Chapter summary

The chapter began by exploring the paradigm to be used and its advantages. It further illustrated the type of approach, the research design, sampling methods, methods of

generating data and methods of analysis. It then looked at ethical issues regarding the use of documents, and the interviews and explained why the study is trustworthy, reliable and valid. It then concluded by stating the delimitation and limitations of the study. The next chapter will analyse data generated through the questionnaires, interviews and documents review.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

The former chapter outlined the research design and methodology of this study. This chapter presents findings and the analysis of the data. The data was generated from TVET College lecturers through the use of a questionnaire, semi-structured interviews and documents review. The findings are then critiqued through interrogating the research questions, literature review and theoretical frameworks which were explored at length in Chapter Two. To remind the reader, the study sought to answer the following critical questions:

- What are the participants' conceptualisation/s of *Ubuntu* leadership in a TVET college leadership?
- What are the perspectives of TVET lecturers regarding the implementation of the principles and values of *Ubuntu* to TVET college leadership?
- How can the principles and values of *Ubuntu* be applied to the practices of TVET college leadership?
- What are the enabling factors and challenges to the implementation of the principles and values of *Ubuntu* to TVET college leadership?

Further, in presenting the data, I have included *verbatim* quotes throughout in the data presentation and discussion. This was to ensure that the participants voices were not lost. Pertinent findings are then analysed in line with the methodology presented at length in the previous chapter.

4.2 Data presentation

The following section presents the themes that emerged from the analysis of the interview transcripts, questionnaires as well as documents. The data was generated from participants from three campuses in one TVET college. In each site there were 2 lecturers who were interviewed.

4.2.1 Conceptualisation of *Ubuntu* leadership philosophy in the TVET College

The findings from the majority of TVET college lecturers seem to suggest that they understood *Ubuntu* to mean treating people with dignity, respect and equally. When asked, both Miss Peters and Mr Mnigi stated that:

It is when the managers see the value in human beings, treating them with dignity and respect.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Ubuntu is when we look at human dignity and keeping in touch with respect.

(Mr Mnigi, lecturer at Siyaphambili Campus)

In addition, Mr Shiyanga mentioned that

Ubuntu, as said in our own language, states that “umuntu ngumuntu ngabantu”, which means you respect people, honesty to them you are responsible basically and accountable to actions.

The lecturers finding seems to answer the question about the conceptualisation of ubuntu. This is because, Mrs Peters mentioned that ubuntu is about treating people with respect; Mr Mnigi stated that ubuntu means treating people with dignity and respect. Lastly, Mr Shiyanga explained ubuntu to mean respecting people, being honest and being accountable for your actions.

Briefing minutes of the 10th of March 2015 report the Campus Manager of Ekukhanyeni Campus appealing to the staff members to treat one another with respect and human dignity. The Campus Manager further mentioned the importance of serving and collaborative unity amongst the staff. From this minutes, it appears that the campus manager believes in teamwork that when people work as a team they can achieve desired goal. From the questionnaire data which was analysed from twenty out of 27 participants who participated in the survey, it appeared that most of the participants believed that the college leadership should be interested in uplifting the community and treat others as though they were part of the family.

Miss Peters mentioned that *Ubuntu* is about honouring the democratic rights of people and knowing that, when people are treated with *Ubuntu*, they will perform at their level best. Miss Peters said:

When managers consider them as human beings, the employees tend to do their job effectively, having confidence that the managers trust them and they are secured in their jobs.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Another aspect which emerged from the interview was from both Mr Mnigi and Miss Bahlobo from Siyaphambili Campus. They mentioned that the TVET College must also include *Ubuntu* in their leadership as part of good work ethics.

In every job situation there are work ethics, so as at home there are work ethics that we should abided by.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Ubuntu leadership means to treat people equally, and have respect for people. The TVET College must practice good work ethics.

Similarly, Miss Bahlobo said:

(Miss Bahlobo, lecturer at Siyaphambili Campus)

Providing a slightly different view from what others said, Mr Phila from Mountain Campus understood *Ubuntu* as putting people first and servicing them as clients. Mr Phila stated that:

With Ubuntu you need to think of people first as your customers, which is our students and we have to service them.

(Mr Phila, lecturer at Mountain Campus)

Mr Phila's statement corroborate with the core business of the TVET College which is teaching and learning. The participants' views seem to answer the question about what is ubuntu and what it is all about. The principles and values of ubuntu that were mentioned by the participants were respect, human dignity, the practice of good, treating people with dignity and treating them equally. This seems to suggest that the participants understand what the principles and values of ubuntu.

The above findings seem to corroborate the principles and values of *Ubuntu*. Letseka (2013) posits that *Ubuntu* is a normative concept that captures various moral norms such as humanity, respect and concern for others. Similarly, this is understood by Mr Mnigi, Mr Shiyanga and Miss Peters as they mentioned that *Ubuntu* is about treating people with respect and human dignity. Mrs Shibase's understanding is supported by Dolamo (2014), who states that people used to do things together like ploughing maize, harvesting and building other people's houses. Through this concept of sharing, poverty was a foreign concept.

Msila (2014) also mentions that, Chief Albert Luthuli's leadership was guided by good ethics of being a servant leader and treating people with respect and dignity. That is what was mentioned by Mr Mnigi and Miss Bahlobo who stated that ethics must be incorporated as one of the work ethics of the TVET College. Msila (2014) further mentions that in workplaces, *Ubuntu* practices can enhance work ethics. Similarly, Khoza (2011) argues that *Ubuntu* is naturally a political philosophy not only as a subject of ethics, but because the ethics of humanness suggests that the leaders owe their position and power to their fellow humans, the people they serve rather than being in a position to enforce will on them from above. *Ubuntu* theory emphasises respect, human dignity, compassion and sharing amongst people (Mbigi, 1997).

Miss Peters however, mentioned the importance of honouring people's democratic rights. According to the South African Bill of Rights people must be treated equally but fair discrimination is allowed. The Bill of rights further mentions that people's dignity must be protected. Mr Peter's response seemed to concur with ubuntu principles and values. Similarly, Msila (2008) mentions that institutions that are striving for excellence and improvement, must use ubuntu philosophy to improve effectiveness and relationships which might translate into collective solidarity among colleagues. Ubuntu plays an important role in transforming all individuals into leaders (Msila, 2014). Miss Peters further mentioned that when managers treat people as human beings, people will strive for effectiveness because they know that their managers trust them and they are secure in their jobs. This is what can benefit the TVET College because when workers get job satisfaction, retention will be maintained. Oppenheim (2014) mentions that Nelson Mandela used *Ubuntu* to develop a democratic country through witnessing democracy through *Ubuntu* leadership when he was young. He further mentions that Mandela used *Ubuntu* by becoming a part of the community, meaning that he was directly involved with fellow man and community in a positive way. Similarly, Hoberg (2004) argues that *Ubuntu* is part of the African indigenous knowledge

which should enable school leaders to lead schools effectively with what they have rather than what they are given.

According to Batho Pele (1997) principles, putting people first is crucial when leading and managing a public institution. This is the case because according to the literature *Ubuntu* and Batho Pele principles focus on consultation, information, courtesy, redress, service standards, openness and transparency and value for money (Letseka, 2013, Oppenheim, 2014 & Batho Pele, 1997). Mr Phila's argument is supported by one of the principles of Batho Pele that is service standards, which encourages good service standards to people who are served (Batho Pele, 1997).

To conclude this theme, lecturers gave similar and different responses on *Ubuntu* leadership philosophy, but all the responses agreed to *Ubuntu* leadership philosophy as a concept that should be utilised by the TVET College to enhance leadership and management of people. Their responses included treating people with respect, human dignity and taking care of the community needs. They further included democracy in leadership to enhance effectiveness and the importance of putting people first.

4.2.2 Conceptualisation and application of Batho Pele principles by the TVET College leadership

All participants understood Batho Pele principles mean putting people first in the TVET College which includes learners and all staff members. Miss Peters, Mr Mnigi and Mr Phila said:

Batho Pele principles are about considering the people that you serve as your customers. People should be number one in everything we do.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Similarly, Mr Phila mentioned that:

Batho Pele principle put the people of South Africa first, by looking at their needs, be it social or academic.

(Mr Mnigi, lecturer at Siyaphambili Campus)

In addition, Mr Shiyanga mentioned that:

It is about being transparent, settings service standards, letting people have access to information so that whatever service is being rendered, people can see the value of their money.

In addition, Mrs Shibase mentioned that Batho Pele principles should be applied mostly for the students.

Batho Pele, putting people first, basically any college must practice Batho Pele, must put people first. I am looking at it in case of the learners; TVET College is about teaching and learning, teaching the nation, putting the learners first.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

Batho Pele means people first we have to service the community and better their skills.

(Mr Phila, lecturer at Mountain Campus)

The participants agreed with the principles of Batho Pele that it was about putting people first. In addition, Miss Peters mentioned that people must be number one in everything the college does. Mr Phila mentioned that by putting people first the college must service the community by uplifting their skills. Mr Shiyanga further mentioned that according to his understanding of Batho Pele principles it meant being transparent, servicing the community and ensuring they receive value for their money. From these findings it seems as if what most participants understood about Batho Pele was that it is about putting people first. The majority of the participants from the questionnaire data neither agree nor disagree that the college is willing to make sacrifices for others.

The findings from the participants corroborate the Service Delivery Improvement Plan for Higher Education and Training (2014) which states that service delivery should be set to meet the needs of the TVET college customers and public service principles of Batho Pele.

These findings from the participants seem to correlate with what Batho Pele principles are about. Mr Phila, Mr Mnigi and Miss Peters believed that Batho Pele principles ought to serve the community and make them come first. Mr Mnigi further mentioned that peoples' needs can include social and academic needs, while Mr Phila mentioned that customers need skills. Mrs Shibase specified that she believed that Batho Pele should focus more on teaching

learners as the TVET College cannot function without them. According to the Batho Pele principles, citizens must have access to all services to which they are entitled to. In addition, Lunenburg (2011) mentions that leadership looks outward, articulates a vision, creates the future, sees the forest, creates change and acts decisively. This means that the TVET College leadership when incorporating Batho Pele in their leadership, all stakeholders of the TVET College must be first in everything. This corroborate with the questionnaire that the TVET College is the meaningful part of the work community. This means that since the college is the important part of the community it must ensure that the principles of Batho Pele are monitored.

When asked on how the principles of Batho Pele should be applied, lecturers had different ideas but which corroborate and complement one another. This is what they believed:

The TVET colleges in their planning should not only consider what they want to achieve themselves, but should also be about things that they give to their customers, it should be programmes that will benefit them in a long run.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Similarly, Mr Mnigi mentioned that:

As TVET colleges, we need to identify the needs of the people and look at how they can be addressed and how can they be fulfilled or satisfied so that the TVET colleges become the first choice as compared to the universities.

(Mr Mnigi, lecturer at Siyaphambili Campus)

In Addition, Mr Shiyanga mentioned that:

An awareness should be created where people must know about these principles. It should not only be raised with management, but everyone around the college should be aware of them, what they are and what they real mean; they must have the correct understanding and interpretation.

(Mr Shiyanga, lecturer at Mountain Campus)

Mr Shiyanga understood what the principles of Batho Pele meant, his responses that an awareness needs to be created seemed to concur with the participants' responses,

which suggested that they had limited information to what the principles really meant and how they should be applied.

When asked how the principles of Batho Pele can be applied Mrs Shibase mentioned that she does not see it happening. When probed this is what she said:

I have seen for an example in our Campus. Most lecturers need a space of renting and we had available rooms at a campus which could be used by the lecturers, but nobody thinks of that.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

According to the briefing minutes of Ekukhanyeni campus on the 16th October 2014, it is mentioned that if there are available rooms, the TVET College will use them for College projects in the near future. Batho Pele is about putting people first, ensuring that people have access to information. The minutes show that the staff members were given information on the status regarding their stay in the college residential flats.

Mr Mnigi and Miss Peters agreed that when applying Batho Pele the focus should be on the planning and identifying the needs of the people and look at how can they be addressed. They further mentioned that the TVET College must offer programmes that will benefit the TVET College and the community in the long run. Similarly, Mr Mnigi mentioned that TVET Colleges should be first choice compared to the universities. This is evident from the literature according to the Green Paper for Higher Education and Training (2012), TVET Colleges must be the institutions of first choice as compared to the universities. In addition, Mr Shiyanga from Mountain campus believed that awareness must be made by the managements to ensure that all staff or personnel understand what these principles are about and what they mean for the TVET College. According to the South African Growth Strategy (2014), there is need of improving the effectiveness of competitive policies in South Africa. Similarly, Mbigi and Maree (2005) illustrate the importance of developing appropriate procedures and policies in the institutions. But as it was discussed earlier in the second chapter, *Ubuntu* is a values system which must be learned and taught (Msila, 2014). Institutions owe it to themselves to implement the values of *Ubuntu* in order to transform all those who lead and work in them. In addition, Oppenheim (2014) mentions that *Ubuntu* brings hope and a potential for change, which can change objections related to *Ubuntu*. The training and development should focus on constant skills attainment and best operating

techniques (Mbigi & Maree, 2005). Mrs Shibase mentioned that the management does not look at the college staff in terms of the availability of the rooms for accommodation at the TVET College. These suggest that the leadership of the college does not care about the wellbeing of their staff members. According to the service delivery charter for Higher Education and Training, the principles are there to ensure to that service delivery to the customers is met, but there is nothing mentioned that the staff members are entitled to accommodation in the TVET College.

These finding are closely related to servant leadership theory. According to servant leadership theory, the significant aspect of servant leadership is that it emphasises the importance of serving first before one leads (Greenleaf, 2002). Similarly, a servant leader creates an enabling atmosphere for a participative management style where employees are constantly supported in an effective organisational climate (Msila, 2014). It was not clear from the findings whether employees are supported in the organisation but one participant mentioned that in some cases such as accommodation, they are not supported, meaning the college does not show courtesy.

The findings from the participants corroborate the principles of Batho Pele. This is the case because the participants understood Batho Pele as Putting People first. The participants mentioned that customers must be served by looking at their needs and providing programmes that are beneficial to them. From the findings, the participants it seems to suggest that they understood the principles of Batho Pele to mean, servicing the community, giving information, being transparent, showing courtesy and the value for their money. What was not mentioned were consultation, redress and access. What emerged was the issue of the awareness which must be created by the TVET College leadership to ensure that everyone knows about the principles of Batho Pele, especially because no policy or minutes mentioning them as being used to guide the TVET College.

4.2.3 Implementation of the principles and values of *Ubuntu* by the TVET college leadership

The findings from the majority of participants demonstrate that the participants have slightly different views about the implementation on *Ubuntu* Principles. They felt that the principles and the values of *Ubuntu* were not properly implemented by the TVET college leadership. They believed that more work had to be done to ensure that they were implemented. Miss Peters, Miss Bahlobo and Mr Mnigi mentioned that:

I think it is applied or implemented 100% on paper because there are policies, guidelines that should be followed. But practically it depends on the leader of that campus.

(Miss Peters, lecturer at Ekukhanyeni Campus)

The implementation stage is one of the shaky stuff, but as soon as people get to understand the purpose of implementing these values, that is when the community will get to embrace and get to understand them.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Some Campuses do implement the principles correctly but some other things are left behind, you find that some other colleges they do not even have the libraries, how they support the customers if they do not meet their needs.

(Miss Bahlobo, lecturer at Siyaphambili Campus)

Similarly, in support of Miss Bahlobo regarding the implementation or non-implementation of the Batho Pele principles, Mr Shiyanga made the same suggestion as he made for the second theme that:

The best way to implement is to create awareness and if people are not aware of it, it will be difficult to implement them.

(Mr Shiyanga, lecturer at Mountain Campus)

To support their arguments, the participants gave numerous reasons why they believe that *Ubuntu* principles were not being implemented. Their reasons were:

Others do show compassion, they do respect and show love for their employees but others do not.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Student should get proper education as well as access to the information, but you find that in some other colleges they do not even have the libraries.

(Miss Bahlobo, lecturer at Siyaphambili Campus)

It starts with the first registration; I have seen in the TVET colleges the long queues for registration. The College does not have the online registration so long queues for the students are very boring.

(Mr Phila, lecturer at Mountain Campus)

According to the minutes of the staff meeting on the 12 of January 2015 at Mountain Campus, students are supposed to do live registration. This means that they need to complete physical registration forms and get students card on the same day. It seems as if it drags too long because the registration is done manually.

Mrs Shibase had a different view from other participants; she believed that the TVET College do implement the principles and values of *Ubuntu* in their leadership. This is what she said:

In fact, I have seen it being implemented by the Rector and the Marketing Department together with the Finance Department.

She further mentioned that:

Well I will have to commend the College with Ubuntu. They built a house for one student's grandmother and they helped to further the education of a learner who had good results but did not have money to study.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

Mrs Shibase was the only participant to state that she has seen the principles and values of ubuntu being implemented by the rector, none other participants corroborate it.

The TVET college documents were found to be quiet on the issues of implementation of the principles and values of *Ubuntu*.

The finding from the participants seems to demonstrate that the TVET College need to work more on ensuring that the principles and values of *Ubuntu* are implemented accordingly. Miss Peters mentioned that there are guidelines which are not followed but those guidelines on *Ubuntu* could not be found. Mr Mnigi and Mr Shiyanga believe that people must be taught about principles of Batho Pele. Similarly, Msila (2014) mentions that when implementing *Ubuntu* in an institution, implementation cannot happen unless people are made ready for change. In addition, the successful implementation of any plans and goals of the organisation can be realised only if the human resources component is revived to perform better (Mbigi &

Maree, 2005). Miss Bahlobo and Miss Peters believed that some Campuses do and others do not. Msila (2008) mentions that institutions that are striving for excellence and improvement, they must use *Ubuntu* philosophy to improve effectiveness and relationships which might translate into collective solidarity among colleagues. Although aspects like caring, sharing and respect and compassion might be challenging to internalise for many workers but they must be implemented to ensure success (Msila, 2008). Institutions owe it to themselves to implement the values of *Ubuntu* in order to transform all those who lead and work in the institutions. In addition, Oppenheim (2014) mentions that *Ubuntu* brings hope and a potential for change which can change objections related to *Ubuntu*. These above findings corroborate *Ubuntu* leadership theory which according to Ncube (2012), the following concepts are important in *Ubuntu* philosophy; these are modelling the way; change and transformation and collectivism and solidarity and continuous integrated development. In change and transformation, people must lead by doing decision in consensus circularity and consensus. Ncube (2012) further added that, the institution is gradually changed to meet the challenges of changing global environment.

To conclude the theme, findings from the participants gave an indication that seem to state that TVET Colleges need to implement the principles and values of *Ubuntu* and to be able to adjust to the changes related to the implementation.

4.2.3.1 The causes of non-implementation of Ubuntu leadership philosophy by the TVET college leadership

The majority of participants believed that the TVET College did not apply the principles and values of *Ubuntu* in their leadership. The participants mentioned the following reasons as a cause:

So you find that they are my managers and there is somebody above them. If those people are not implementing principles and values of ubuntu they would come to us being stressed and obviously their stress levels will show to us.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Mr Mnigi and Mr Phila had similar views, they said:

That may be due to different cultures, different backgrounds and different religions. Because of this they are so resistant to change.

(Mr Mnigi, lecturer at Siyaphambili campus)

Mrs Shiyanga's response was that:

My feeling is that they are sort of not being applied and I think the reason for that is that there is no specific value system that everyone subscribes to in terms of understanding what the direction of the college and the expectations of the college from the staff in terms of these principles.

(Mr Shiyanga, lecturer at Mountain Campus)

In addition, Mrs Shibase mentioned that:

If the campus manager has heart, it will be easy to transfer it to the rest of the staff. He will share his vision, his feeling about the particular situation. And the staff will receive the vision and it will be easy to implement it.

Mrs Shibase further mentioned that:

The actual people who are close to learners in this case are the lecturers. If a particular campus manager is having that part of ubuntu it is easy to transfer that to the rest of the staff in order to assist the learners.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

The findings from the participants seem to suggest that, the TVET College leadership does not apply the principles of *Ubuntu* in their leadership. Miss Peters mentioned that if the Campus Management was stressed by the senior management or the senior management fails to apply the principles to the campus manager, their stress levels will show by the way they treat the employees, Mr Mnigi and Mr Phila further mentioned that the race, culture and different languages make it difficult for the leadership to apply the principles and values of *Ubuntu*. But according to the literature, with *Ubuntu* it must be remembered that it is not an African concept only but it ranges from different cultures in different countries. According to Ramose (2004), cited by Horisthemke and Enslin (2009), it must not be denied that *Ubuntu* ethics are worldwide, but it must be known that *Ubuntu* has a philosophical character to all. Similarly, Khoza (2011) mentions that African humanness is a modern word and meets the

universal system of thought; this is because we are all bound up by human ties. According to this, even in different cultures *Ubuntu* can be applied. Mrs Shibase mentioned that it depends on the heart of the Campus Manager because; if he has the hearts with *Ubuntu* it can be passed to other staff members. In addition, Mr Shiyanga mentioned that the principles are not applied because there is no value system the TVET College Leadership is subscribing to. Shweder (2000) cited by Letseka (2013) states that today most management philosophers agree that indigenous culture does matter and influences management functions, while many anthropologists and other social scientists believe in cultural pluralism or cultural contextualism (Shweder 2000). Ncube (2012), *Ubuntu* is a basic cultural value system and it invokes traditional culture. To concur with Mrs Shibase's beliefs, when introducing conceptual frameworks by Ncube (2012), a leader must model a way, meaning a leader being a model to others, because a moral behaviour does not expect people to show ethical behaviour if one cannot demonstrate it.

From the discussion thus far it is evident from the participants that the principles of *Ubuntu* are not being applied in the college. What also emerged was that it depended on the heart of the Campus Manager meaning that it depends on whether he believes in ubuntu principles or not. Due to the differences in cultures in some Campuses, one participant mentioned that the principles need to be applied by establishing values system for the campus to abide by. From the participants' responses there was no value system they believed must be followed.

4.2.3.2 Demonstration of trust and respect to the staff by the TVET College leadership

The findings from the majority of the participants posit that the TVET College can show trust and respect by, considering workers' rights, communicating openly, being transparent and listening to their employees.

I think leaders should consider their staff as human beings with rights and when the staffs is happy they are going to perform but when they are not happy many things could go wrong.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Miss Peters and further mentioned that there was a major change that was taking place at the TVET College, the move from Department of Basic Education to the Department of Higher Education Training had made the staff not to settle.

We have been under the TVET council now we are moving to the government, so the staff are not settled. There are worried about their future, they are worried if the documents that should have been submitted are submitted.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Similarly, Mrs Shibase and Mr Phila believed that what they needed was more communication and more transparency.

So the little thing to build up trust and respect is to have more communication and more transparency, and to allow people to state their opinions or their concerns without being threatened by the documented papers or the policies.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

I think it lies to transparency which is very important whatever they do sometimes the management does not give feedback to the staff; sometimes they give so many rules and so many regulations.

(Mr Phila, lecturer at Mountain Campus)

Mrs Shibase and Mr Mnigi seemed to imply that employees were threatened by the College leadership. This is what they had to say:

They must allow people to state their opinions or their concerns without being threatened with documented papers or the policies.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

In addition, Mr Mnigi mentioned that:

Now if an employee feels threatened or mistreated by a person who is superior to him so this puts the core values such as trust and respect into jeopardy.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Most of the participants from the questionnaire agreed that the TVET College should instil trust rather than insecurity.

Apart from having transparency and being treated with dignity Miss Peters mentioned that managers need to listen to their staff members.

So if employees show that they are not happy, the managers should be there to listen to their views and should take action, empathise with them and understand their insecurity.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Mr Mnigi mentioned that the diversity in the TVET College made it difficult for staff to have trust and respect.

It depends per campus what ethnic group is a majority, so I maybe a black campus manager will not share the same view or same voice as the other campuses from other ethnic origins.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Mr Shiyanga believes that there must be a value system on *Ubuntu* and a code of conduct as a form of guidance to the staff. This statement is similar to that Mr Shiyanga did not see ubuntu/Batho Pele principles encouraged at the college.

Have a formal value system and a code of conduct that all staff members will sign, to acknowledge how we are expected to conduct our service or behaviour.

(Mr Shiyanga, lecturer at Mountain Campus)

The minutes of the staff meeting of 18 March 2015, reveal the campus manager of Mountain Campus explaining the code of conduct to the staff. According to the questionnaire data, the majority of participants agreed that the TVET College promotes values that transcend self-interest. But somehow other participants believed that obstacles to trust were poor consultations, lack of proper information, lack of redress and the lack of consistent communication and these could harm trust and respect. What also emerged from the questionnaire data was that, in order to create trust and respect, it was important to be transparent, listening to people and to lead by example.

Miss Bahlobo, Mr Phila and Mrs Shibase mentioned that to demonstrate trust and respect is to have communication and transparency. Miss Peters and Mrs Shibase believed that if the staff members were not happy they would not perform. This concurs with Mr Mnigi's view that if employees feel threatened, that will put the core values such as trust and dignity into jeopardy. As a pillar of leadership, Msila (2014) states that there are five characteristics in relationships and these are: respect, shared experience, trust, reciprocity and mutual enjoyment. If these characteristics are respected, the TVET College will be a success. What was also mentioned was the move from the Department of Basic Education to Department of Higher Education and Training, which has created some anxiety and conceptions of mistrust in the TVET College. In addition, what was also mentioned from the questionnaire data were the elements of mistreatment and threats from the TVET College leadership to the Staff. Lunenburg (2011) mentions that leadership which focuses on trust and development acts decisively. The College needs leaders that do not only focus on work, but leaders that show trust, respect people's dignity and are compassionate to people.

The findings seem to correlate with the literature that there is still a need to apply the principles and values of *Ubuntu* in the TVET College. These findings corroborate mostly with the principles of Batho Pele which touches on openness, courtesy, redress and listening to the employees. According to (Oppenheim, 2014), when Nelson Mandela was growing up he followed all the principles of leadership from the tribal meetings. He used to listen to people during these meetings where consensus was reached. With consultation, TVET college leaders need to interact with, listen and learn from the people they serve. Msila (2012) states that servant leaders show empathy, listen and offer help to solve others people's problems. When listening servant leaders acquire communication skills in order to enhance the organisation. With *Ubuntu* philosophy, listening is important because it ensures that proper consultation has taken place. It also shows that the person spoken to is respected. According to the servant leadership theory, with stewardship, effective servant leaders pursue to win the trust of employees (Msila, 2014). Broodryk (2002) also mentions that *Ubuntu* enable people to have trust in one another. They want to serve and also discover that it is better to attract people to trust than control individuals. By being role models of their institutions, trust will prevail.

To conclude this theme, what emerged from the findings was that, the participants believed that, there is still a need to develop trust and respect in the TVET College. This is the case because according to the participants, there is a need for transparency and communication.

Lastly, the TVET College needs to lessen any signs of mistreatment and any threats to staff members.

4.2.4 TVET college campuses and equal treatment of staff members

The majority of participants agreed that the TVET College Campuses were not treated equally. This is what Peters said:

On paper they are treated equally, but in reality it is not so. For example our campus is the biggest, may be in the ratio 1:5. One of the Campuses is having 1000 students and our campus is having 5000 students. So these two campuses are having one Campus Manager and four Senior Lecturers. So you can see that the campus that has got only 1000 students can be seen as very effective and can be lauded for work well done.

(Miss Peters, lecturer at Ekukhanyeni Campus)

I will say “no” we are not treated equally or exactly the same, in terms of the infrastructure as an example.

(Miss Bahlobo, lecturer at Siyaphambili Campus)

In some Campuses you will find that if ever a white lecturer requires something urgently, that is taken care of with immediate effect.

(Mr Mnigi, lecturer at Siyaphambili Campus)

One of the participants from the questionnaire data said, some in the leadership and management undermine the staff because of gender, race and ethnicity.

I think if I can take an example of trainings, other campuses take some of the staff to the trainings and then they leave some of the staff behind, I think that is not being treated equally.

(Miss Bahlobo, lecturer at Siyaphambili Campus)

It depends on which management is on top, loves that Campus, then treat other campuses differently.

(Mr Phila, lecturer at Mountain Campus)

.... So and also depending on the location of the campuses as such so the furthest you are, there is also a delay because the campus is not in the same vicinity with others.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Other campuses are in urban and others are rural areas those who are like near the senior management or near the Central Office, they get everything they need but those who are far from Central Office, they do not get what they need.

(Miss Bahlobo, lecturer at Siyaphambili Campus)

In addition to what Miss Bahlobo mentioned about effects of not being near the Central office, Mr Shiyanga said:

I have seen an incident where, for example, if there was a strike in one campus and there was quick action to resolve it. Whereas on the other campus it dragged on and on, in a way it gave a feeling perhaps there was no equal treatment.

(Mr Shiyanga, lecturer at Mountain Campus)

Mrs Shibase had a slightly different view from other participants, she neither agrees nor disagree that the staff and Campuses are treated equally. Her belief was that:

I think this thing goes with a culture, a Campus builds its own, and of course it will not be the same culture for other Campuses. So I do not want to say the staff are treated equal or unequal.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

What also emerged from the participants were the views from Miss Peters who believed that the unequal treatment from the senior management was setting lecturers for failure. This is what she said:

Sometimes the senior management expect us (as lecturers) to perform while we are not given all the resources that are required for us to perform; sometimes we are set up for failure because of such instances.

(Miss Peters, lecturer at Ekukhanyeni Campus)

When reviewing the college documents, I found that there were quiet on the issues of equality. It is only the Employment Equity Act of 1998 that specifies that people must be treated equally without any discrimination.

What has emerged from the findings of the interview seems to suggest that the TVET College management does not treat all the staff and campuses equally. Although Mrs Shibase mentioned that it depended on the culture of that Campus, but all other participants believed that it depended on demarcation of the campus and senior manager who is biased towards that campus. The questionnaire finding seems to refute what the participants said about not being treated equally. This is because the majority of participants from the questionnaire agree that the TVET College leadership serves everyone irrespective of their affiliation. These suggest that there are however, different views towards the equal treatment of the staff members and the campuses by the TVET college management. Mbigi and Maree (2005) believe that there is a need for managers to use democracy in their institutions. Managers can do this by developing collaborative and inclusive management practices (Mbigi and Maree, 2005). According to Msila (2014), when South Africa was striving for democracy, Chief Albert Luthuli as one of the leaders who used the philosophy of *Ubuntu* to lead and guide his people. With that in mind TVET Colleges must be entrusted by the hands of democracy in order to make them competitive with other institutions. Similarly, Ncube (2012) mentioned that President Nelson Mandela is one of the state embodiments of *Ubuntu*. In addition, Oppenheim (2014) mentioned that President Nelson Mandela's leadership was guided by the principles and values of *Ubuntu* which encourages equality and taking decisions collectively. Khoza (2011) affirms that it is not possible for humans to exist collectively without a distinctive ethical sense. *Ubuntu* theory and servant leadership theory for collectiveness and solidarity; collectivists mentally encourage teamwork not competition.

From the findings it seems that the senior management does not treat staff members equally, the causes of that are demarcation of the Campuses, favouritism, unequal infrastructure and the different cultures in the TVET College. What also emerged were the different opinions from the interviews and questionnaires. The findings from the interview mentioned that the staff members are not treated equally but the findings from majority of participants from the questionnaire data mentioned that staff members are treated equally.

4.2.5 Demonstration of compassion to staff by the TVET College leadership

The findings from the participants seems to suggest that the TVET College does not have a policy on compassion according to the participants and because it could not be found, but the majority of the participants believed that it was demonstrated by the TVET College leadership. This is how the participants expressed their views:

So we do not have policies as such, but as part of Ubuntu in our campuses we do visit somebody when s/he has lost someone. We do attend the funeral and make contributions. We also do have types of leaves like sick leave and family responsibility leave for when the worker has a problem.

(Miss Peters, lecturer at Ekukhanyeni Campus)

I think they do show compassion to the college staff. I am not sure about the polices, but if can take an example, if someone has lost a family member the college will take initiative to cover that person they visit this person they will there for that person.

(Miss Bahlobo, lecturer at Siyaphambili Campus)

It depends per campus, for example you will find with other ethnic groups some people they actually do not believe if ever one has lost a loved one, they will say oh our deepest condolences and it just ends there. So we believe in an African culture we will go all the way, we will support the family up to the last day of the bereavement process as such.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Mrs Shibase had a different view from other participants especially from Miss Peters as they were coming from the same Campus. This is what she said:

Our Campus does not show compassion to the staff, I have never heard or seen any polices about such things, about losing a family member.

(Mr Shibase, lecturer at Ekukhanyeni Campus)

Mr Phila mentioned that there are policies, but they were not implemented. This is what he had to say.

There are policies but, they are not being implemented regularly. I think in some other words, it depends on who you are, because if you are another race the policy can be applied but if you are also another race the policy will not be applied.

Mr Phila further mentioned that

...it depends, If have bridged the code of conduct case and if another person from other race does the same, I can be fired while the other person is not.

(Mr Phila, lecturer at Mountain Campus)

In addition, Mr Phila mentioned:

Although Mr Phila mentioned policies but those policies could not be found. What was evident were the different kinds of leave that were mentioned by Miss Peters, which are maternity leave, family responsibility leave and sick leave. From the briefing minutes it does appear that when staff members lost their loved ones, the staff members were encouraged to visit the bereaved member and to attend the funeral. It appears on the campus briefing minutes of the 19th to the 23rd of May that the senior management was to visit the campuses. The staff members were required send all their concerns to senior management so that they could be attended to. From the questionnaire data it was evident that the leadership does show compassion when a worker is sick or lost a family member, although some believe that was not done in a fair manner.

The findings seem to state that the management does show compassion to the college staff. As Batho Pele principles are closely related to *Ubuntu* is it important that when employees are encouraged leadership must show respect and be compassionate to the employees. But when it comes to other matters regarding the staff, Mr Phila believes that it depends on your race. Mr Phila mentioned that for other races, the problem can be handled with compassion, but other races can be fired for the same offence. *Ubuntu* leadership theory mentions that compassion is quality through which one understands the dilemmas of others in order to help them, respect and dignity which refers to unbiased and regard for rights (Mbigi, 1997). Letseka (2013) argues that *Ubuntu* is a normative concept that captures various moral norms such as humanity, kindness, generosity, compassion, goodwill, courtesy, and respect and concern for others. When people make complaints they should receive a compassionate

positive response (Batho Pele, 1997). In addition, these roles of *Ubuntu* include leading by example, encouragement of the spirit of togetherness, to be kind and compassionate to those they lead (Msila, 2014).

From the findings, it seems the TVET college leadership needs to establish policies on compassion, so that it could avoid any unfairness that might occur. This is due to the fact that most participants mentioned that there is no policy on compassion. It also emerged that some workers are treated not equally because of race.

4.2.6 Encouragement of teamwork spirit in the TVET College

The majority of the participants believed that teamwork and the spirit of togetherness were encouraged at the TVET College, but it seemed some of the participants were not happy about the way it was done.

I will say it is, they are trying their best to encourage it starting from the Campus level to the College level, as a college as such and there are activities that we do together like team building.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Yes it is encouraged very strongly, because they will do team buildings.

(Miss Bahlobo, lecturer at Siyaphambili Campus)

I think they do try if you look at the briefings it has encouraged that people must find ways of talking properly to other people in the manner that there would also want to be treated.

(Mr Shiyanga, lecturer at mountain Campus)

Of course we have the so cold team building and it depends on the culture of the campus. I would wish that will have one for the whole college.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

Miss Peters and Miss Bahlobo tends to differ from Mrs Shibase in that they do meet as lecturers from different campuses and enjoy some games and enjoy knowing each other.

.... in the team buildings you will work with people you never work with.

Miss Bahlobo, lecturer at Siyaphambili Campus

...When we meet as lecturers from different campuses we do enjoy some games and knowing each other.

(Miss Peters, lecturer at Ekukhanyeni Campus)

I think the spirit of togetherness is different per campus, togetherness I will say in terms of strength. I will say in some campuses its big or it does not exist.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Mr Mnigi further mentioned that:

If I refer that certain groups in the campus during break times, they go to a certain corner and they decide to switch the language to Afrikaans if I can make an example, now the other person who actually does not understand Afrikaans will never get to hear what exactly are they talking about.

Although the TVET College encourages the spirit of togetherness, according to other participants, it seems as if people do not know what togetherness and team spirit means. This is what they said:

I will say during the break times, certain groups will go to a certain corner there and they will decide to switch the language to the one others do not understand.

(Mr Mnigi, lecturer at Siyaphambili Campus)

It goes back to Campus Manager of the particular campus to find ways to create that spirit of togetherness with his or her campus

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

To corroborate the findings from the interview that it depends on the Campus Manager of that particular campus. Miss Peters mentioned that her Campus Manager always recognised people who have done well in the campus as a form of team spirit. This is what she said:

They do allow a platform where you share your success and when a lecturer that is good can give us tips.

(Miss Peters, lecturer at Ekukhanyeni Campus)

This was supported by the minutes of the staff meeting held on the 30th of June 2015 at Ekukhanyeni Campus, where a lecturer was given an opportunity to share her good practices; this was because she constantly produced good results.

Mr Shiyanga mentioned that people were not aware of what the spirit of togetherness and teamwork mean because he believed that people did not listen when they are encouraged about it.

My concern is that sometimes it falls on deaf ears, because people do not know what teamwork is and they do not fully comprehend it.

(Mr Shiyanga, lecturer at Mountain Campus)

Mr Shiyanga further mentioned that:

First of all, I think this is something that should be taught, because you cannot encourage something that people are not aware of.

(Mr Shiyanga, lecturer at Mountain Campus)

In addition to what Mr Shiyanga mentioned, Mrs Shibase believes that teamwork or the spirit of togetherness must not be only encourage by the TVET college leadership but it must be also be amongst the staff members. Mrs Shibase's concern was that as the campuses grow seldom there is individualism amongst the staff members.

We are now busy with what we came here for, we focus on our work and again unfortunately we become selfish, it is always about us what we want, what we have and what I am going to do when I leave work.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

Similarly, Khoza (2011) mentions that reasoning must be found within all of us or we must exist at all as 'we' and there could be no 'I'. In addition, *Ubuntu* thrives when there is consensus in decision-making, democracy and the dependence on one another (Khoza, 2011). Oppenheim (2014) further states that in different countries *Ubuntu* is significant. *Ubuntu* is

significant because in African cultures there is no segregation, sons and daughters of aunts and uncles are called cousins.

The briefing minutes of 13 May 2014 from Siyaphambili Campus shows that lecturers were to be awarded when they have performed well above 80% in certain subjects while in Ekukhanyeni Campus they were to be awarded for getting an overall of 80% in all subjects. As part of encouraging team spirit and it is evident in the minutes of all campuses that the senior management is planning to hold awards function day for all staff members of the TVET College. What emerged also from the briefing minute is that the Campus manager of Ekukhanyeni Campus encourages team teaching amongst the staff members in certain subjects, in order to improve the pass percentage in certain subjects. The minutes from all the campuses reveals announcement of invitations and encourages the staff to attend other staff's functions as a form of team spirit and togetherness. The questionnaire data corroborates the findings, because it specifies that the majority of the participants agree that the TVET college leadership emphasizes the importance of teamwork in TVET Colleges. But the minority of the participants further mentioned that the lack of communication and inspiration for team work it is due to personal issues and ill treatment of some staff members by management. To agree with Mrs Shibase and Mr Mnigi when they mentioned that it depends on the culture and race. The questionnaire further mentioned that Staff members have different backgrounds languages, culture and beliefs which makes it difficult to ensure that everyone gets along. According to Lutz (2009), *Ubuntu* functions as a unifying factor, bringing people together regardless of their background or access to wealth (Lutz, 2009). Ncube (2012) further states that people must live in a communal way, sharing idea, sharing resource and taking decisions together. Similarly, Msila (2012) believes that African people need to return to the basic values of living together in a village so that they can learn the concepts of caring. In addition, *Ubuntu* encourages interdependence and the spirit to work together (Ncube, 2012).

According to Msila (2014), *Ubuntu* is a very highly democratic principle of human interdependence and in a world of competition and individualism, it might not thrive. College staff members need to learn to work together as a team. TVET College management needs to initiate training and programmes or team building exercises that will encourage people to work together. Msila (2008) states that, when people work together in a team, sharing a vision, they will tend to solve their differences due to the positive aspects of the collective and communal way of thinking.

Collective fingers theory emphasises that with *Ubuntu* the idea of self as an individual does not exist, but self refers to the community (Mbigi 1997). It is difficult to describe individuals based on physical and psychological properties that are distinct from the community. The underlying belief is that all people are interconnected and share common and collective responsibility to and for each other (Poovan, 2006). Ncube's (2012) conceptual frameworks explain that when explaining interconnectedness, interdependency and empowerment, it is believed that no man or woman is isolated from others. When accepting interconnectedness, leaders operating from *Ubuntu* principles will have a craving to empower others.

The findings from the participants seem to mean that the spirit of togetherness is encouraged at the campus. What is needed is more encouragement and explanation why there is a need for IT in the TVET College.

4.2.6.1 Demonstration of respect and human dignity when dealing with staff members

The participants gave slightly different responses on this aspect, some believe and some did not seem to believe that the TVET College demonstrates any signs of respect and human dignity.

It depends, there are areas where we can applaud them and there are areas where we can really complain. Like if it is areas where they are going to benefit yes they do, they know how to manipulate us and how to make us feel like we are important people.

(Miss Peters, lecturer at Ekukhanyeni Campus)

If one of the top management is actually rude to other College members, caused by the position occupied by whoever that is senior or looking down upon staff members that also plays a role.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Mr Mnigi further mentioned that:

So if it was a mathematical equation, I will say respect and trust that will result in dignity.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Well I will say yes, because within our campus we have held lot of issues that have taken place, but I have never even heard or seen a manager treating that issue in public as if it is public matter he will try to treat it with dignity.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

Yes, the TVET colleges demonstrate the signs of respect and human dignity, they do respect people, they cannot satisfy everyone but they do their best.

(Miss Bahlobo, lecturer at Siyaphambili Campus)

Yes, partial but not always because as I have said it depend on how you voice out yourself, if you are person who is silent you can be silent forever you can be fired also but if you are a person who voices up, anything will happen.

(Mr Phila, lecturer at Mountain Campus)

Yes, in most cases it is evident; greeting itself is a sign of respect. Management, Senior Lecturers before they talk to us they greet which is in our culture anyway you greet before you start talking.

(Mr Shiyanga, lecturer at Mountain Campus)

The findings from the questionnaire data seems to suggest that the TVET College does demonstrate respect and human dignity but they further mentioned that the TVET Leadership should respect the staff by avoiding humiliating the workers, oppressing workers and must treat them equally. The minutes from all Campuses corroborate with Mr Shiyanga's statement that the TVET College leadership greet the staff before they talk. He further mentioned that according to him that means a sign of respect. This concurs with Mr Mnigi's statement that respect and trust will result in human dignity.

Miss Peters and Mr Mnigi mentioned that they did not believe the TVET College demonstrated any sign of respect and human dignity. Mr Phila mentioned that it depended on how you voice out your concerns. In their argument it emerged that some of the college leadership was somehow manipulative and rude to the College staff. This was because Miss Peters mentioned that it depended on whether they wanted something from staff members.

Mr Mnigi mentioned that if one of the senior management was rude to the staff then dignity was not upheld. In addition, Mr Shiyanga, Miss Bahlobo and Mrs Shibase believe that the TVET College leadership did show respect and human dignity. Their argument was supported by the views that the campus management greeted the staff as a sign of respect, peoples agendas had never been divulged to other staff members and although they did their best they cannot satisfy everyone. According to Mbigi and Maree (2005), some of the values of *Ubuntu* are respect and human dignity. Through Integrated Quality Management System (IQMS) leaders must be able to encourage employees to improve the learners' performance, without destroying their dignity or morale. This is possible through one on one consultation with staff members, that way the manager and the employee gets to discuss the employee's performance without divulging it to anyone. In addition, Msila (2012) also states that the wisdom of *Ubuntu* depends in the religious belief that it is not possible to build a healthy community that is at peace unless human dignity of all community is safeguarded.

The findings from the participants and questionnaire seem to refute each other, while other staff members believe that the management does show respect and human dignity. Others believe they do not. The collective fingers theory mentions respect and human dignity as a concept of *Ubuntu*. According to Poovan (2006), dignity is closely related to respect. This corroborate with Mr Mnigi when he mentioned that if it was a mathematical equation he will say respect and trust will result in human dignity. In this case, dignity is an innovator to respect and is understood to be a quality that earns or deserves respect (Poovan, 2006). Khoza (2011) mentions that, the leader must demonstrate competency along with caring, so that the respect is truly won. In addition, Khoza (2011) mentions that respecting others also means recognising other people's humanity.

The findings from the participants seem to imply that although the TVET College demonstrates signs of respect and human dignity, the disagreements between the participants are supported by the finding from the questionnaire, that sometimes the leadership is rude to the employees.

4.2.6.2 Demonstration of honesty, transparency and fairness

The findings suggest that the majority of participants agreed that there was some form of transparency in the TVET College, but honesty needs to be improved. This is what they said:

I think honesty is difficult to measure, but I would say transparency and fairness do exist because we do get information as we should get. There is a reason for a briefing, where we are given information, so in my view there is transparency, but fairness is also a difficult one.

(Mr Shiyanga, lecturer at Mountain Campus)

What also emerged from data is that the TVET College have been known as vulnerable sectors. According to Miss Peters:

We are confident you know previously we were known as a vulnerable sector because we were under the college council, so honesty, transparency and fairness were not always displayed.

Miss Peters further mentioned that, people used to get senior positions without qualifying for them.

Sometimes you will find that there are people that are in higher positions, but they do not qualify, because there were able to talk to the senior management and the senior management was able to take biased decisions.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Similarly, Mr Mnigi Said:

Honesty, I would not say, I will make an example when it comes to honesty, transparency and fairness I will say as I have said, once you do something that jeopardise their trust....

(Mr Mnigi, lecturer at Siyaphambili Campus)

Mr Mnigi further mentioned that some of his College leadership were autocratic leaders which , means they make decisions on their own without consulting other people. This is what he said:

I will say they have the habit of imposing the things on their fellow employees.

(Mr Mnigi lecturer at Siyaphambili Campus)

In addition, Mrs Shibase mentioned that:

Well I think it depend on issues, some the issues of course are hidden, so at some point I do not see that honestly taking place from the side of the management.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

What makes the participants to believe that there was no honesty at the TVET College; it was because there were changes taking place in the TVET College sector. From the findings, it seemed as if people were not properly consulted.

There are things that you discover later that were not done properly, if I take an example of medical aid, it was not transparent, we were forced to sign to it and after that we had some problems.

(Miss Bahlobo, lecturer at Siyaphambili campus)

Mr Phila believed that the Campus Mangers need to go for training regarding the issue of honesty and transparency. This is what the said:

Campus Managers have to do more training about honesty and transparency especially, for us who have different cultures and different races in their campuses.

(Mr Phila, lecturer at Mountain Campus)

Mr Phila further mentioned that:

If I have a problem I go to the Senior Lecturer, the Senior Lecturer will weigh my problem; but if it is another guy they will solve whatever for him.

(Mr Phila, lecturer at Mountain Campus)

The findings from the questionnaire data seem to refute most of the participants and corroborate minority of the findings from the interview, which was because most of the participants from the questionnaire agree that the TVET college leadership was concerned with fairness in the TVET College. But they were neutral on the issue of whether the college leadership was honest or not.

The findings seem to illustrate that there was a challenge in the TVET College regarding the issues of transparency, honesty and fairness. This was because, according to Mr Shiyanga, honesty and fairness were difficult to be portrayed by the TVET College leadership. Miss

Peters believed that there were people who were in senior positions but who did not qualify for them. In addition, Mr Phila, Miss Bahlobo and Mrs Shibase mentioned that some issues were hidden like the issues of medical aid which was imposed to the staff members. Mr Shibase further mentioned that the leadership need to learn more on honesty and fairness. Through the principle of openness and transparency people need to be part of the decision-making (Batho Pele). *Ubuntu* is used primarily to stress the need for unity or agreement in decision-making while at the same time; it seeks to offer people with an appropriate and ethical way of notifying others of decisions that need to be made (Bertsch, 2012). According to the literature, President Nelson Mandela learned the value of democracy through *Ubuntu* when he was young and he practised it to enhance his leadership (Oppenheim, 2014). The conceptual frameworks from Ncube (2012) mention change and transformation which means that, people must lead by doing decisions in consensus circularity and consensus. The institution is gradually changed to meet the challenges of changing global environment.

The finding seems to mention that there is a lack of transparency, fairness and honesty in the TVET College. This has resulted from the major changes taking place in the TVET college sector as a whole and diversity in other Campuses. However, it is still believed that through training, leadership can enhance transparency, honesty and fairness.

4.2.7 Consultation and dealing with staff members' concerns

Some of the participants agreed that there was a platform for the transfer of information. This is what the participants said:

Every day we meet in the morning and if there is anything that we need to be told it is announced in the morning briefing. Apart from the briefings we have human resource officer in each campus.

(Miss Peters, lecturer at Ekukhanyeni of Campus)

Similarly, Mr Mnigi mentioned that:

Well as per the protocol, we have the Rector and the Deputy Directors and we have Assistant directors and campus management, then the senior lecturer then. Now some of the consultation takes place through the various union structures because the college has various workers' unions.

(Mr Mnigi, lecturer at Siyaphambili Campus)

Mr Mnigi further mentioned that:

Some issues the top management may actually impose them without the consultations of the relevant parties which is in this case is the union and so in a long run creates conflicts between the staff and the TVET College.

(Mr Mnigi, lecturer at Siyaphambili Campus)

In addition, Mrs Shibase and Mr Phila mentioned that:

It depends of course on issues addressed in the morning meeting, but there are times when you really feel that this issue should not have been brought to a morning meeting, it was supposed to be addressed toward the particular person in an office.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

I do not think is in the fair manner because right now I have got my colleagues who are concerned about another provided fund, most of our staff are frustrated about it.

(Mr Phila, lecturer at Mountain Campus)

Lastly, Mr Shiyanga stated that it depends on a particular situation:

It depends on situation to situation, for example if I can give an example, let us say one of the member of the staff lost their loved one, I think there is proper consultation.

(Mr Shiyanga, lecturer at Mountain Campus)

Mr Mnigi also mentioned the importance of self-introspection. This is what he had to say:

I will say as a management, one needs to revisit the previous year or endure self-introspection, look at yourself for past year how did you manage and how did you lead the staff and also get views.

(Mr Mnigi, lecturer at Siyaphambili Campus)

According to the findings from the questionnaire data, the majority of the participants neither agreed nor disagreed that the TVET College made decisions based on the consensus of the group.

The findings show that the TVET College has the structures to ensure proper consultations with the members. Miss Peters and Mr Mnigi mentioned all the protocol of the TVET College including the Staff Union and human resource officer based in each Campus. Mr Mnigi further mentioned that somehow it is not done in a fair manner because some issues caused the senior management to have conflict with the Staff unions. While Mr Phila mentioned that when the changes from Department of Basic Education to the Department of Higher Education Training happen, members were not properly consulted regarding the pension fund they had to choose. But according to the minutes from all campuses, the campuses had to elect one member from the staff to represent the staff when choosing the pension fund for the college staff members. The principle of consultation means that all in the sector must be consulted about all levels and quality of the service they receive and where possible, should be given a choice about the service provided to them (Batho Pele, 1997). Mrs Shibase stated that sometimes the leadership deals with matters that are supposed to be discussed with individuals, but those issues are discussed in the morning briefing which is not a fair consultation. According to servant leadership theory, Spears (1995) cited by Msila (2014) underlined 10 characteristics essential in the practice and improvement of a servant leader. One of these characteristics is listening, when listening servant leaders acquire communication skills in order to enhance the organisation. With *Ubuntu* philosophy, listening is important because it ensures that proper consultation has taken place. It also shows that the person spoken to is respected and *Ubuntu* philosophy requires people to listen to each other until they reach a consensus (Oppenheim, 2014).

To conclude this theme, the participants mentioned that there were proper platforms of consultation in the TVET College, but because of the current changes taking place, it had led to workers feeling that they are not formally consulted.

4.2.8 Value for money

The finding from the majority of the participants seemed to suggest that the students were getting value for their money at the TVET College. When asked this is how they responded:

I think they are getting the best from us as the lecturers and as the college.

(Miss Peters, lecturer at Ekukhanyeni Campus)

Yes, I will say definitely the lecturers work hard, they do what they are here for, which is to teach.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

The college will do anything, like we have Work Based Experience (WBE) officers here who are placing students in industries. They do get value for their money although you cannot satisfy all people.

(Miss Bahlobo, lecturer at Siyaphambili)

No one is perfect there would be mistakes here and there but generally I think they are.

(Mr Shiyanga, lecturer at Mountain Campus)

Mrs Shibase further raised a concern that the resources and the way programmes were structured by the Department somehow affected effective teaching. This is what she said

The teachers do not give back to the learners what there are supposed to give because of the resources, unfortunately.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

In addition, Mrs Shibase further mentioned that:

... because of the finance status of the Campus, there are things that you would like to do for your students but we do not have the means, there is no money, no resources but the learners I think they believe they getting what they came here for 100%.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

Mr Phila and Miss Peters believed that somehow they are set up for failure by the department of Higher Education and Training.

But at the same time I believe we are somehow set up for failure the way it is structured, especially NCV, I do not think it is well structured because of the processes. They made to study something that can be studied for three or 6 months but made to study for a year.

(Miss Peter, lecturer at Ekukhanyeni Campus)

Sometimes you can find that NCV students are studying for three years at the College while receiving grade 12 but they do not get employed so I do not think they are getting value for their money.

(Mr Phila, lecturer at Mountain Campus)

It appears from the roadshow minutes of Ekukhanyeni Campus that there was a lecturer appointed late which was somehow affecting the students' academic performance. The findings from the participants seem to demonstrate that the lecturers were doing their best to ensure that the students received their value for money from the lecturers. This was supported by Mr Shiyanga, Mrs Shibase and Miss Bahlobo and Miss Peters. Mr Mnigi tended to differ from other participants that some lecturers are not doing justice to the learners because when they came unprepared they could not answer the students' questions. However, Mr Mnigi and Mrs Shibase mentioned that there was a lack of resources and proper infrastructure at the college which affects teaching and learning. Mr Phila and Miss Peters agreed that the way the programme NCV is structured leaves much to be desired. This is because according to their view, students study toward NCV qualification for 12 months which they believe can be done in 6 months, as a result it drains the students' enthusiasm. Mr Phila mentioned that the NCV students learn for 3 years but they obtain L4 an equivalent to Grade 12. According to Mr Phila, this is not getting value for money. According to Batho Pele principles (1997), public services should be provided economically and efficiently in order to give customers best possible value for money (Batho Pele). When applying the principles of *Ubuntu*, one must know that the institution needs to compete globally (Mbigi & Maree, 2005). According to Ncube (2012), the development of cooperative and competitive employees can be achieved through training and educating them with indigenous knowledge (Khomba & Kangaude-Ulaya, 2013). According to Ncube (2012), *Ubuntu* conceptual framework mentions that with continuous integrated development *Ubuntu* requires that leaders develop the capability of an organisation. This can be achieved by cultivating innovation and obtaining the best from everyone for the development of human potential.

From the findings presented so far, it seems as if the issues of resources and infrastructure affect the students from getting value for their money. This was because the findings seem to illustrate that the lecturers were doing their best to ensure that students got their value for their money at the TVET College.

4.2.8.1 Enhancement of the TVET College leadership when applying the values of Ubuntu

The findings from the question were that:

If you are secure you perform, so if it is applied I am sure the performance will increase, we will perform to our best knowledge or our best ability.

(Miss Peter, lecturer at Ekukhanyeni Campus)

Similarly, Mrs Shibase mentioned that:

Ubuntu will make better people, better community, people will know that where they lack and it will make better people in South Africa. We grow as people and we want to build that spirit of Ubuntu.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

Mrs Shibase further added that if the Rector is doing it, other leaders in the TVET College will do it.

If the Rector is practising ubuntu, it should be an eye opener for the rest of the TVET college leadership or the leader that is still not practicing it.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

To concur with Mrs Shibase, Mr Mnigi mentioned that:

The TVET College leaders will be able to lead with the people, because at this moment, some of our leaders feel that they are so superior; they just take any decisions without consulting employees.

(Mr Mnigi, lecturer at Siyaphambili Campus)

From leadership role point of view, obviously there will be set goals and whatever objectives are set, everyone will be working on those objectives to achieve one goal.

(Mr Shiyanga, lecturer at Mountain Campus)

Mr Shiyanga further mentioned that:

....so in terms of enhancing the leadership the staff members will be more focused and there will be teamwork.

The findings seem to mention that when the principles of *Ubuntu* are applied the staff will perform well and all stakeholders will become better community or better people of South Africa. These statements were said by Miss Peters and concurred by Mrs Shibase. Mr Shibase believes that if the senior management applies it then everyone will learn and it will be finally implemented properly. In addition, Mr Shiyanga believes that people will have the same goal and they will work together in achieving that goal. The study believes in the principle of *Ubuntu* as a tool to enhance college improvement and it is in the principle of *Ubuntu* that when people have a common goal they will succeed. Mrs Shibase mentioned that if the Rector applies the principles then it will be passed on to the other leader and finally to the whole college. According to (Bush, 2007), it is a leader which has a power to influence people to the right direction. Similarly, Msila (2012) (2014) mentions that, people have used *Ubuntu* in changing dysfunctional schools through influence. Servant leadership theory mentions stewardship as one of its characteristic (2014). With stewardship, effective servant leaders pursue to win the trust of employees.

The participants believe in the principle of *Ubuntu* as a tool to enhance leadership of the TVET College. They further mentioned that if the senior management is willing to display it, the college staff will practice it also. This is because according to the participants, it will make better people of South Africa and if the college leadership is doing it, then others will follow.

4.2.9 The enabling factors and challenges to the implementation of the *Ubuntu* leadership philosophy in the TVET college leadership

When asked about the enabling factors to the implementation of the principles and values of *Ubuntu*, this was what the participants said.

I believe Ubuntu is within us, it is in-built in us and it only needs to be revived. So what you give is exactly what you get, so for us lecturers it is easy for us to believe that I am giving you what you giving me, if you do not respect me I will not respect you.

(Miss Peters, lecturer at Ekukhanyeni Campus)

I think if everybody can actually be in a right frame of mind to embrace change and to actually accept that change, because nothing stays the same over and over.

(Mr Mnigi, lecturer at Siyaphambili Campus)

.... leadership of the college, if they hold values of Ubuntu, it easy to transfer that energy to the rest of the staff and it even easy to make the staff see the need to implement it.

Mr Phila further mentioned that:

Once everybody is clear with everything they must do, it will be easy to implement whatever.

(Mr Phila, lecturer at Mountain Campus)

Managers, if they want these principles to be applied they should be a living example. They should apply it themselves; if they apply them we will not have any reasons not to apply them.

(Mrs Peters, lecturer at Ekukhanyeni Campus)

The participants believed the following to be the challenges to the implementation of the principles and values of *Ubuntu*. This is what they said:

I think the lack of awareness; we need to create an awareness of these principles...

(Mr Shiyanga, lecturer at Mountain Campus)

People tend to get too comfortable where they are and they are resistant to change.

(Mr Mnigi, lecturer at Ekukhanyeni Campus)

The diversity, we are a college of diverse staff members, Ubuntu should be everywhere in any race, but some of the things that they would like to do would not be as important to the white people.

(Mrs Shibase, lecturer at Ekukhanyeni Campus)

So if the leadership could be transparent enough, because if they have made a mistake, they do not go back and redress it, but it carries on and on.

(Miss Bahlobo, lecturer at Siyaphambili Campus)

The finding from the participants, especially Mr Mnigi and Mr Phila, suggest that culture, religion and race do play an important role in ensuring that the principles were applied. Mr Shiyanga further mentioned that, what was missing was awareness of the principles of *Ubuntu*, to transform the public sector, the old culture had to be changed and all staff members had to ensure that they served the community with respect (Batho Pele, 1997). Similarly, *Ubuntu* naturally carries with it a message of hope and a potential for change (Oppenheim, 2014). Staff members need to be informed about all changes taking place, they must be clear about what their roles are and what information they need to send to students especially when registrations and examinations are concerned (Batho Pele, 1997). According to Marishane and Botha (2011), people must consider that when change is to happen; effective leadership can lead change and direct it towards the end. When implementing *Ubuntu* in an institution, implementation cannot happen unless people are made ready for change (Msila, 2014). Similarly, Lunenburg (2011) mentions that leadership process creates insecurity and change in the organization. Dolamo (2014) argues that it cannot be assumed that that all teachers will respond to change at an inception. Mbigi and Maree (2005) further mention that African people need a paradigm shift on the part of the employees, meaning they need to change the way they think. In addition, Msila (2014) mentions that there has to be a change in the mind-sets, a paradigm shift of thought processes, attitudes, old styles of management and human relations in the workforce. People need to change their mind sets and see *Ubuntu* as a value system that can help in transforming institutions (Mbigi & Maree, 2005). When changes happen people are influenced by their cultural experiences which makes the focus and the type of effective change to intercede. One of the conceptual frameworks by Ncube (2012) is that of change and transformation. In change and transformation, people must lead by doing decisions in consensus circularity and consensus. The institution is gradually changed to meet the challenges of changing global environment. When people accept change the principle and values of *Ubuntu* will enhance leadership.

The participants believed in the principles and values of *Ubuntu* that it can enhance the TVET College leadership. They also believed that people need to adjust to change in order to transform the institution. According to the participants, it can be possible if the TVET

College deals with issues affecting diversity, transparency, listening and awareness of the principles and values of *Ubuntu*.

4.3 Chapter summary

This chapter focused on the data presentation and analysis of the findings in terms of the research questions. Presentation was in a form of themes that emerged through content analysis of the data generated. The findings were analysed and discussed by reviewing the literature and the theoretical frameworks chosen for the study. The next chapter focuses on study summary, conclusions, recommendation and implications for future research.

CHAPTER FIVE

STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The previous chapter presented the analysis of the findings from lecturers in the TVET College. The data was obtained through semi-structured interviews, documents review and questionnaires. This chapter presents the study summary, conclusions and recommendations of the study. The study summary provides an outline of the main focus areas in each chapter from Chapters One to Four while the conclusions emerge from interpreting, analysing and evaluating the findings from the previous chapter. These conclusions are linked to the critical questions of the study as stated in Chapter One. After reviewing both the findings and the subsequent conclusions that have been formulated, relevant and significant recommendations are then made.

5.2 Study summary

Chapter One introduced the study by giving the problem and the background to the current changes taking place in the TVET College sector in South Africa. It made a case for the implementation of *Ubuntu* leadership philosophy to the TVET College leadership which contains values such as helping people to work together in harmony so as to enhance the quality of education. The chapter also gave clear definitions of terms that are relevant to the study and underlined the objectives, critical questions and significance of conducting a study in TVET College where there is limited research. It then concludes with a summary of chapters of the dissertation.

Chapter Two outlined some of the key debates regarding the use of the principles of *Ubuntu* philosophy in the TVET college leadership. It stressed the importance of understanding *Ubuntu* so that it could be implemented in leadership of the TVET College. It further demonstrated how *Ubuntu* could be an asset in college improvement by outlining *Ubuntu*'s implications for the sector. As people have different cultures, the role of the culture was illustrated. Further, the chapter illustrated the importance of utilising *Ubuntu* as a management approach and related it to the servant leadership theory and its implications. Finally, the chapter concluded with theoretical frameworks underpinning the study.

Chapter Three began by exploring the paradigm used and its relevance to the study. It further illustrated the type of approach, the research design, sampling methods, data generating methods and approach to analysis. In addition, the chapter looked at ethical issues regarding the use of documents and the interviews. In addition, issues of trustworthiness, reliability and validity in research were discussed. The chapter then concluded by stating the delimitations and limitations of the study.

Chapter Four focused on the data presentation and analysis of the findings of the study in terms of the research questions that were posed in Chapter One. The presentation was in the form of themes that emerged through content analysis of the data. The findings were critiqued through the lens of the literature and the theoretical frameworks presented in Chapter Two and the selected methodology for the study.

Chapter Five is a concluding chapter which presents the overall study summary, conclusions, recommendations and implications for future research.

5.3 Conclusions

Having carefully considered the findings, nine conclusions were drawn. These conclusions were the following: the participants were knowledgeable about *Ubuntu* principles but had limited understanding of Batho-Pele principles and its application; Non-implementation of the principles and values of *Ubuntu* by the TVET college leadership; Causes of unequal treatment of the staff members and campuses; The TVET College should demonstrate compassion to the TVET college staff; Teamwork and the spirit of unity in the TVET College; Staff members should be consulted when issues concerning them are discussed; Adding value for money in the TVET college; The enabling factors and challenges to the implementation of *Ubuntu* leadership philosophy to TVET college leadership.

5.3.1 Knowledge of Ubuntu leadership philosophy

The participants gave different responses on *Ubuntu* but all the responses agreed to *Ubuntu* leadership philosophy as a concept that should be utilised by the TVET College to enhance leadership and management of people. Their responses included treating people with respect, human dignity and taking care of the community needs. They further included democracy in leadership to enhance effectiveness and the importance of putting people first. The conclusion made was that participants were knowledgeable about *Ubuntu* leadership philosophy they further explained its relativeness to the democratic rights.

5.3.2 Limited understanding of Batho-Pele principles and its application to school leadership

The findings from the participants corroborated the principles of Batho Pele. This is the case because the participants understood Batho Pele as “putting people first”. The participants mentioned that customers must be served by looking at their needs and providing programmes that were beneficial to them. From the findings, the participants seemed to suggest that they understood principles of Batho Pele to mean servicing the community, giving information, being transparent, showing courtesy and adding value for money on the services they were rendering. What was not mentioned were principles such as consultation, redress and access. What emerged was the issue of the awareness which must be created by the TVET College leadership to ensure that everyone knows about the principles of Batho-Pele, especially because there was no policy or records mentioning them as being used to guide the TVET College. It was concluded that, although the participants had some knowledge on Batho Pele principles, they still needed some form of training/awareness so that they full understand them and their importance when leading the institution.

5. 3.3 Non-implementation of the principles and values of *Ubuntu* by the TVET college leadership

The findings from the participants gave an impression which seem to state that TVET College leadership need to implement the principles and values of *Ubuntu* when leading and managing the college and to be able to adjust to the changes related to the implementation, if needs be. This arose because the participants’ responses mentioned that there was a need for their implementation. Their responses were that; on paper it is implemented but practically it was not. They believed that the non-implementation was dependent on the leader of the campus. Therefore, the conclusion was that leaders were the responsible stakeholders at the TVET College to ensure that the principles are implemented.

5.3.3.1 The causes of non-implementation of *Ubuntu* philosophy by the TVET College leadership

The participants mentioned that the principles of *Ubuntu* were not applied in the college. What also emerged was that it depended on the leader of the Campus Manager whether he/she applies them or not in his/her leadership. Further, the participants mentioned that one of the causes was the different cultures in some campuses. Lastly, one participant mentioned

that the principles need to be applied by establishing values system for the campus to abide by, because according to the participants' responses, there was no value system they believed that must be followed. It was concluded that the participants' findings seem to imply that they believe in the principles of *Ubuntu* as a value system to be utilised by the TVET leadership. It was also concluded that all working at the TVET College amongst different cultures must be encouraged to abide by the principles.

5.3.3.2 Development of trust and respect in the TVET college leadership

The participants believed that, there was still a need to develop trust and respect in the TVET College. This was because there was a need for transparency and communication. Further, this was because according to the participants, the changes that occurred at the TVET College had made them to feel insecure in their jobs. Lastly, the participants mentioned that the TVET College needs to lessen any signs of mistreatment and any threats to staff members. It was then concluded that to develop trust and respect the TVET College needs to improve transparency and communication while the college was still adjusting to the changes that had taken place and the TVET College had to eliminate any signs of mistreatment that might have been present.

5.3.4 Causes of unequal treatment of the staff members and campuses

According to the participants, it seemed that the senior management did not treat staff members equally. The major causes of that were: demarcation of the Campuses, favouritism, unequal infrastructure and the different cultures in the TVET College. What also emerged were the different opinions from the interviews and questionnaires. The findings from the interview mentioned that the staff members were not treated equally but the findings from majority of participants from the questionnaire data mentioned that staff members are treated equally. The conclusion was made that staff members were not treated equally because of the demarcation of the campuses, different cultures, unequal infrastructure and favouritism.

5.3.5 The TVET College should demonstrate compassion to the TVET college staff

From the findings, it seems the TVET college leadership need to establish policies on compassion, so that it could avoid any unfairness that might occur. This is due to the fact that most participants mentioned that there is no policy on compassion. It also emerged that some workers are treated not equally because of race. It did appear from the participant's responses that although there was no bereavement policy in the college as such, staff

members do pay visits when someone has lost a loved one. The conclusion was made that compassion was shown when members had lost their loved ones, but there was no policy on compassion.

5.3.6 Teamwork and the spirit of unity in the TVET College

The findings from the participants seem to suggest that the spirit of unity was encouraged at the campus. According to the participants' responses, the college and campuses do organise team building exercises in order to encourage teamwork. Therefore, the conclusion was made that what is needed is more encouragement and explanation as to why there is a need for unity in the TVET College. That was because even though the spirit of unity was encouraged staff members still preferred individualism.

5.3.6.1 The TVET College must show respect and human dignity when dealing with staff members

The participants' responses seemed to imply that although the TVET College demonstrated signs of respect and human dignity, the disagreements between the participants were supported by the finding from the questionnaire data that sometimes the leadership is rude to the employees. What also emerged was that staff members' issues had never been divulged in public but it was treated with respect and human dignity. In conclusion there were still signs of rudeness from the management, but what also emerged was that people's agendas and issues were treated with dignity it deserved.

5.3.6.2 The TVET College leadership should be honest, transparent and fair

The participants finding seemed to mention that there was a lack of transparency, fairness and honesty when dealing with staff in the TVET College. This resulted from the major changes taking place in the TVET college sector as a whole and diversity in other campuses. However, it was still believed that through training, leadership can enhance transparency, honesty and fairness. The conclusions made were that what caused the lack of transparency, honesty and fairness was the major changes that were taking place in the TVET college sector, which could be improved through trainings on Batho-Pele principles.

5.3.7 Staff members should be consulted when issues concerning them are discussed

On this theme the participants mentioned that there were proper platforms of consultation in the TVET College, but because of the current changes taking place, it had led to workers

feeling that they are not formally consulted. What also emerged was management sometimes imposed decisions to the workers which was not a good sign of good workmanship. Therefore, the conclusion was that there were proper platforms of consultations, but it was supposed to be done in a fair manner without imposing suggestions on the workers.

5.3.8.1 Enhancement of the TVET College leadership when applying the values of *Ubuntu*

The participants believed in the principle of *Ubuntu* as a tool to enhance leadership of the TVET College. They further mentioned that if the senior management was willing to display it, the college staff would emulate that also. This was the case because, according to the participants, it would make better people of South Africa, staff members would be more focused and they would work as a team. Some participants believed that if the college leadership was doing it then others would follow, meaning campus management and the college staff members. It was concluded then that if the principles and values of *Ubuntu* can be applied by the TVET leadership, staff members will be focused and if the leadership are role model to them, the staff members will follow.

5.3.9 The enabling factors and challenges to the implementation of *Ubuntu* leadership philosophy to TVET college leadership

The participants believed in the principles and values of *Ubuntu* that they can enhance the TVET College leadership. They also believed that people need to adjust to changes in order to transform the institution. According to the participants, this can be possible if the TVET College dealt with issues affecting diversity, transparency, listening and awareness of the principles and values of *Ubuntu*. The conclusion was made that if the TVET College had to implement *Ubuntu*, it needed to deal with issues affecting diversity, transparency and listening skills.

5.4 Recommendations

Based on the findings and conclusions above, the following recommendations are made:

5.4.1 The participants' knowledge of *Ubuntu* principles philosophy

Since the participants were knowledgeable about the principles and values of *Ubuntu*, it must be utilised by the entire leadership in order to improve leadership practices at the college.

5.4.2 Understanding of Batho-Pele principles and its application

As it was discussed in introductory chapter, the Department of Higher Education and Training still has to meet the needs of the community and Batho-Pele principles. Campus management needs to ensure that they emphasise the importance of these principles to the staff members. The campus management must also ensure that everyone is knowledgeable of the principles of Batho-Pele and values of *Ubuntu*.

5.4.3 Non-implementation of the principles and values of *Ubuntu* by the TVET college leadership

The leadership of the TVET College needs to apply the values of *Ubuntu* if they are to improve the quality of education in the sector. Since the campus management is close to the learners through the lecturers, they must practice *Ubuntu*. Leaders must be exemplary and in this way would be easily be transferred to the students. The leadership of the TVET College must establish effective channels of communication to create trust and respect at the college. In addition, in order to create trust and respect, it is important to be transparent, to listen to people and to lead by example.

5.4.4 Causes of unequal treatment of the staff members and campuses

The Bill of Rights in the SA Constitution encourages that people must be treated equally, the TVET College must honour the rights ensuring that the staff members are treated as such. They need to address all issues concerning unfair distribution of resources and ensure that there is a balance of infrastructure at all the campuses. Finally, the college leadership needs to avoid any favouritism that might be visible to the staff members.

5.4.5 Demonstration of compassion to the TVET college staff

In order to avoid any unfair labour practices when staff members have lost their loved ones, it was recommended that the TVET College leadership must ensure that there was a development of the policies like e.g. bereavement policy. This will help ensure that no one was treated unfairly because of race or any other biases.

5.4.6 Teamwork and the spirit of unity in the TVET College

Since the findings mentioned that the spirit of unity is encouraged at the college, the TVET College needs to ensure that it is always encouraged by sending staff members on team

building exercises. In addition, staff members must know the reasons for participating in team building activities, that way any signs of individualism can be eliminated. In addition, the TVET college leadership should ensure that the staff members are treated with dignity and respect. There must be training programmes on issues such as transparency, honesty and fairness.

5.4.7 Staff members should be consulted when there are issues concerning them

Communication ensures that proper consultation takes place. It is recommended that the TVET College leadership should not be rude to the staff members and they must not impose decisions on staff members without proper consultation when there are issues concerning them but they must be communicated effectively. This improves employee morale because consultations ensure that employees are given a choice about the service they are offered. This will also ensure that policies to be implemented are clear to the employees.

5.4.8 Value for money

The core business of the TVET College is educating young people so that they can be marketable in the world of work. The TVET leadership must ensure that there is a proper infrastructure in the college and the resources must be easily accessible in order to ensure that teaching and learning takes place effectively. Further, the TVET College need to send request to the Department of Higher Education and Training to revise the National Certificate Vocational curriculum since other participants believed that it is not properly structured. In conclusion, the TVET college leadership needs to ensure that the structures required for producing competitive students are present and functional.

5.4.9 The enabling factors and challenges to the implementation of *Ubuntu* leadership philosophy to TVET college leadership

According to the findings, the participants believed that the principles and values of *Ubuntu* can enhance the TVET College leadership. It is recommended that, to enhance leadership, TVET college leadership must ensure the adjustment of the following: people needed to adjust to change in order to transform the institution, deal with issues of diversity and create an awareness of the principles of Batho Pele and to listen to the employees.

5.5 Implications for future research

There is still a need for a larger scale research that needs to be done on how the principles of *Ubuntu/Batho Pele* can be implemented in the TVET College. Work must be done by interrogating views from the campus managers and the senior lecturers on issues of *Ubuntu* and their leadership at the campuses. In addition, in terms of equality at the TVET College there were conflicting ideas between the interview and the questionnaire data whether the campuses and the staff members were treated equally. Clarity on this matter still needs to be established. This could be done by means of utilising observation for triangulation.

5.6 Chapter summary

The chapter began by stating the entire study summary for all chapters; it proceeded by making conclusions based on the findings of the study. Further the chapter explained the recommendations of the study and concluded by stating the implications for future research.

REFERENCES

- Bertram, C. & Christiansen, I. (2014). *Understanding Research: An introduction to reading research*. Pretoria: Van Schaik.
- Bertsch, A. (2012). Updating American Leadership Practices by Exploring the African Philosophy of *Ubuntu*. *Journal of Leadership, Accountability and Ethics*, 9(1), 81-97.
- Bhengu, T. T. & Mthembu, T.T. (2014). Effective Leadership, School Culture and School Effectiveness: A Case Study of Two 'Sister' Schools in Umlazi Town. *J Soc Sci* , 38(1), 43-52.
- Bhengu, T.T. & Gounder, R. (2014). School Leadership Role in Creating a Learning Organisation: Perspectives from the Primary school Teachers and school Management. *Int J Edu Sci*, 7(3). 633-642.
- Bolande, A.O. (2013). Principals' leadership skills and School Effectiveness: The Case of South Western Nigeria. *World Journal of Education*, 3(5), 26-33.
- Boudah, D.J. (2011). *Conducting Educational Research: Guide to Completing a Major Project*. Los Angeles : Sage.
- Broodryk, J. (2002) *Ubuntu: Life Lessons from Africa*: Pretoria: Ubuntu School of Philosophy.
- Broodryk, J. (2006). *Ubuntu life-coping from Africa*. Randburg: Knowles Publishing (Pty) Ltd.
- Brubaker, T.A. (2013). Servant Leadership, Ubuntu, and Leader Effectiveness in Rwanda. *Emerging Leadership Journeys*, 6(1), 95-131.
- Bush, T. (2007). Educational Leadership and management, theory, policy, and practice. *South African Journal of Education*. 27(3), 391-406.
- Cohen, L., Manion, L. & Morrison, K. (2011). *Research Methods in Education (7th Edition)*. London: Routledge
- Creswell, J. W. (2003). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. (2nd) edition. Thousand Oaks: Sage.
- Department of Higher education and training. 2012. *Policy on Professional Qualifications for Further Education and Training College Lecturers*. Draft approved: 21 August, 2012.

- Enslin, P., & Horsthemke, K. (2004). Can ubuntu provide a model for citizenship education in African democracies? *Comparative Education*, 40 (4), 545-557.
- Gharibvand, S. (2012), relationship between Malaysian Organisational Culture, Participative Leadership style, and Employee Job Satisfaction among Malaysian Employees from Semiconductor Industry. *International Journal of Business and Social Science*.16(3), 289-298.
- Greenleaf R.K. (2002). *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. New York: Paulist Press.
- Harris A 2004. Distributed leadership in schools: Leading or misleading? *Educational Management, Administration and Leadership*, 32(1): 11-24.
- Henning, E., Van Rensburg, W. & Smit, B. (2004). *Finding your way in Qualitative Research*. Pretoria: Van Schaik.
- Hoberg, S.M. (2004). School principal ship and the value of African indigenous knowledge (AIK): Ships passing in the night? *South African Journal of Higher Education*, 18(3), 40-55.
- Hollard, J. & Campbell, J. (eds.) (2005). *Methods in Development Research: Combining Qualitative and Quantitative approaches*. United Kingdom: ITDG.
- Hsieh, H. & Shannon, S. E.(2005). Three Approaches to Qualitative Content analysis. *Qualitative Health Research*, 15(9), 1277-1288.
- Jonker, J. and Pennink, B. (2010), *The Essence of Research Methodology: A Concise Guide for Master and PhD Students in Management Science*. Heidelberg: Springer:
- Khomba, K. J. & Kanguade-Ulaya, E. C. (2013). Indigenisation of corporate Strategies in Africa: A lesson from African Ubuntu Philosophy. *China-USA Business Review*, 12(7), 672-689.
- Khoza, R.J. (2011). *Attuned leadership: African Humanism As Campus*. Penguin books (South Africa) (Pty) Ltd.
- Letseka, M. (2013). Anchoring Ubuntu Morality. *Mediterranean Journal of social Sciences*, 4(3), 351-359.
- Loynes, K. (2013, September). From the minister of Higher Education and Training, *FET College Times*, P. 3.
- Lunenburg, F.C. (2011), *Leadership Versus Management: A key Distinction- At Least in Theory*. *International journal of management, Business, and Administration*12(1)1-4.

- Lutz, D. W. (2009). African Ubuntu Philosophy and Global Management. *Journal of Business Ethics*. 85(1), 318-328.
- Maree, J & Mbigi, L. (2005). Ubuntu: The spirit of African Transformation Management. Johannesburg: Knowles.
- Mbigi, L. (1997) *Ubuntu, the African dream in management*. Randburg: Knowles.
- MacMillan, J.H., & Schumacher, S. (2001). *Research in Education: Evidence-Based Inquiry (7th Edition)*. New Jersey: Pearson.
- Marishane, R.N. & Botha, R. J. (2011). *School Leadership in a changing context: a case for school-based management*. Pretoria : Van Schaik.
- Msila, V. (2012). Fostering an effective school through moral leadership: A South African case study. *International Journal of Social Sciences and Education*, 2(1), 174-192.
- Msila, V. (2008). Ubuntu and school leadership. *Journal of Education* 44(1), 67-84.
- Msila, V. (2014). Challenges to the introduction of an alternative leadership style: A school Principal's Journey in the introduction of an 'ubuntu Leadership Model'. *Mediterranean Journal of social Sciences*, 5(20). 1738-1747.
- Msila, V. (2014). Inkosi Albert Luthuli's leadership style(s): Implication for school leaders building effective schools. *Kamla-Raj* 5(6). 301-308.
- Msila, V, (2014). African leadership models in education: leading institutions through Ubuntu. *Kamla-Raj* 18(3) 1105-1114
- Ncube, L. (2010). Ubuntu: A Transformative Leadership Philosophy. *Journal of Leadership studies*, 4(3), 77-82.
- Ngidi, T.L, & Dorasamy, N. (2014). Imperatives for Good Governance: A Case Study of the Implementation Batho Pele Principles at Durban Home Affairs Regional Level. *J Soc Sci*, 38(1): 9-21.
- Ramose M.B. (2004). In search of an African philosophy of education. *South African Journal of Higher Education*, 18(3): 138-160.
- SACE. (2011). South African Council for Educators. Accessed: March , 2011. From: <http://www.sace.org.za/about-sace.php>.
- Schulze, S. & Ferreira, C. (2014). Teachers Experience of the implementation of values in education in schools: "Mind the gap". *South African Journal of Education*, 34(1). 1-13.

- Oppenheim, C.E. (2012). Nelson Mandela and the Power of Ubuntu. *Religious*, 3(1), 369-388.
- Ramose, M.B. (2004). In search of an African philosophy of education. *South African Journal of Higher education*, 18(3), 138-160.
- Sibanda, P. (2014). The dimensions of 'Hunhu/Ubuntu' (Humanism in the African Sense): The Zimbabwean Conception. *IOSR Journal of Engineering*, 4(1). 26-29.
- Singh, N.K. & Reyhner, J. (2013). Indigeonus Knowledge and Pedagogy for indigenou children.x(x). *Indegionus Policy Journal*. 37-52.
- Tsheletsane, K. I. (2012).Ubuntu Management Approach and Service Delivery. *Journal of theFaculty of Military Science*, 47(1), 265-278.
- Van Dierendonck, D. (2010). Servant Leadership: A review and synthesis. *Journal of Management*. xx(x), 1-35. From: <http://jom.sagepub.com/>
- Wayhuni, D. (2012). The Research Design Maze: Understanding Paradigms, Cases, Methods and Methodologies. *Jamar* 10(1) 69 - 80.
- Weng, M. (2000), The Jewish Patient and terminal dehydration : a Hospice ethical dilemma. *American Journal of Hospice & Palliate Care*. 17(3) 185-188.
- Woods, P. R. & Lamond, D. A. (2011). What would Confucius Do? – Confucian Ethics and Self-Regulation in Management. *Journal of Business Management* 102(4) 669-663
- Yukl, G. (2013). *Leadership in Organisations* (8th ed). New Jersey: Prentice Hall

APPENDIX A: ETHICAL CLEARANCE



1 April 2015

Mrs NBM Khambula 214582144
School of Education
Edgewood Campus

Dear Mrs Khambula

Protocol reference number: HSS/0229/015M
Project title: Ubuntu and college leadership: Voices of TVET Lecturers in Northern Kwa-Zulu Natal

Full Approval – Expedited Application

In response to your application received on 24 March 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

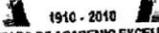
Cc Supervisor: Dr SE Mthiyane
Cc Academic Leader Research: Professor P Morojele
Cc School Administrator: Ms T Khumalo

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

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4657 Facsimile: +27 (0) 31 260 4809 Email: ximbap@ukzn.ac.za / snvmanm@ukzn.ac.za / mohunp@ukzn.ac.za
Website: www.ukzn.ac.za


1910 - 2010
100 YEARS OF ACADEMIC EXCELLENCE

Partner Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

APPENDIX B: LETTER TO THE CAMPUS MANAGER

P O Box 8089

EMPANGENI RAIL

3910

14 January 2015

Attention: The Campus Manager

Edgewood Campus

Private Bag X 1

00

Dear Sir

REQUEST TO CONDUCT AT YOUR CAMPUS

I am Nokulunga Brilliant Mamzela Khambula a lecturer at [redacted] TVET College (Edgewood Campus) and I am currently studying for master at the University of KwaZulu-Natal (Edgewood Campus). As part of my degree, I am required to conduct research. The title of my study is: **Ubuntu and College leadership: Voices of the Technical and Vocational Education and Training lecturers in Northern KwaZulu-Natal.**

This study aims to explore the perspectives of lecturers on the implementation of the principles and values of ubuntu to the college leadership. It seeks to find how these principles can be applied and explore the [possible challenging and enabling factors to ubuntu implementation. Ubuntu entails values which are communalism, collaborative unity, respect, trust, compassion, conformity, spirit of solidarity and human dignity. Ubuntu has been part of the African culture for many years. In African culture it is believed that a man can only be a man through others. It is in the spirit of ubuntu that when working together and respecting human dignity we can find our way forward. Ubuntu requires the leaders to model by

committing to ethical behaviour, ethical values and ethical characteristics because ethical values are critical to the success of the situation. My study will use semi-structured interviews, documents review and an open ended questionnaire to collect data. Two participants will be interviewed at your Campus. Participants will be interviewed for approximately 30-45 minutes.

Please note that:

- There will be no financial benefits that the participants may accrue as a result of their participation in this study.
- The identity of the campus will not be divulged under any circumstances, during and after the reporting process.
- Fictitious names will be used to represent the participants' names.
- Participation is voluntarily, therefore lecturers are free to withdraw at any time they wish without incurring any negative or undesirable consequences/penalty on their part.
- The Interview shall be voice recorded to assist me in concentrating on the actual interview.
- For further information on this research project, please feel free to contact my Supervisor, Dr S.E. Mthiyane at 031-2601870/ 0733774672. E-mail: mthiyanes@ukzn.ac.za.
- In Addition, should you have any queries, please feel free to contact me using the following contact details: Nokulunga Brilliant Mamzela Khambula. Email: mamzela@webmail.co.za; 072261 7744

Your anticipated positive response in this regard is highly appreciated.

Thanking in advance

Yours sincerely



Mrs NBM Khambula

APPENDIX C: LETTER FROM THE CAMPUS MANAGER

Campus
Private Bag

0
30 January 2015

Dear Madam

PERMISSION TO CONDUCT RESEARCH AT ... CAMPUS

Your Letter dated, 14 January 2015, has reference. This letter serves to inform you that permission is here granted for you to conduct research at the above mentioned Campus.

Yours Faithfully

M _____ (Campus Manager)



APPENDIX D: LETTER TO THE LECTURERS

P O Box 8089
EMPANGENI RAIL
3910

15 January 2015

Campus
Private Bag X .

0

Dear Participant

INFORMED CONSENT LETTER

My name is Nokulunga Brilliant Mamzela Khambula I am a Masters student studying at the University of KwaZulu-Natal, School of Education (Edgewood Campus). As part of my degree requirements, I am required to conduct research. I have identified you as one of my potential research participants. I therefore kindly seek your permission to be part of my research project. My study title is: **Ubuntu and College leadership: Voices of the Technical and Vocational Education and Training lecturers in Northern KwaZulu-Natal.**

Please note that:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person, but reported only as a population member opinion.
- The interview may last for about 30-45 min 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, not participate or stop participating in the research. You will not be penalized for taking such an action.
- Your involvement is purely for academic purposes only, and there are no financial benefits involved.
- If you are willing to be interviewed, please indicate (by ticking as applicable with an X) whether or not you are willing to allow the interview to be recorded by the following equipment:

	Willing	Not willing
Audio equipment		
Photographic equipment		
Video equipment		

I Nokulunga Khambula can be contacted at:

Email: mamzela@webmail.co.za; 214582144@gmail.com

Cell: 072 261 77 44

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

His contact details: e-mail: Mthiyanes@ukzn.ac.za; Phone number: 031 260 1870.

For additional information, you may also contact the UKZN Research Office through:

Mr P. Mohun (HSSREC Research Office)

Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

APPENDIX E: INTERVIEW SCHEDULE

Ubuntu and college leadership: Voices of TVET College lecturers in northern Kwazulu-Natal.

Section A

1. Age:
2. Gender:
3. Position:
4. Race:

Section B

Interview questions

1. What do you understand about by Ubuntu leadership philosophy in schools/TVET colleges?
2. What do you understand about Batho Pele principles and how should these be applied by the TVET College leadership?
3. What are your views regarding the implementation of the principles and values of ubuntu by the TVET college leadership? Please elaborate and give examples where possible.

In your own opinion, what are the major causes the TVET college leadership to apply/not apply the principles and values of ubuntu in their leadership

What do you think the TVET college leadership could/should do to demonstrate trust and respect to the academic and non-academic staff?
4. In your view, are all college campuses and staff treated equally? Please explain your answer.
5. In your view, how does the TVET college management show compassion to the college staff? Are there any policies that seem to address this? Please explain your answer.
6. In your view, how is the spirit of togetherness or teamwork encouraged in the college, if it is? Please elaborate.

Would you say that the TVET college leadership demonstrate any signs of respect and human dignity when dealing with staff members? Please explain.

What are your views regarding issues of honesty, transparency and fairness by the TVET college leadership? Please explain your answers.

7. When there are issues concerning the college staff, how does consultation takes place? Would you say that this is done in a fair manner? Please explain.
8. One of the principles of Batho Pele is value for money. Would you say that the TVET college students get value for their money in the college? Please explain.

Explain how do you think the principles of Ubuntu if applied, can enhance leadership in the college? Please elaborate.
9. What are the enabling factors and challenges to the implementation of the principles and values of ubuntu to TVET college leadership?
10. Is there any other issue that I may not have asked which you think you would like to share with me to enhance this study?

Thank you very much for your participation in this interview.

APPENDIX F: DOCUMENTS REVIEW SCHEDULE

Ubuntu and college leadership: Voices of the Technical and Vocational, Education and Training College lecturers in Northern KwaZulu-Natal

Documents review schedule

Documents to be analysed can be written communications that may shed light on the phenomenon that is investigated (Maree, 2007). Henning (2004) mentions that documents maybe analysed because of their historical values, e.g. in terms of where they come from and what they mean historical as a source material. Documents review is used as a form of triangulation method.

The study seeks to review the following documents:

1. The study will review the college's policies regarding Ubuntu/ Batho Pele
2. Minute book relating to Ubuntu issues and minutes of departmental meetings, to view the minutes of the past three years.
3. Other relevant policies displaying ubuntu values such as bereavement policies, etc.

APPENDIX G: QUESTIONNAIRE

Section A: Biographical information.

Place a cross (x) in the appropriate box

Gender: Male _____ Female _____

Position

L1 Lecturer		Senior lecturer		Campus manager	
-------------	--	-----------------	--	----------------	--

Race

African		Indian		coloured		white	
---------	--	--------	--	----------	--	-------	--

Age:

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

Section B

Instructions : Place a cross (X) in the column that most closely describes your opinion in respect of your College leadership'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 TVET College leadership	5	4	3	2	1
1.	Serves all people irrespective of their affiliations					
2.	Is a meaningful part of our work community					
3.	Treats others though they were a member of his/her family					
4.	Emphasises the importance of teamwork in college success					
5.	Is willing to make sacrifices to help others					
6.	Is highly respected by the college community					
7.	Seeks to instil trust rather than insecurity					
8.	Is concerned with fairness in the college					
9.	Is genuinely interested in uplifting the community s/he serves					
10.	Is extremely loyal to the college 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 contributions of all stakeholders in the college					
15.	Promotes values that transcend self-interest					

Section C

How do you think TVET College Leadership can demonstrate the following in their daily leadership practices?

1. Trust and respect: _____

2. Group togetherness(teamwork) _____

3. Compassion: _____

4. Human Dignity: _____

Section D

In your opinion, what are some of the obstacles TVET College leadership 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 H: DECLARATION FOR LECTURERS

DECLARATION

I..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project. In addition, I consent/not consent to the interview being voice-recorded.

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

SIGNATURE OF PARTICIPANT

DATE

.....

.....

APPENDIX I: TURNITIN CERTIFICATE

The screenshot shows a Turnitin document viewer interface. The document title is "Ubuntu and college leadership: Voices of TVET college lecturers in Northern KwaZulu-...". The overall similarity score is 10%. The match overview table is as follows:

Match Number	Source	Similarity
1	Submitted to Universit... Student paper	1%
2	www.na-businesspres... Internet source	1%
3	www.melipi.com Internet source	1%
4	repository.us.ac.za Internet source	1%
5	Submitted to Universit... Student paper	1%
6	jan.azc.nbu.edu Internet source	<1%
7	Misa, Yuyisile. "Incosi..." Publication	<1%
8	David W. Lutz. "African..." Publication	<1%

The document content visible includes:

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

From the year 2007 the Technical and Vocational Education and Training (TVET) sector in South Africa introduced new programmes for TVET Colleges; these programs are called National Certificate Vocational (NCV) (DoE, 2007). These programmes were implemented to phase out Report 191 programmes with the belief that the new programmes will give students the ability to learn theory as well as practical skills needed by the country (DoE,

APPENDIX J: LANGUAGE CLEARANCE CERTIFICATE

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

15 DECEMBER 2015

TO WHOM IT MAY CONCERN

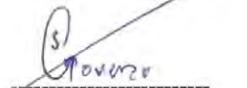
LANGUAGE CLEARANCE CERTIFICATE

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

UBUNTU AND COLLEGE LEADERSHIP: VOICES OF THE TECHNICAL AND VOCATIONAL EDUCATION AND TRAINING COLLEGE LECTURERS IN NORTHERN KWAZULU-NATAL by N.B.M. Khambula.

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.