UBUNTU AND SCHOOL LEADERSHIP: VOICES OF THE TEACHERS IN HAMMARSDALE CIRCUIT

By

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DECLARATION

I Cynthia Ngwenya, declare that: **Ubuntu and School leadership: Voices of the teachers in the Hammarsdale Circuit,** abides by the following rules:

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This dissertation has been submitted with/without my approval

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DR SIPHIWE ERIC MTHIYANE

_____

DATE

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DEDICATION

This dissertation is especially dedicated to my mother Busisiwe Theodora (Mthie) Mkarry. My fountain of wisdom, I am forever in your debt for the many sacrifices you have made in order for me and my sisters to get Education. Thank you for the love and support you have shown throughout my journey.

ABSTRACT

The purpose of this study was to explore how, according to the teachers, the school leaders apply Ubuntu principles and values such as compassion, kindness, altruism, respect, and collaboration in their running of the schools. It further sought to explore from the experiences of the teachers in the application of the philosophy of Ubuntu in school leadership in the Hammarsdale circuit and whether school leaders were demonstrating Ubuntu principles and values in their running of the schools. The literature is divided into Ubuntu philosophy and school leadership. It further covers the application of Ubuntu principles and values in schools. The study used Ubuntu leadership theory and Transformative theory. The study is located in the interpretive paradigm and is a qualitative study within a case study design: Two Secondary schools and one Primary school, from Hammarsdale Circuit in Pinetown District were conveniently sampled because of being easily accessible. Three principals and six post level 1 teachers served as participants.

The findings of this research pointed to principals and teachers showing a fair understanding of Ubuntu philosophy and school leadership however, the elephant in the room was in its implementation. Another finding to emerge was that participants had minimal understanding of Batho Pele principles which are part and parcel of the Ubuntu philosophy and have long been advocated by the Department of Education. The challenges that participants mentioned were the lack of interest from teachers to participate in managerial duties and lack of proper consultation between the staff and school leaders. One of the recommendations proposed in this study is that school leaders familiarise themselves with Ubuntu/Batho Pele principles and values documents to understand that Ubuntu does not clash with other school policies but were meant to enhance and humanise public administration.

ABBREVIATIONS

ACE.....ADVANCED CERTIFICATE IN EDUCATION

ANC.....AFRICAN NATIONAL CONGRESS

DoE.....DEPARTMENT OF EDUCATION

SACE.....SOUTH AFRICAN COUNCIL FOR EDUCATORS

SASA.....SOUTH AFRICAN SCHOOLS ACT NO 84 OF 1996

SMT.....SCHOOL MANAGEMENT TEAM

SGB.....SCHOOL GOVERNING BODY

RCL.....REPRESENTATIVE COUNCIL OF LEARNERS

WPTSPS.....WHITE PAPER ON TRANSFORMATION OF PUBLIC SERVICE

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CHAPTER ONE

ORIENTATION TO THE STUDY

1.1 INTRODUCTION

Since the democratic government took over in 1994 in South Africa many changes were brought introduced to transform the education system (Spaull, 2012). These changes were meant to overhaul the previous education system into a new framework stressing equity and redress (Bush, 2007). The new government had to take on restructuring and redefining the whole system to achieve the major aim of quality education for all. Most of these changes were structured in a manner that the changes they brought in organisational, management and administrative structures reflected the new realities of a democratic dispensation (Spaull, 2012). These changes have significant implications for all involved in the education system. Consequently, the roles and expectations of school leaders have also changed wherein school principals have to discard old/traditional authoritarian styles of leadership and embrace new democratic and humane approaches to leadership in line with human rights enshrined in the South African constitution. They also have to accept the fact that they are no longer managing alone as they did before, but are sharing management duties and activities with other staff members (Bush, 2007). There have been many leadership approaches that have been adopted in education with varying degrees of success and some researchers (Msila, 2008; Naicker, 2015) are of the view that, perhaps, it is timely that we interrogate and utilise theorise that are rooted in African philosophies, hence this study on Ubuntu and its implications for school leadership. Ubuntu philosophy promotes sharing, participatory decision-making and working together as a collective to achieve effective management in schools (Msila, 2014). In addition, Msila (2008, 2014) states that management utilising Ubuntu as a basis of management ensures that a new culture of inclusiveness is promoted in the workplace and this enhances positive results in a school.

Given the above statements, this study attempts to explore the experience of teachers and school principals in the application of Ubuntu in school leadership in the Hammarsdale Circuit in the Pinetown District and whether school leaders were demonstrating Ubuntu values or principles in the running of their schools. This chapter presents the problem statement, purpose and rationale

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for the study, objectives, critical questions, significance and demarcation of the study, definition of concepts and the outline of the study are also presented and discussed.

1.2 PROBLEM STATEMENT

Renee Descartes (Pareira, 2008), posits that thoughts cannot be separated from the person. He generated the phrase that says, "I think, therefore I am," and in the African continent most communities believe in the collective, in working together. In Ubuntu philosophy there is a saying that people are people because of other people. In leadership terms, Ubuntu describes the attributes of someone worthy of respect. Such a person has a balanced self-assurance that comes from the knowledge of belonging to something greater than him/her. Management utilising Ubuntu philosophy management ensures that a new culture of inclusiveness is promoted in the workplace (Msila, 2008).

For any school to produce high quality education, effective leadership is a prerequisite. (Bush, 2010; Rhodes & Brundrett, 2010). These researchers further claim that leadership does make a difference to learner outcomes and school effectiveness. Similarly, Leithwood and Riehl (2003) declare that leadership has a significant impact on student learning and that it is second to the effects of the quality of the curriculum and teachers' instructions. Despite what has been researched about leadership and 20 years into democracy, there is still an outcry that many of South African schools are still underperforming. Teachers are complaining that they are demotivated because of the manner school leaders are managing their schools. In addition, they are complaining that some school leaders do not show respect towards them; they treat them like furniture and are not allowed to contribute to decision-making. The principal's word is final and these dictatorial tendencies contribute to poor results.

Effective schools require effective leadership which is one of the key requirements for school improvement. This can take place in schools where leadership and governance are shared. The effectiveness of leaders depends largely on their sensitivity, approachability and management styles (Walters, 1993). Msila (2008) also notes that there have been a number of writers and researchers who have suggested that new forms of leaderships are needed to turn many dysfunctional schools around. He adds that "many conscientious principals have long started to

look for alternative models that would improve their schools" (Msila, 2008 p.68). In this regard there have been attempts to improve school leadership through formal courses offered by institutions of higher education e.g. Advanced Certificate in Education: School leadership (ACE: SL) course (Msila, 2008). All the courses offered are meant to help leaders to explore various leadership styles that are consistent with democracy and effectiveness in schools. However, Bush, Kiggundu and Moorosi (2011) observe that in the majority of the schools in which the school principals completed the ACE: SL course, there has been no significant school improvement. Madi (2000) pleads eloquently for leadership in South Africa to find its origins in African culture and experience. He argues that Africans have had solutions to their problems within reach all along and this suggests that to find a type of leadership that is relevant to South Africa, one must search for it within that country and hence Ubuntu as one of the African based model is recommended to be implemented in school leadership. Dandala (1996) cited by Msila (2009) states that Ubuntu requires a great deal of learning and the institutions can achieve this through the training of people to practise greater interaction. Schools and the societies around them need to learn the values of Ubuntu such as humaneness, survival, compassion, solidarity, dignity and respect and these shall be discussed at length in the proceeding chapter.

As indicated above, there is an outcry that many of South African school are still underperforming, in addition teachers are complaining that they bare demotivated because of the manner school leaders are managing their schools. In addition, they allege school leaders do not show respect towards them and treat them like furniture and are not allowed to contribute to decision-making. The principal's word is final and these dictatorial tendencies contribute to poor results. Given the above, this study seeks to explore how Ubuntu leadership is enacted as well as how it could be used to transform leadership and management practices in schools.

1.3 PURPOSE AND RATIONALE FOR THE STUDY

I have observed that people in general are slowly shifting away from the values and principles of Ubuntu. Africans were well known for embracing Ubuntu values such as compassion, working together, dignity and respect but now things seem to have changed. Personally I have noticed that people don't care about one another anymore; they do not greet one another when they meet

anymore; everybody is concerned about his/her own life. People do not show compassion to one another anymore (before a neighbour would not go to bed hungry because his fellow neighbours would take care of him). There is no spirit of togetherness anymore; people believe in the essence of "every man for himself" these days. Even children do not show respect to their elders; they do not greet their elders they backchat to them. In the past a child was raised not only by his parents but by the village, simply because Ubuntu refers to a spirit of collective development and reconstruction in the organisations (Mbigi & Maree, 2005). However, nowadays one cannot discipline a child that is not his.

In my teaching experience I have observed that in some schools, teachers are not always treated fairly by school leaders e.g. you may find that two teachers arrived late at school but one will be asked to sign the late comers register and the other will not be asked to sign it. I have also observed that in some schools there is lack of respect among teachers and their leaders and also among teachers themselves. I have also noticed that even children are disrespectful towards their teachers. I have also observed that some children disobey school rules and others even go as far as physically attacking their teachers.

In some schools, leaders do not offer teachers an opportunity to take responsibility for leadership roles. However, in other schools where the school leaders have tried to apply shared leadership style, teachers have been reluctant to take responsibility of their leadership roles maybe because of unfair treatment from their leaders. Msila (2008) states that the concept of Ubuntu is very crucial for a number of institutions including schools. This confirms that for schools to be effective, school leaders need to apply Ubuntu in their running of schools. The Department of Education: Manifesto on Values, Education and Democracy (2001, p.16) states that out of the values of Ubuntu follows the practices of compassion, kindness, altruism and respect which are at the centre of making schools places of effective culture of learning and teaching.

This study seeks to explore how, according to the teachers, school leaders enact Ubuntu principles and values such as compassion, kindness, altruism and respect in the running of the schools. Local studies that have been conducted by Msila (2008, 2014); Lutz (2009); Ncube (2010); Letseka (2011) have covered the question of Ubuntu as a philosophy of education quite well, but we still have not enough knowledge about how teachers understand Ubuntu philosophy and its application to school leadership in South Africa. Given the above problem statement, the

purpose of this study is to explore from the experiences of the teachers in the application of the philosophy of Ubuntu in school leadership in the Hammarsdale Circuit and whether school leaders were demonstrating Ubuntu values or principles in the running of the schools.

1.4 SIGNIFICANCE OF THE STUDY

Many scholars such as Msila (2008); Ncube (2010); Letseka (2011) have written extensively about Ubuntu as an emerging indigenous leadership philosophy which can enrich leadership experiences of school leaders; however, none discuss the views of the teachers pertaining to the application of Ubuntu principles or values to school leadership. Letseka (2011) in his study indicates that Ubuntu, understood as human dignity is at the heart of South Africa's educational policy framework, which requires the schooling system to promote its principles and values among learners. Letseka (2011) only highlights the significance of applying Ubuntu to school, to create learners who will act in the interests of society based on respect for democracy, equality, human dignity, life and social justice as it is stated in South Africa's educational framework.

Msila (2008, 2014) conducted a study in which he explored challenges encountered by a school principal who desired to turn around a dysfunctional school into an effective school. The principal introduced Ubuntu strategies in her leadership style. The study emphasises the need to prepare teachers for effective educational changes, however he did not argue his point from the teachers' perspectives. Ncube (2010) conducted a study on Ubuntu as a leadership philosophy; he states that Ubuntu forms the core of most traditional African cultures. It holds a spirit of caring and community, harmony and hospitality, respect and responsiveness. He also did not state anything about the teachers' perspectives concerning Ubuntu leadership. My study is significant in the sense that it will attempt to provide teachers' insights concerning the application of Ubuntu in school leadership. This study is further significant because its findings may help to contribute in enhancing effective leadership in schools applying Ubuntu principles and values.

1.5 OBJECTIVES OF THE STUDY

The objectives of the study are:

- To explore the participants' understandings of Ubuntu and its application to school leadership.
- To find out how the principles and values of Ubuntu can be applied to the practice of school leadership.
- To identify and understand challenges (if any) to the application of the principles and values of Ubuntu to school leadership.

1.6 CRITICAL RESEARCH QUESTIONS

The broader purpose of this study is to explore the views of the teachers to the application of the principles and values of Ubuntu to school leadership. In order to achieve this broad purpose, the three questions below have been asked in order to guide the study.

- What are the views of teachers and school principals to the application of the principles and values of Ubuntu to school leadership?
- How can the principles and values of Ubuntu be applied to the practice of school leadership?
- What are the challenges (if any) that teachers and school principals experience in the application of the principles and values of Ubuntu to school leadership?

1.7 DEFINITION OF KEY CONCEPTS

For the purpose of ensuring a uniform understanding of concepts used in this study, key concepts that underpin the study are defined. The following concepts will be defined; explained and will be discussed in detail in the next chapter; Ubuntu and Ubuntu leadership.

1.7.1 Ubuntu

Ubuntu is a Nguni word which simply means the quality of being human, and as such it proposes a worldview that postulates that we "owe our selfhood to others" (Francis, 2009, p.2). Ubuntu is based on the African proverb "umuntu ungumuntu ngabantu" which translates as "a person is only a person through other persons" (Francis, 2009). This serves as a signpost for true humanity and sound relationships. In leadership terms, Ubuntu describes the attributes of someone worthy of respect. Such a person has a balanced self-assurance that comes from the knowledge of belonging to something greater than him/her. Management utilising Ubuntu as a basis of management ensures that a new culture of inclusiveness is promoted in the workplace (Msila, 2008). Ubuntu exists only in the interaction between people in groups and functions to sustain humanity and dignity. It is about caring and being considerate about the feelings and thoughts of other people.

1.7.2 Ubuntu Leadership

According to Jwan and Ong'ondo (2011) leadership is higher set of tasks about goal setting, visioning and motivating. However, leadership cannot be separated from management, they are closely intertwined. Management is viewed as an aspect of leadership concerned with maintenance of performance through planning, organising, co-ordinating and controlling (Jwan & Ong'ondo, 2011). Hence in this study, whenever the term leadership is used, management is subsumed in the discourse.

Ubuntu leadership is about serving people and in case of a school it is about the principal serving teachers, learners and the parents. Theletsane (2012) states that Ubuntu leadership is about a leader in consideration of every aspect of being human, defines his or her role as one of the team. This kind of a leader is prepared to share his leadership duties with his staff. According to Broodyryk (2006) the ideal leader who according to Ubuntu worldview possesses all the virtues of Ubuntu can be described as kind person, generous, living in harmony, friendly and helpful.

Leadership from the distributive perspective does not focus on the position of individuals in a hierarchical organisation but on a leadership as a collective activity (Harris, 2003). This view has consistent empirical support from studies of effective leadership which have shown that the

location of leadership authority does not necessarily come from the person of the leader but can be distributed in between and among the staff within the school (Harris & Muijis, 2005).

1.8 DEMARCATION OF THE STUDY

This study will be conducted in three schools in the Hammarsdale Circuit which is part of the Pinetown Education District in the Province of KwaZulu-Natal.

1.9 OUTLINE OF THE STUDY

This research study is arranged into five chapters as follows:

Chapter One introduces the study, it provides a general background to the study, problem statement, purpose and rationale and critical research questions for the study. This is followed by the significance of the study and the definitions of the key terms used in this study. Towards the end the chapter, a brief outline of the study and a summary of the chapter are presented.

Chapter Two focuses on the literature review that deals with Ubuntu and Leadership. I discuss the two concepts Ubuntu and Leadership. A review of international, continental and national literature is presented. The study employs Ubuntu leadership model and transformational leadership theory as theoretical frameworks underpinning the study. These theories are appropriate for this study because they both involve issues of interconnectedness, shared vision, collectivism, solidarity, change and transformation.

Chapter Three discusses the research design and methodology that is employed in this study. It presents the methodological approach and methods used to generate data, the selection of the participants; data generation and data analysis. It also explains how I considered the concept of trustworthiness in the study. Issues pertaining to ethics are also presented.

Chapter Four presents findings, analysis and discussion of the research data. The findings of the study are presented and discussed according to the main themes that emerged from data.

Chapter Five presents the summary of the study, conclusions and a set of recommendations generated from the findings of this study.

1.10 CHAPTER SUMMARY

In this chapter I have discussed the background to the study, problem statement, purpose and rationale for the study. I have also presented the aims and critical questions of the study. I have also presented demarcation of the study as well as the definitions of key terms used in the study. I presented the outline of the study. The next chapter presents the literature review and theoretical frameworks underpinning the study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORKS

2.1 INTRODUCTION

In the previous chapter I outlined the layout of the entire study and what the five chapters entail. Issues such as the problem statement, purpose and rationale, significance of the study, aims and objectives of the study, critical research questions and definitions of key concepts used in the study were presented. This chapter focuses on literature reviewed which sheds light on Ubuntu philosophy and school leadership. I commence the chapter by focusing on Ubuntu leadership. The intention here is to give a broad picture of what this leadership style entails. Thereafter, the literature review covers the application of Ubuntu principles and values in schools. Using a thematic approach I present an international, continental and national literature review related to the topic. The theoretical frameworks that inform the study i.e. Ubuntu leadership theory and transformative leadership theories are also discussed.

2.2 THE LITERATURE REVIEW

A review of literature in any study is significant for many reasons. Cohen, Manion and Morrison (2011) put forward the following reasons: to give credibility to the research and demonstrate to the readers that the researcher has done the homework and is aware of the latest issues in the field in which the study is being proposed, it also acts as a foundation to the researcher's own study because it shows gaps in the research field.

2.2.1 THE POLICY LANDSCAPE IN SOUTH AFRICAN EDUCATION

After 1994 the South African education system embarked on the decentralisation of education administration to increase participative democracy which entails enhancing direct citizen participation in education policy making embedded in the South African Schools Act No. 84 of 1996. Bush (2007) states that, today within a democratic South Africa the SASA No 84 (1996), the Norms and Standards for Educators (2000), and the Task Team Report on Education Management Development (1996) challenge schools to review their management practices,

which have traditionally been top down and create a whole new approach to managing schools where management is 'seen as an activity in which all members of educational organisations engage' and should 'not be seen as the task of a few' (Department of Education, 1996, p.27).

These policies have been implemented to provide for democratic school governance, leadership and management involving school managers, teachers, parents and learners. These policies and systems create the opportunity for Ubuntu leadership to be applied in schools e.g. the policy of shared leadership enshrined in the SASA of 84, 1996 states clearly that leadership must be distributed at various school levels. Principals cannot lead on their own, they need to delegate sometimes but they cannot delegate to teachers if they have not been developed first (Smith, 2009). Research has proven that teachers want to be part of decision making and if teachers are involved they are happy therefore they will produce good results (Msila, 2014). Principals as school leaders have to make sure that they facilitate teacher involvement in leadership practices as Ubuntu leadership is also about empowering others through mentoring and coaching.

The Manifesto on Values, Education and Democracy Report (2001) highlights Ubuntu as one of the important aspects and the need for it to be linked to the values cherished in the constitution. This Report further identifies ten fundamental values in the South African constitution that pertain to education. These are democracy, social justice and equity, equality, non-racism and non-sexism, Ubuntu (human dignity), an open society, accountability, the rule of law, respect and reconciliation. The Report states that Ubuntu embodies the concept of mutual understanding and the active appreciation of the value of human difference (DoE, 2003, p.3).The report further suggests that out of the values of Ubuntu follows the practices of compassion, kindness, altruism and respect which are at the centre of making schools places of effective culture of learning and teaching (DoE, 2001,). Education should equip young people with values such as honesty, integrity, tolerance, diligence, responsibility, compassion, altruism and respect which are deemed necessary for a livelihood (DoE, 2000, p.10). Letseka (2011) affirms that the report states clearly that the kind of the learner envisaged by South Africa's educational policy framework is one who will act in the interests of a society based on respect for democracy, equality human dignity, life and social justice. In this regard the schooling system is required to create a lifelong learner who is confident and independent, literate, numerate, multi-skilled, compassionate, with the ability to participate in society as a critical and active citizen (DoE, 2002). For schools to

produce learners mentioned above they need school leaders who are able to apply Ubuntu leadership principles and values. Msila (2014) states that leaders who practice Ubuntu principles and values demonstrate some form of maturity and some inspirational outlook of life in general. They can enhance work ethics through solidarity and team approaches.

2.2.2 UBUNTU LEADERSHIP

Almost all African languages have words that define Ubuntu (Broodryk, 2006). The Zulus and Xhosas call this collective unity Ubuntu, Sesotho- Botho, Afrikaans- Broederskap, English- brotherhood, Akan (Ghana)-Biakoye, Yoruba-Ajobi, Shangaan- Numunhu, Venda- Vhuthu, Tsonga- Bunhu, Shona (Zimbabwe)-Nunhu, Swahili (Kenya)-Utu, KiSwahili (Tanzania)-Ujamaa, Ugandan-Abantu (Broodryk, 2006, & Theletsane, 2011). Ubuntu is a philosophy that extends throughout East, Southern and Central Africa and holds tremendous potential for influencing underdeveloped leadership studies across the continent (Brubaker, 2013).

According to Bolden (2004), Leithwood (2005), Spillane (2006) and Caldwell (2007) leadership is about the ability of the leader to influence his followers and to inspire them to work towards group goals, not through coercion, but through personal motivation. However, Ncube (2010) argues that leadership is about knowledge, skills, and abilities for transformation. He further states that leadership is also increasingly about worldviews or visions of life beliefs, values and principles. The philosophy of Ubuntu leadership comes from traditional African concepts of leadership and life as a collective function (Hickman, 2012). Similarly, Dina (2012) views Ubuntu as a humanistic philosophy which developed over decades in traditional African culture. According to Ncube (2001), Bekker (2008) and Muchiri (2011), Ubuntu leadership has a potential to be an ethically and culturally based leadership model. Ubuntu leadership refers to an "African-centred" form of leadership which seeks to ensure that there is interdependence amongst workers of an organisation (Msila, 2014). Msila (2014) therefore suggests that educational leadership in Africa has taken a different direction and needs more people-centeredness which is what Ubuntu leadership entails. This means that the role of the people within the organisation is emphasised and in the case of a school it means teachers should be allowed to actively participate in their leadership roles. He further states that applying Ubuntu in school leadership is about transforming old exclusively authoritarian systems. This simply means that school leaders can no longer lead in the old and traditional ways. Lin and Chang (2014)

agree with Msila (2014) when they state that recent researchers exhibit that teachers perceive that principals need to demonstrate more transformational leadership style as the success of the school depends entirely on the quality of leadership that runs the school. In support of this Theletsane (2012) states that Ubuntu leadership practice is centred on the leader as a cohesive force within the group. He further says that an Ubuntu leader is in consideration of every aspect of human being and defines his or her role as one of a team. All in all what the scholars mention above is that Ubuntu leadership is about sharing power in an organisation. According to Dinan (2012), Ubuntu leadership is about expressing compassion for others; representing personhood, humanity, humanness and morality. Manala (2014) further states that Sobukwe posits that true leadership demands complete suppression of self, absolute honesty, integrity and uprightness of character, courage and fearlessness, above all a consuming love for ones'people. Leadership is increasingly linked with values and leaders are expected to ground their actions in clear personal and professional values (Bush, 2008). Leaders applying Ubuntu principles and values always show respect and humanity towards their followers.

Western leaders are often seen as "semi gods" who will turn things around in struggling business (Rosa, 2005).This means the focus is on the individual to make the organisation a success, not on the team working collectively. Msila (2014) states that Western literature sheds lights on values that are a cornerstone to Ubuntu philosophy. He cites Prinsloo (1998) who states that the concepts used within Ubuntu context are familiar to Western thinking. These are sharing, brotherhood, dignity and trust. Bush (2002) declares that there are obvious connections between Ubuntu leadership model and the Western participative model. He further states that they share some qualities on collective and humane values and on leading by consent. However, Ncube (2010) argues that Western leaderships are conceived from a Eurocentric perspective while Ubuntu is indigenous and Afrocentric. Ncube (2010) believes that Ubuntu brings a different approach to understanding leadership, since it involves traditional cultures. There are a number of leadership styles that have been developed from the West which have some resemblance of Ubuntu leadership style i.e. shared leadership, participative leadership, collaborative leadership, democratic leadership and servant leadership. These are discussed below.

2.2.2.1 Shared leadership style

According to Botha (2013), shared leadership, also known as collaborative leadership or distributed leadership, is leadership in which a leader acknowledges that leadership of an organisation cannot be the exclusive preserve of a single person but is team based and thus collaborative. Central to this type of leadership is moral purpose, which includes sharing intentions, conceptualisation and values which are clearly defined and understood (Bezzina, 2007, 64). International scholars such as Little (2000) Caine and Caine (2000) posit that when sharing norms and values in a collaborative setting and promoting a culture of trust, teacher development flourishes. Ubuntu leadership is also about sharing values and sharing the vision among the staff. Even though shared leadership style was developed from the West, the policy of shared leadership is enshrined in the SASA of 84, 1996 where leadership is distributed at various school levels e.g. parents through school governing bodies, teachers, learners, teacher unions etc.

2.2.2.2 Participative leadership style

Participative leadership style is a style of management which allows everyone to become a responsible partner in an attempt to make an institution successful (Beckman & Blom, 2002). Bhengu (2012) describes this leadership style as characterised by transparency and inclusive of all relevant in decision- making within the schools. Therefore this leadership style promotes the development of everyone within the institutions. Naicker and Waddy (2002) explain that school leaders who apply a participative leadership style are there to guide teachers rather than to tell them what to do, and they prefer shared planning and responsibility. Zainuddin and Ibrahim (2010) affirm this by explaining that a participative leadership style generally refers to leaders who often work more closely with their followers and all of them in making decisions. The above statements confirm that participative leadership style does have some qualities which are underpinned in Ubuntu leadership style. Bush (2007) affirms that there are obvious connections between Ubuntu leadership style and the Western participative leadership style. He states that they share the emphasis on collective and humane values and on managing by consensus.

2.2.2.3 Democratic leadership style

Pendla (2004) states that democratic leadership style emphasises the importance of working together in order to succeed and to achieve greatly. He further explains that a democratic

leadership style allows the leader to support and promote the initiatives of the followers. A democratic leader also encourages the relevant stakeholders to participate in decision-making. Principals make decisions only after discussions with and participation by relevant stakeholders whose feelings and reaction are given full weight (Pendla, 2004). Smith (2009) suggests that school principals should delegate some of their management responsibilities and also involve other teachers in school planning. He further states that school principals should follow an open door policy by listening to stakeholders opinions before decisions are made. Democratic leadership style also shares qualities that are found in Ubuntu leadership style. Ubuntu leadership also emphasises sharing of knowledge, strength and expertise by stakeholders in order to uplift the organisation.

2.2.2.4 Servant leadership style

Greenleaf (2002) describes servant leadership as a management philosophy which sees the leader as a servant of the people first before he/she can contribute as a leader to the well-being of people and community. According to Manala (2014), servant leadership is about the development and growth of others. The main concern is about serving others. Botha (2013) cites Fryar (2001) who posits servant leadership is about establishing meaning rather than controlling and supervising. For leaders and decision-makers who practise leadership styles such as servant leadership, an Ubuntu leadership across organisations have realised collaboration is required with numerous parties other than the leader (Hut, 2014). Smith, Montagno and Kuzmenko (2004) posit that a servant leader has to display special skills like listening receptively, persuading, articulating and communicating ideas effectively.

Scholars such as Nelson (2003) and Koshal (2005) suggest that the acceptability of servant leadership in Sub Saharan Africa is based on cultural values such as Ubuntu. Nevertheless, Ubuntu and servant leadership are philosophically different. Servant leadership is fundamentally concerned with a leader's predisposition towards putting subordinates' needs and interests first (Winston & Fields, 2012). Ubuntu prioritises the importance of community, solidarity and shared humanness (Mangaliso, 2001). Ncube (2010) reveals that even though Ubuntu is the core of an African culture, most African leaders have chosen to deny it. The only notable African leaders who have adopted Ubuntu leadership style while in power are; Nelson Mandela, the first president of a democratic South Africa; and Sir Seretse Khama, the first president of independent

Botswana. These two leaders were the manifestations of the principle of Ubuntu and their leadership styles fully demonstrated their traditional values. I believe the main point of departure of Nelson Mandela's government was to strive towards building a rainbow nation, with its diverse heritage of people.

2.2.3 THE IMPORTANCE OF UBUNTU IN SOUTH AFRICA

According to Broodryk (2006) and Theletsane (2011), the importance of Ubuntu philosophy in South Africa is reflected as Ubuntu being: The value base of the Constitution of the Republic of South Africa Act 108 No of 1996 where specific mention is made of the human rights of people, which is generally regarded as a recommendable constitutional model in the modern world. Ubuntu is part of the vision and mission of the transformation of the new public service in the spirit of Batho Pele (people first). It is a principle upon which, as stated in the appropriate White Paper all future policies on welfare will be based. Ubuntu is also part of the mission of the National Library of South Africa. It is the business philosophy of various companies in the private sector. It is also the value base of National Education and being taught in schools as part of the learning area Life Orientation. There are policies of other government departments, which are implementing Ubuntu as a practical guideline in the fields of safety and security, law and order, tourism, family affairs and health. Various disciplines at tertiary institutions, such as business administration, public administration, economics, philosophy, anthropology, political science, tourism studies, law, religion, African language and communication also utilises Ubuntu as the significance philosophy. Ubuntu is also important for the basis of several national youth development programmes and strategies (President Thabo Mbeki reminded 100,000 youth leaders, at a youth rally on 16 June 2006 in Soweto, to maintain and practice the values of Ubuntu). It is also the philosophical framework of the National Moral Regeneration Movement of the Republic of South Africa.

2.2.4 THE PRINCIPLES OF UBUNTU

Malunga (2006) states that Ubuntu is built on five interrelated principles such as: sharing and collective ownership of opportunities, responsibilities and challenges; the importance of people and relationships over things; participatory decision making and leadership; patriotism and reconciliation as a goal of conflict management. These are discussed below.

2.2.4.1 Sharing and collective ownership of opportunities, responsibilities and challenges

According to Malunga (2006), most indigenous African societies believed in sharing and taking collective responsibilities, for example, children were raised by the village instead of being raised by their parents only. The adults shared the responsibility of raising children. Children were encouraged to respect all adults the same way they respected their parents. Collective responsibility is the key to organisational success (Malunga, 2006). He further states that sharing collective responsibility enhances team spirit and organisational performance. Smith (2009) affirms that in a school situation, principals ought to share and involve teachers in managerial duties. School leaders may delegate some of their work to teachers and this will also help to empower teachers.

2.2.4.2 The importance of people and relationships over things

Malunga (2006) states that Ubuntu puts emphasis on relationships and this emphasis on relationships may be applied to leadership. He further states that organisations can be seen as extended families in which relationships are close enough to go beyond the professional level. In the African context it may be appropriate to create an organisational environment where people feel close but also be able to interfere in other people's lives if they feel that would benefit the person and the organisation (Malunga, 2006). At a school level, it is very important for the school leaders to always promote healthy relationships with the staff. The principal must strive towards earning the trust of his staff members and that they are able to confide in him.

2.2.4.3 Participatory Leadership

As with community leadership appointments to positions, organisational leadership needs to be conducted with complete transparency and accountability (Malunga, 2006). He further states that the process of selection and appointments must leave stakeholders satisfied. In Ubuntu, leadership development means emphasis is put on the importance of involving all people in addressing the challenges faced by the organisation through meaningful participation. Ubuntu leadership promotes collective decision-making (Msila, 2014). In a school situation school leaders should work closely with their followers and all of them in making decisions (Zinuddin & Ibrahim, 2010). If teachers are allowed to participate meaningfully in decision making they

will own and commit to the decision taken. In addition their sense of belonging to the school is enhanced.

2.2.4.4 Patriotism

According to Malunga (2006), Ubuntu concept of patriotism means that organisational interests always precede personal interests. He further states that leaders must be there to serve rather than to accumulate their personal wealth and power. No person should be treated as more important than the organisation, no matter how the person is loved or hated. One of the positive factors of Ubuntu philosophy is loyalty (Msila, 2014). Organisations should encourage a culture of pride among their staff members. School leaders have to develop pride among the teachers and learners. It may be easy for the teachers to commit and to be loyal to their work if they feel they belong to the school.

2.2.4.5 Reconciliation

Organisations applying Ubuntu principles in their leadership must have mechanisms for conflict resolution that ensures fairness, trust, reconciliation and relationship building as the goal (Malunga, 2006). People must be given the right to appeal to higher structures if they are not satisfied with the conflict negotiation process. Malunga (2006) states that the aim of conflict resolution is to help the people involved in a conflict reach an agreement by consensus rather than forcing them to shake hands. He further states that the principles of conflict management emphasise the values of trust, fairness and reconciliation. In a school situation school leaders must always maintain objectivity when there are conflicts within the staff or between staff and the member of the school management team. Every case must be treated with great wisdom to balance fairness and to maintain respect.

2.2.5 THE VALUES OF UBUNTU

According to Mbigi (1997) and Broodryk (2002) Ubuntu values emphasise personal traits such as humanness; survival; spirit of solidarity; compassion, respect and dignity. These values have always been part and parcel of the African culture (Poovan, Du toit & Engelbretcht, 2006). These values are discussed below.

2.2.5.1 Humanness

The first value of Ubuntu is humanness. The African word Ubuntu comes from the Zulu word that means humanness (Broodryk, 2006). He states that the biggest lesson Africa can export to the world is how to appreciate the value of humanness. He further states that humanness is also the essence of Ubuntu; it is due to this relationship with humanness that apartheid in South Africa never experienced a bloody revolution. At a school level, school leaders must show humanness towards teachers and learners by caring and being warm towards them. Humanness can be also be shown by being there for them in times of trouble.

2.2.5.2 Survival

The second value of Ubuntu is survival. The shared will to survive stems from the reliance on the group, community and brotherly care necessary to overcome difficulties (Bertsch, 2012). This reliance and collective belief results in a view that survival is only possible through brotherly care rather than individual self-reliance. Boodryk (2006) reveals that in Ghana an analogy is made in the saying that "a tree cannot survive a storm on its own". This confirms that people always rely on each other for survival and support. Thelestane (2012) describes survival as the ability to live in spite of difficulties. He further states that survival is at the heart of Ubuntu. Mbigi and Maree (1995) describe the period of the struggle in South Africa as the time that displayed personal responsibility, accountability, sacrifice, suffering and a spirit of service towards the survival of the community. Through a collective and collaborative spirit, Africans have developed a shared will to survive. For a school to be successful, school leaders must work together with the teachers and parents. They must rely on one another for survival and support

2.2.5.3 Spirit of solidarity

From a very young age Africans are socialised to understand that difficult goals and tasks can only be accomplished collectively (Bertsch, 2012). In fact the idea of self as an individual does not exist in the Ubuntu context, but rather self refers to the community (Mbigi and Maree 1995, Mbigi 1997, Poovan, Du Toit & Engelbrecht, 2006). For Mkize (1998) it is difficult to define individuals based on physical and psychological effects that are separate from the community. He believes that a person is defined with reference to the community. Nussbaum, (2003); Poovan, *et al.* (2006) also agree with Mkize (1998) when they say individuals are defined in the

context of the collective community. In that way community needs to become more important than the personal interest. In South Africa this spirit represents the Batho Pele slogan "we care". Taken together, survival and solidarity spirit appear to be missing elements in the individual-centric and individually revered American leader (Bertch, 2012). Mulaudzi (2012) states that Ubuntu is about solidarity, sharing responsibilities and the idea that there is strength in numbers. She further makes an example of geese flying, she states that geese fly in a "V" shape in numbers of around 25 and more so that they are able to fly 70% or more than a goose that would fly by itself. The goose in the front will obviously get tired quicker than the rest and will therefore fall to the back of the "V" in order to gain strength. The next goose will take over and so on and so forth (Mulaudzi, 2012). This way of geese flying represents the spirit of unity and a sharing of responsibility which is what Ubuntu is about. At school level this value, spirit of solidarity means that the principal must always make it a point that every stakeholder is involved in decision making processes and responsibilities are shared among the staff. The principal must promote the spirit of working together as the team.

2.2.5.4 Compassion

In Africa human care is recognised in expressions of compassion (Broodryk, 2006). According to Poovan, *et al.* (2006) compassion is a human quality of understanding the dilemmas of others and wanting to help them. Beyond the western interpretation of compassion and empathy in Africa however, compassion is the reaching out to others and practising humanism so that relationships and friendships can be formed (Broodryk, 2002). Poovan, *et al,* (2006) explain that Africans specifically strive for interconnectedness by sharing and giving without worry or concern of receiving. Broodryk (2002) concurs with this by stating that Africans practice "*Ukwenana*" which means to give unselfishly without expecting anything in return. According to Theletsane (2012) Africans learn from an early age that they are interconnected with each other and that sharing and giving is the only way one can receive. This expresses the Batho Pele slogan "*we belong*". For an African compassionate acts show a kind of love, this is an important part of the communal lifestyle (Bekker, 2006, p. 25). At school level the principal may show compassion towards the staff by being there for them in their times of need and trouble for example if a teacher reports that he/she is going through a divorce the principal must try to be understanding. Even the teachers as leaders themselves they must show compassion towards

learners. Some learners are from poor background they need that motherly/fatherly love from their teachers. Teachers must have ears to listen to their learners stories and try to help where they can.

2.2.5.5 Respect and Dignity

Ukuhlonipha, meaning " respect" is one of the most central values of the Ubuntu world view as it stipulates the social position of an African in society, as well as bringing forth and highlighting a whole set of authoritarian and hierarchical relationships (Theletsane, 2012). Respect refers to "objective, unbiased, consideration and regard for the rights, values, beliefs and property" of the community (Poovan, *et al*, 2006). Respect and dignity are closely related and they are considered important values in most societies and cultures (Theletsane, 2012). Poovan, *et al*, (2006) add that there is a bit of a circular connection between dignity and respect within the Ubuntu philosophy. They further state that members of the society become dignified by others being respectful. These values expresses one of the Batho Pele principles which is courtesy, citizens should be treated with courtesy and consideration. The constitution of South Africa (1996) which is based on Ubuntu values also stresses that the human dignity of all people be respected and protected. In case of a school, school leaders must show respect to the teachers and learners by treating them fairly and equally. They must also show respect by involving teachers in decision making processes.

2.2.6 BATHO PELE PRINCIPLES AND THEIR IMPLICATIONS FOR SCHOOL LEADERSHIP

Prior to 1994 in South Africa, quality service was only reserved for whites (Spaull, 2012). Given this legacy the transformation of the South African Government had to be introduced. According to Ngidi and Dorasamy (2014) the actions by the African National Congress (ANC) to deal with the harms of the past gave birth to the White Paper on Transformation of Public Service Delivery (WPTPSD) in (1997). The (WPTPSD) gave birth to the Batho Pele (People First) policy. The aim of this policy was to get public servants committed to serving people with respect and dignity and to find ways to improve service deliver. The Batho Pele policy has been

summarised by this slogan: "We belong, we care, and we serve. Batho Pele policy demands that all public servants put people first and comply with the following primary framework: we belong, we are part of the public service and should work together and respect fellow colleagues; we care, caring for the public we serve our customers; we serve, all citizens will get good service from public servants. The Batho Pele service delivery is underpinned by eight principles i.e. consultation, service standards, Access, Courtesy, Information, Openness and transparency, Redress and Value for money. These principles form part of Ubuntu philosophy. They are briefly discussed below.

2.2.6.1 Consultation

Consultation simply means interact with, listen to and learn from the people you serve. Conducting customer surveys, interviews with individual users and consultation with various representation groups are some of the ways the government intends to practice this principle (South Africa, 1997, p. 15). In a school situation consultation should be done through regions to all school governance structures. Schools should always be in consultation with parents through newsletters, meetings and school visits. Consultation serves as a powerful tool that enriches and influences. Ubuntu emphasises the point of the community working together.

2.2.6.2 Service standards

Benchmarking against international standards should be undertaken constantly to ensure the country remains competitive. Standards must be in place for citizens to evaluate how far service provision goes towards meeting their needs (South Africa, 1997, p. 15). The Department of Education has to set service standards that guide exactly what they deliver and to what quality or standard. Service standards should clearly state how long it will take and exactly what people can expect from the public service. Schools should be informed about when the books will be delivered. Schools should also have their own service standards in place for departmental officials such as subject advisors and circuit managers to assess. Parents should also be given a chance to come to school to check whether the school is servicing their children according to the expectations of the department of education.

2.2.6.3 Access

Government intends to address the inequalities brought by apartheid by increasing access to public services. To achieve this objective, gateways, multi-purpose centres and call centres have been erected around the country (South Africa, 1997, p.15). This principle means that all citizens have the right to equal access to the services to which they are entitled. Therefore schools must be accessible to parents and the community at large.

2.2.6.4 Courtesy

This principle emphasizes treating citizens with consideration and respect. An open, honest and transparent community with citizens is desired to instill confidence in citizens on public services (South Africa, 1997, p. 15). School leaders develop a checklist on materials that need to be delivered e.g. books, stationery etc. There should be a mechanism in place to inform the end users on the delay in deliveries. This principle emphasises that school leaders must show respect to parents by keeping in touch them. Parents should be informed about the activities that are supposed to take place at school and also about the activities that were supposed to take place but never happened.

2.2.6.5 Information

Information must be readily available where it is needed, and alternative plans made should be as comprehensive as possible. This principle means that all citizens should be given full information about services that they have a right to get (South Africa, 1997, p.15). School leaders should issue circulars to teachers and parents to keep them informed. The better informed teachers are, the easier it will be for the school leaders to run the school and the better informed parents are the easier for them to participate in school activities.

2.2.6.6 Openness and transparency

Public office bearers should be accountable to the citizens on their resource utilization and structures of governance. This principle is intended to also encourage citizen participation in governance (South Africa, 1997, p.15). It is very important for the department of education and schools to be run as an open book. Schools are there to serve learners and learners have right to the education the school offers. School leaders should be aware of the time line regarding

placement of needs, requisitions and deliveries. Schedules of schools verifications and deliveries should always be available.

2.2.6.7 Redress

This principle promotes the quick identification of substandard performances and improving them to required standards. Citizens are encouraged to air their grievances as this will be an opportune time for public servants to improve service (South Africa, 1997, p.15). When quality education promised is not delivered, school leaders should offer an apology to parents. A full explanation and a speedy and effective solution should be offered. This means that if parents are not satisfied with the quality of education offered by the school, they should be given an opportunity to state their grievances and action should be taken immediately to correct what is amiss, to keep parents happy.

2.2.6.8 Value for money

The government notes that some of the improvements that could be affected do not require any substantial investments on their part, rather they have a potential to reduce costs. Public servants could save costs and time by giving the correct information timely (South Africa, 1997, p.15). It is important that schools look after the resources provided by the Department of Education. Requisitions should be made according to different specifications for different grades. According to Marishane and Botha (2011) Batho Pele policy stands out as an example of South African Government's people-oriented policy. They further state that this policy aims at the transformation of public service delivery including the education service. Applying the principle of "best value for money" in education for example, involves "providing quality learning and teaching that would contribute towards improvement of the lives and living conditions of the learners and their community" (South Africa, 2007b).

In the United Kingdom, the Education Act of 2004 (DfES 2004a) is one the groundbreaking pieces of education legislations passed in that country with special focus on people. Implemented through the programme "Every Child Matters" the Act aims at maximising the opportunities for all children and young people to satisfy their needs and promote their well-being (DfES 2004b). In the United States of America, the No Child Left Behind Act of 2001(US Department of Education 2002) is currently central to America's education-reform legislation. Embodying four

key principles (accountability for results, flexibility in the use of use of funds, choices for parents of learners from poor backgrounds and an emphasis on effective teaching methods) the Act stresses the provision of high-quality education to all learners in USA.

The above examples underline the importance of people-centredness in Education which is what Ubuntu philosophy is all about. Ubuntu emphasises people-centredness and it highlights the role of the people within the organisation. Research has proven that people prosper in organisations where they have a role to play.

2.2.7 APPLICATION OF UBUNTU PHILOSOPHY TO SCHOOL LEADERSHIP

The application of Ubuntu philosophy to school leadership will be discussed below.

2.2.7.1 Modelling the way

From the leadership perception, Ubuntu requires that leaders model their way for others (Ncube, 2010). As a role model, the leader legitimises his or her leadership by a commitment to such African values as honesty, sincerity, truthfulness, compassion, solidarity, empathy, dignity and respect for others (Malunga, 2009). Nonis and Swift (2001) state that values reflect the most basic characteristics of adaptations that guide individuals in deciding into which situations they should enter and what should they do in them. Ncube (2010) also concurs by saying that in committing to ethical behaviour, the leader models ethical values and characteristics for others; she further states that one should not expect others to exhibit ethical behavior if one cannot demonstrate it himself. Ethical values are critical to the success of an enterprise in the case of this study school. It is important that the principal models the way; he must lead by example and by doing right things all the time.

2.2.7.2 Communal Enterprise and a Shared Vision

According to Ncube (2010) the Ubuntu leadership framework requires that leadership not only inspire a shared vision but also have a vision for the future that offers direction for others. Enterprise is communal, with the derived benefits shared rather than accruing to the individual. Outcomes for the group are more important than individual goals. Msila (2014) refers to

communalism as one of the important cornerstones of Ubuntu, because the concept of Ubuntu and communalism have the potential of enhancing team participation, sharing of skills as well as ideas. The decision making under the principle of Ubuntu is circular and inclusive. Polycular vision in contrast to monocular vision, allows for multiple viewpoints and diversity of perspective (Ncube, 2010). Differences in what is normal and acceptable are allowable (Maruyama, 2004). It is thus important that the principal applying Ubuntu leadership style be able to see the sharing of collective vision and values crucial for the development of the school. Msila (2008) states that sharing a common vision within the Ubuntu context means creating a right balance between the individual and the group.

2.2.7.3 Change and Transformation

According to Ncube (2011) applying Ubuntu to leadership contributes to changing and transforming the world even though change and transformation are not strong components of traditional societies. Leaders seek for opportunities to initiate change through people. She continues to say if change comes through a process of openness and transparency people come to accept change. Msila (2014) concurs to this by saying the leader applying Ubuntu makes everyone feel ready for change; as change agent or as change manager. Decisions to change are reached through consensus rather than polling. School leaders have an important task of leading change in a school environment. Msila (2009) warns that this is a time when leaders need to allay the fears of the employees. Botha (2013) advises that in the era of transformation, as currently experienced in South African Education, the transformational leadership approach focusing on the importance of teamwork and comprehensive school improvement, will continue to be important, but only as an expansion to other modes of leadership such as visionary and ethical leadership.

2.2.7.4 Interconnectedness, Interdependency and Empowerment

The African principle of human mutual interdependence: a human being is defined (defines himself / herself) as human on the basis of his/her relationship with other human beings (Bhengu, 1996; Ramose, 2002). An important organising element of Ubuntu is interconnectedness and interdependency (Ncube, 2010). Msila (2014) concurs with this by saying that Ubuntu management needs intense interconnectedness and working together. Therefore school leaders

applying Ubuntu leadership are expected to build relations with other staff members, learners, parents and the community at large. Ncube (2011) advises that in building relationships one builds trust, thereby fostering collaboration and reciprocity. She further states that by accepting our interconnectedness, a leader operating from the principles of Ubuntu will also have a desire to empower others. Letseka (2011) affirms this by declaring that the idea of interdependence is central to the theologian and philosopher Mbiti's (1971) maxim,"I am, because we are; and since we are, therefore I am".

2.2.7.5 Collectivism and Solidarity

According to Mbigi and Maree (2005) Ubuntu is a collective shared experience and solidarity and all these are crucial for the development of people and organisation. The underlying principle of Ubuntu leadership is collectivism. Shonhiwa (2006) explains that the idea of collectivism refers to living collectively with the objective to ensure that no one falls too far behind others. Lutz (2009) cited Nnadozie (1998) when he states that collectivism associated with harmony and cooperation means working for the benefit of the whole, based on a long-term vision rather than the benefit of an ever changing individuals. Ncube (2011) agrees with the above statements when he adds that a collectivist mentality encourages teamwork and a non-competitive environment. Therefore school leaders applying Ubuntu philosophy in their running of the schools will be able to enhance teamwork which will result in a non-competitive environment, thus according to Ncube (2011) the spirit of working together and solidarity towards a common goal will prevail.

2.2.7.6 Continuous Integrated Development

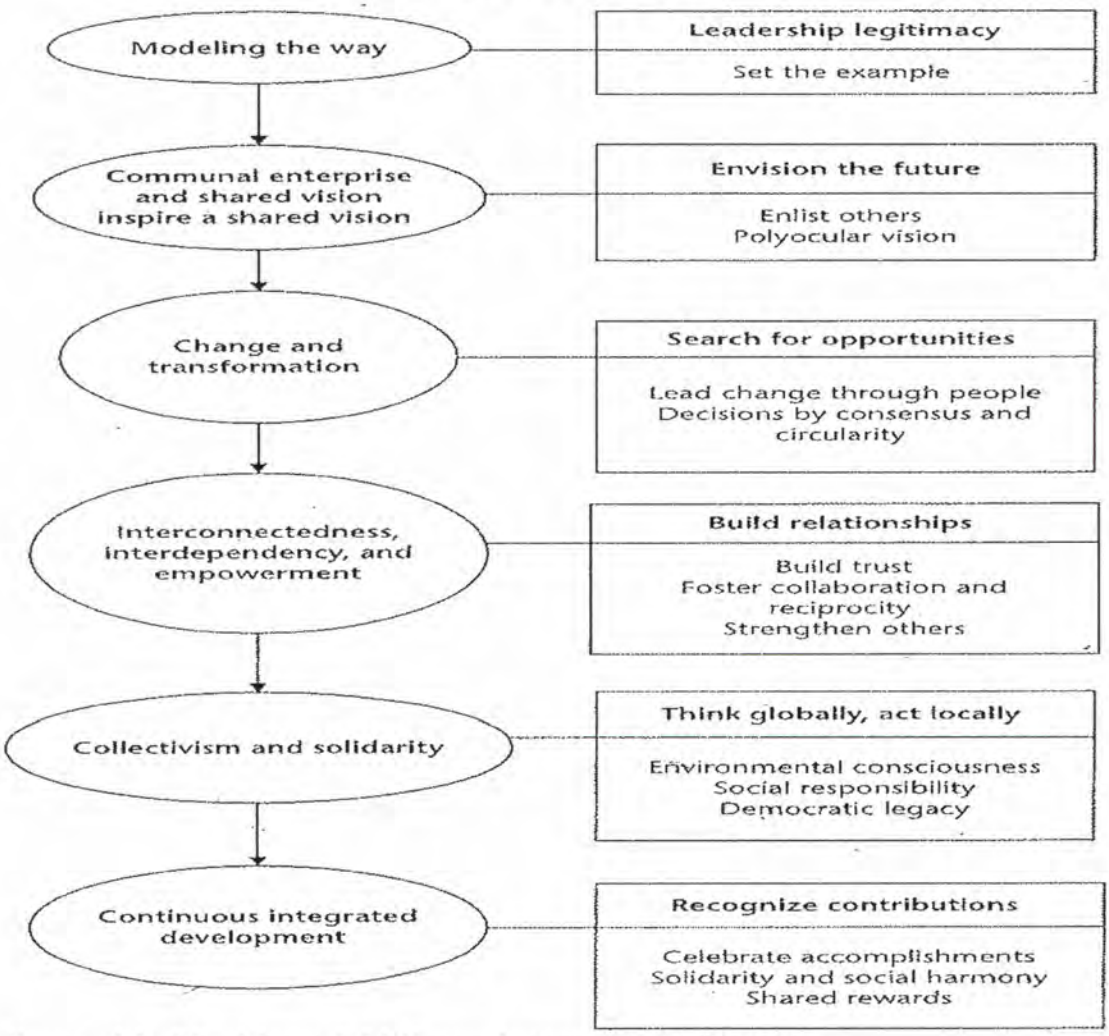
Ubuntu requires that leaders develop the capability and capacity of an organisation by cultivating innovation and obtaining the best from everyone: the development of human potential (Ntibagiriwa, 2009). Everyone grows from experience. Ncube (2011) states that Ubuntu challenges the process by searching for opportunities and innovations. He continues saying that the leader who demonstrates Ubuntu leader will empower others to act and nurture their growth and creativity through mentoring and building relationships. In a case of a school, school leaders applying Ubuntu philosophy are expected to empower teachers by delegating some of the

management duties to them. School leaders must then show support by mentoring and coaching so that teachers can do their best to achieve set goals.

Applying Ubuntu leadership to organisations such as schools also has its challenges, for example Msila (2008) conducted a study in which he explored challenges encountered by a principal who desired to turn around a dysfunctional school into being more effective. She introduced Ubuntu approaches in her leadership style, but things did not seem to work well at first. The principal encountered resistance from teachers who were not ready for the challenges of taking responsibility for many school duties. The study emphasises the need to prepare teachers for educational changes. The study shows that it cannot be assumed that all teachers will be unanimously receptive of change. Even noble models such as Ubuntu will falter if teachers are not thoroughly prepared. The school became more effective when the principal changed to diverse approaches combining Ubuntu leadership model with other Western models in her running of the school.

Figure 1 below illustrates the application of Ubuntu philosophy.

Figure 1. Ubuntu Leadership Framework



Source: Modified from SAFEmap International (2009).

2.2.8 SCHOOL LEADERSHIP IN SOUTH AFRICA

After the democratic elections in 1994 the concept of leadership in education took on new meaning. According to Leithwood, *et al.* (2010) and Robinson (2007) in Bush, Bell and Middlewood (2010), the component of leadership is directly linked to the achievement of student results. Embracing Ubuntu in school leadership is about transforming old exclusively

authoritarian systems (Msila, 2014). Previously many school leaders were applying top-down leadership style in their running of the schools but that is slowly changing. Ubuntu leadership expects school leaders to relate to teachers and learners on a more personal level in the hope of making schools effective. Msila (2008) states that schools striving for success can use Ubuntu leadership to enhance effective leadership and significant followership that might translate to a collective solidarity among colleagues. Ubuntu leadership can play an important role in enhancing schools effectiveness in order to achieve improvement. Educational leaders are increasingly found to "engage directly with teachers to enhance classroom practices" (Bush, Bell & Middlewood, 2010, p.6). Bush, *et al.* (2010) further emphasise the significance of what they call the "family path". Ubuntu leadership is also about working together as a family i.e. collective solidarity.

It is imperative that school leaders have a clear sense of determination that will inevitably steer the school towards success. An efficient leader keeps "the fundamental of education at the forefront of their administrative practices" (Bush, Bell & Middlewood, 2010, p.6). Furthermore, Ubuntu leadership practices call for leadership that promotes the application of Ubuntu principles and values such as humanness, survival, spirit of solidarity, compassion, respect and dignity. It is argued that the aspect of authority is not necessarily applied by the principal. It can be practised by any individual in the school such as teachers, Heads of Departments even learners from the learner representative council (LRC). It is evident that Ubuntu leadership has its roots firmly embedded in democracy. According to Bush, Bell, and, Middlewood (2010) everyone is viewed as equally important in the decision-making process at school. In support of the above statement Smith (2009) strongly advocates that school leaders should share the responsibilities and, involve the teachers in school planning and decision making. The school leadership should foster the belief that everyone has something to contribute, and that an honest, open environment can bring out the best in people, hence anyone involved at school should be listened to for the benefit of the school. The Advanced Certificate of Education (ACE): School leadership course implemented by the Department of Education in 2007 introduced a concept of the Lekgotla (Msila, 2014). It entails that the leader should adopt an approach that inspires trust in the decision-making process. Such a leader functions on the basis of a natural belief in humanity, who gives without expecting anything and listens without prejudice, creating a climate of trust.

Ensuring democratic participation is one way in which teachers are dealt with within the school. Teachers are respected as professionals and given fair amount of autonomy. School leaders should regard teachers as professionals who know what they are doing and should be provided with resources and support due them (Levin & Fullan, 2009). Botha (2011) agrees and he states that school leaders should establish meaning in what teachers do based on the dialogue and cooperation rather than controlling and supervising. There is a need for school leaders to be open to teachers and share with them every piece of information that concerns their day-to-day school activities (Nyambi, 2005). Hence I believe that effective and constant communication to support staff is significant for the success of the school.

Levin and Fullan (2009) state that in Singapore, the government has placed more emphasis on leadership development and on professional learning for teachers to improve pedagogical skills this is why it is one of the high-scoring country in international assessments. The school leaders should encourage teachers to embark on staff development programs for their schools to produce excellent results and to keep up with the pace in the ever changing environment. The school principal should provide support and assistance to teachers to engage in collaborative learning and healthy relationships (Evans, 2002; Marishane & Botha, 2011). This is supported by Yulk (2009) who says school leaders should create conditions that encourage, facilitate, and sustain a favourable level of collective learning.

2.3 THEORETICAL FRAMEWORKS

A "theory positions a study in the discipline in which the researcher is working" (Henning,Van Rensburg & Smit, 2004, p.26). Ubuntu leadership model and transformational leadership theory underpin this study. This is the case because both involve issues of interconnectedness, shared vision, collectivism, solidarity, change and transformation.

2.3.1 Ubuntu Leadership Model

The philosophy of Ubuntu leadership comes from traditional African concepts of leadership and life as a collective function. Ncube (2010) cites Mangaliso (2001) when he states that Ubuntu forms the core of most traditional African cultures. It embraces a spirit of caring and community

harmony, hospitality and respect. Ubuntu means a person can only be a person through others (Mikgoro, 1998). It exists only in the interaction between people in groups and functions to sustain humanity and dignity (Preedy, Bennet & Wise, 2012). Msila (2014) affirms the above statements by highlighting that Ubuntu promotes the ideal of interconnectedness among people. Karsten and Illa, (2001, 2005) declare Ubuntu merits as an approach to management however, they reveal that its application to leadership has not been fully appreciated. They believe that some leaders still apply top-down leadership style, they still ignore the importance of involving their followers in decision making processes. Ncube (2010) concurs that most of the leadership philosophies tend to be conceptualised from the leaders' views, they nonetheless acknowledge the important role of relationships with the followers. Scholars such as Ncube (2010) Theletsane (2010) believe that at the heart of Ubuntu there is a relationship with others, since Ubuntu is about promoting healthy relationships among people. Ubuntu encourages humanness and recognises the sanctity of human life. No individual is more sacred than the other. This means that Ubuntu considers everybody to be equal; it encourages people to love and respect each other. Khoza (1994) declares that Ubuntu has practical implications for the work place, among these values such as creative cooperation, emphatic communication and team work. Msila (2008) concurs that the values mentioned above can be significant for leadership in schools especially, schools that are not functioning well.

In organisations, leaders and their followers must integrate Ubuntu into their processes, structures, policies, and practices to benefit from Ubuntu philosophy. Ultimately, the use of Ubuntu in organisations results in a collective process of leadership and change that holds all members of the group responsible and accountable (Preedy, Bennet & Wise, 2012). Ubuntu is about the nature of the individual in a leadership role. Even though traits of Ubuntu may appear innate at the face value, they can be refined and developed. This means that accommodating the Ubuntu leadership model can enrich the leadership experience of those leading organisations such as schools. Mbigi and Maree (2005) argue that Ubuntu is a collective, shared experience and solidarity and all these are crucial for the development of people and organisations. In a school situation, this means school leaders should promote the concept of working as a united team building workshops, team teaching, coaching and mentoring. Leadership in organisations today needs to ensure that it creates more leaders in the organisation (Msila, 2014). Mbigi (2004) also highlights that it is the role of Ubuntu leaders to bring meaning and hope in any situation

and into the confusing world charaterised by rapid and chaotic change. He further states that an Ubuntu leader is the one who is the medium of hope and channel for meaning. Principals as school leaders need to lead the way in assisting their teachers to make meaning of challenges encountered at schools. Ubuntu leaders need to serve their followers meaningfully as they earn their respect (Msila, 2014). He further advises that effective school leaders must for example use a model such as Ubuntu as they introduce a culture of serving in the school.

According to Ncube (2010), Ubuntu has characteristics that qualify it as a leadership philosophy however; it is distinct on a number of levels from the Western philosophies that have been around. She states that Ubuntu is basically a cultural value system and is still in its developing and exploratory stages as an articulated philosophy. She further states that Western leadership philosophies were conceived from Eurocentric perspectives while Ubuntu is indigenous and Afrocentric. Ubuntu offers different approach to understanding leadership and raises traditional cultures. Ncube (2010) believes that scholars of leadership now acknowledge the importance of including traditional cultural perspectives of leadership. Although Ubuntu is more than a cultural practice of the people, as a leadership philosophy it balances the past (by learning from it), the present (by examining immediate and passing concerns), and the future (by providing a vision) (Van Hensbroek, 2001). Van Hensbroek (2001) further states that Ubuntu as a post-colonial paradigm of leadership holds promise for a more inclusive discourse that embraces historically misinterpreted and marginalized non-Western traditions. However, Letseka (2011) cites Louw (2001) when he cautions that it would be ethnocentric and indeed silly to suggest that Ubuntu ethic of caring and sharing is uniquely African. After all, the values which Ubuntu seeks to promote can also be traced in various Eurasian philosophies. Lutz (2009) concurs by stating that African management theory can borrow from the West. He further highlights that Anglo America management theories cover truths that are universal e.g. the truth that wasted time results in decreased productivity is one that African leaders should recognise and heed.

2.3.2 Transformational Leadership theory

The second theory that I use in this study is Transformation Leadership Theory. This is meant to supplement any shortcomings of Ubuntu leadership model. Transformational leadership concept was first conceived by Downtown (1973). It was then re-introduced by leadership expert Burns (1978).The central component that defines transformational leadership as the role of ethics and

morals that transformational leaders encourage their followers to follow (Burns, 1978). He declares transformational leadership as being linked with higher order values. Through the strength of their vision and personality, transformational leaders are able to inspire followers to change expectations, perceptions and motivations to work towards common goals (Burns, 1978). He affirms that transformational leaders encourage their followers to change their self-centred practices so that there is a collective action in achieving mutual goal. Bensimon (1989) defines transformational leadership as a power and influence theory in which the leader acts in mutual ways together with the followers to move toward a particular purpose.

In contrast to Burns (1978) elucidation of transformational leadership Bass (1985) originally saw transformation leadership as amoral, and attributed transformational skills to people such as Adolf Hitler. He later changed his view after having discussions with Burns (1978). This made Bass's version of transformational theory to draw most attention. Bass (1985) defines transformational leadership based on the impact it has on the followers. He further suggests that transformational leaders earn trust, respect and admiration from their followers. He explains that leaders can be distinguished in terms of transactional and transformational leadership. Transformational leadership theory refers to leadership practices significant to facilitate change. Bass (1985) reveals that there are critical factors that characterise effective transformational leadership. They are individual consideration; intellectual stimulation, inspirational motivation, and idealised influence.

Transformational leadership assumes that the central focus of leadership ought to be the commitments and capacities of organisational members (Bush, 2007). He affirms that transformational leadership style has the potential to involve all stakeholders in the achievements of the school goals.

Yulk (2002) defines transformational leadership in terms of the leader's effect on followers, and the behaviour used to achieve the effect. He also affirms that the followers display trust, admiration, loyalty, and respect and towards the leader. Followers are also motivated to do more than they were originally expected to do. In addition, Yulk (2002) explains that transformational leadership includes individualised consideration, intellectual stimulation, idealised influence, and inspirational motivation. Coleman (2005) defines transformational leaders as leaders who consider the needs of others rather than their personal needs. They are always concerned about

the welfare of their followers and that of the institution. Furthermore, they bring improved values and beliefs and provide support for their followers. They view their role as creating an organisational where all relevant stakeholders are involved in decision making processes (Coleman, 2005). He declares that school leaders practising transformational attempt to empower relevant stakeholders and share leadership roles at schools. According to Shield (2004) transformational leaders foster consensus, build productive school culture and structure that fosters participation in decision-making process. These are also elements of Ubuntu leadership.

Bamford-Wade and Moss (2010) assert that transformational leadership embodies structures such as shared governance and action processes to achieve growth in self-esteem, self-actualisation and responsibility. Transformational leadership exists when there is a positive and productive interaction between the leader and followers towards achieving the common goal.

In the era of transformation as currently experienced in South African Education, the transformational leadership approach, focusing on the importance of teamwork and comprehensive school improvement, will continue to be important, but only as an expansion to other modes of leadership such as visionary and ethical leadership (Botha, 2013).

In South African schools, school leaders and members must integrate Ubuntu into their processes, structures, policies, and practices to benefit from this philosophy.

2.4 CHAPTER SUMMARY

In this chapter, the literature related to my study was discussed in details. This literature has looked at Ubuntu and school leadership, the principles and values of Ubuntu, the application of Ubuntu to school leadership. Lastly the chapter concluded with a discussion of the theoretical frameworks underpinning the study.

In the next chapter, I will discuss the research design and methodology as it relates to my study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

Chapter Two presented the literature review pertinent to Ubuntu and school leadership and the theoretical frameworks underpinning the study. This chapter presents the research design and methodology. I commence this chapter by presenting the research paradigm within which this study is located and the research design that this study employs. This is followed by methodological issues which include the data generation methods, sampling, data analysis, and ethical considerations. The chapter also addresses trustworthiness issues, and outlines demarcation and the limitations of the study.

3.2 RESEARCH PARADIGM

Babbie (2007) defines paradigms as important frames of reference that shape our perceptions and thoughts. The interpretive paradigm was used in this study to understand and describe meaningful social action between teachers and school leaders in school context. Qualitative researchers use the interpretive paradigm to make sense of the understandings people have about their worlds (Cohen, Manion & Morrison, 2011; Mack, 2012). Christiansen, Bertram and Land (2010) describe the interpretive paradigm as a paradigm that does not make predictions about people's behaviour, however it describes the sense-making process people engage in to understand their lived experiences. Therefore, interpretive paradigm foregrounds the meanings that are assigned by people to their worlds (Maree, 2011). The views of the teachers were therefore explored to see how they made sense of the application of the principles and values of Ubuntu to school leadership.

According to Lincoln and Guba (1985) and Mack (2012), ontology affirms the interpretive paradigm on the basis of the assumption that there is multiplicity of truth. Therefore, each participant in this study will provide different truths about the application of Ubuntu to school leadership. The school principals explained how they demonstrate Ubuntu principles and values

in their running of the schools. Post level 1 teachers also explained their experiences pertaining the application of Ubuntu to school leadership. Epistemologically, within the interpretivist paradigm the assumptions are that knowledge is constructed socially (Mack, 2012). In some cases researchers refer to this paradigm as constructivism as its emphasis is on the individuals' ability of meaning construction (Cohen *et al.*, 2011; Maree, 2011). I utilised the research participants' views to enhance my understanding of the meanings they attach to the application of Ubuntu principles and values to school leadership. According to Cohen *et al.* (2011), for data generation, the interpretive researchers rely greatly on naturalistic methodology including interviews, observations and texts analysis. Such methodology ensures sufficient dialogue between the researcher and the participants resulting in meaningful construction of their realities (Cohen *et al.*, 2011). It is in this context that this study used semi structured interviews and documents review methods to generate data.

3.3 RESEARCH DESIGN

De Vos, Strydom, Fouche and Delport (2011) and Lanksheer and Nobel (2004) define the research design as the decisions the researcher takes in planning the study. Creswell (2011) affirms by defining it as the specific procedures that are involved in the research process.

For this study, I adopted a case study as my research design. According to Cohen, Manion and Morrison (2011), case study studies real individuals in naturalistic contexts. They further state that the case study focuses on presenting and representing realities with the intention of contributing to actions and interventions. Therefore, this study presented the views of the teachers from three schools in the Hammarsdale Circuit about the application of Ubuntu principles and values to school leadership. The case study helped me to gather data within real life experiences of the participants. Maree (2008) states that the case study intends to holistically understand the "how" of participants' interactions amongst one another in particular contexts. Maree (2008) echoes Nieuwenhuis (2007) when he state that case studies are planned inquiries into events or range of interrelated events with the intention of describing phenomena being studied. The case study helped me to understand how teachers and school leaders interacted using Ubuntu principles and values in the three schools.

3.4 RESEARCH METHODOLOGY

There are various approaches out there that can be used to conduct research, they are; quantitative, qualitative and mixed methods approaches (Cresswell, 2014). For this study I used qualitative approach. De Vos *et al.*, (2011) and Hancoc (2002) state that qualitative research deals with the development of descriptions regarding the complexities associated with a particular social phenomenon. Mays and Pope (2000) also posit that a qualitative approach is used to find in-depth description of peoples' attitudes, beliefs and experiences. Similarly, Maree (2011) also states that qualitative research is an empirical study which explores a particular phenomenon in its naturalistic context utilising varied source-based evidence. In addition, it gathers data within real-life situations where the phenomena being studied are experienced. This study sought to explore in-depth understandings of the experiences and practices of teachers and principals with regards to the application of Ubuntu principles and values in school leadership. Cohen *et al.* (2011) note that a qualitative approach affords the researcher the opportunity of understanding the participants' real life contexts.

3.4.1 RESEARCH SAMPLING

Sampling involves the selection of research participants to be utilised for the phenomenon under study from the research population and findings are made on the basis of data generated from the participants (Kumar, 2005). Maree (2007) also refers to sampling as the process of selecting an individual or individuals for one's study. There are different types of sampling methods that can be used to generate data e.g. random sampling, snowball sampling, systematic sampling, convenience and purposive sampling (Maree, 2007).

I used convenience sampling method in this study. It is a method used when a group of participants is selected on the basis of being accessible or expedient (McMillan & Schumacher, 2010; Christiansen, Betram & Land, 2010). Cohen *et al.* (2007) also refer to convenience sampling as a method involving choice of people who are easily accessible to participate in the study. I chose three schools in the Hammarsdale circuit. These schools were chosen because it was easy for me to access them since they are closer to where I work. The participants were one principal and two post level one educators from each school.

3.4.2 DATA GENERATION METHODS

Data generation methods are techniques and procedures that are used in data gathering (Cohen, Manion & Morrison, 2011; Silverman, 2005). Qualitative research and particularly, the case studies utilise a number of data generation methods. These include document analysis, archives, interviews, direct observation, participant observation, and physical artefacts (Cohen *et al.*, 2011). I used semi-structured interviews and documents review methods to generate data and these are further elucidated below.

3.4.2.1 Interviews

Cohen *et al.* (2011) describe the interviews as a formal, direct interactions between the participant (interviewee) and the researcher (interviewer) where the former provides data to the latter to enhance understanding of the phenomena being studied. They further state that the interviews become an exchange of views amongst individuals regarding the phenomenon under study. This emphasises the importance of people's interactions for reality construction and utilisation of various sensory avenues. Maree (2011) agrees with the above statement by describing the interviews as two-way interactions wherein the researchers pose questions to interviewees that seek to understand beliefs, views and behaviours of the participants. Cohen *et al.* (2011) state that the interviews are advantageous since the interviewer and the interviewee develop a relationship emanating from the interchange of ideas through interacting directly with each other. Nevertheless interviewees are not perfect since the interactions may be affected by time, potential bias of the researcher, inconvenience caused to participants and difficulty in maintaining anonymity (Cohen *et al.*, 2011).

I used one on one semi-structured interviews as they are flexible which allows the interviewee to relax thereby enabling the researcher to probe deeper in order to obtain more information (Cohen *et al.*, 2011). Three principals and six teachers were interviewed. Hennik, Hutter and Bailey (2011) state that the utilisation of in-depth interviews assist with the understanding of the contextual realities of teachers and their lived experiences. The interviews were conducted in a less structured manner to allow participants to be comfortable in order to provide information. There were two one on one semi-structured interviews (one for the principals and the other for post level one teachers). The interviews were guided by an interview schedule and they took

about forty five minutes and were also recorded. Cohen *et al.* (2011) state that since semi-structured interviews are characterised by open-endedness participants responses may deviate from the set schedule of the interview. Therefore, it is advisable to audio-record the interviews for the purpose of transcribing them at a later stage to analyse data.

3.4.2.2 Documents review

Nieuwenhuis (2006) refers to documents review as a data gathering technique which focuses on different kinds of written communication that may enhance understanding of the phenomenon under study. Documentary sources such as newspaper articles, letters and official documents can be useful in all forms of qualitative research for data generation (Terre Blanche, Durrheim & Painter, 2006). Terre Blanche *et al.* (2006) further state that the techniques of documents review are merely the application of common sense because by critically analysing documents through basic questions, the researcher exposes the clues and truths in its construction.

I also used documents review technique to generate data; I reviewed school policies to find out if they promoted collaboration within the staff. I also reviewed minute books to confirm whether teachers' involvements in the decision-making processes were reflected. Basically, I reviewed documents to check whether they reflect Ubuntu principles and values. Using documentary sources tended to be less complicated than conducting an interview. This is because the researcher does not need to think on his feet during the interview process (Terre Blanche *et al.*, p. 310).

3.4.3 DATA ANALYSIS

De Vos *et al.*, (2011) describe analysis of data as the process of organising, structuring and making meaning of the data generated from the participants. At this point the researcher engages in a sense-making process involving participants' contextual realities, observation of patterns, themes and categories (Cohen *et al.*, 2011; De Vos *et al.*, 2011). Data analysis processes organise, account for and explain the data (Cohen *et al.*, 2011). In analysing data I used content analysis in this study. Maree (2011) describes content analysis as a methodical approach to qualitative data analysis that categorises and encapsulates textual content or data. He further states that it is a process that involves utilising different angles to examine key textual issues to

assist the researchers in understanding and interpreting original data. Similarly, according to Cohen *et al.* (2011) content analysis process involves coding and category classification.

I transcribed data from interviews verbatim. I read and re-read the data in order to understand it. I then coded and classified data into categories and themes that I had come up with on my own which facilitated understanding. Furthermore, I checked my biasness in order to limit my subjectivity to the study (Cohen *et al.,* 2011). In addition, official documents which are related to the application of Ubuntu principles and values to school leadership were analysed using the content analysis process.

3.4.4 ISSUES OF TRUSTWORTHINESS

Trustworthiness in a qualitative study provides substantiated arguments seeking to confirm that it is worth paying attention to research findings (Lincoln & Guba, 1985). Lincoln and Guba (1985) state that there are four issues which have to be addressed towards enhancing trustworthiness: credibility, transferability, dependability, confirmability.

3.4.4.1 Credibility

Credibility focuses on evaluating whether the findings of the study epitomise a credibly, conceptually interpreted participants' data (De Vos *et al.*, 2010). Lincoln and Guba, (1985) claim that addressing credibility issues is of critical importance in ensuring trustworthiness as the researchers need to ensure that they report truthfully and correctly. Furthermore, it is argued that credibility is the researchers' ability to make findings which are convincing and credible (Lincoln and Guba, 1985). For this study participants were notified that there were no correct or incorrect responses to each question posed and that the generated data, in the form of transcripts, was made available to them to check it is the true reflection of their responses as proposed by (Shenton, 2004).

3.4.4.2 Transferability

Transferability is the extent to which the research findings can be applied or transferred outside the confines of the study. Lincoln and Guba (1985) describe transferability as a degree to which the research findings are transferable to other similar contexts. They claim that it is not possible to generalise the qualitative study's findings over related contexts if it involves a relatively

smaller number of participants, events or contexts. However, Stake (1994) and Denscombe (2007) argue that the prospects of transferability must not be excluded. It is their view that even though the research findings may be characterised by uniqueness of each case study, it is a sample of the larger research population (Denscombe 2007; Stake, 1994). Hence, it is recommended that researchers who have similar contexts that a study describes may relate their own research findings to their own case studies (Denscombe 2007; Stake, 1994). In my study I ensured transferability by providing complete information concerning the number of schools involved as well as the number of participants and the methods of data generation that were used.

3.4.4.3 Dependability

Dependability assesses the quality of the process of intergrating data generation, analysis of data and generation of theory (Cohen *et at.*,2011; Creswell, 2011; Maree, 2011). In my study I ensured that dependability issues are addressed through presentation of research design and how it was implemented. According to Lincoln and Guba (1985), there is a close relationship between credibility and dependability, they argue that when the researcher tries to demonstrate credibility he ends up ensuring dependability.

3.4.4.4 Confirmability

The idea of confirmability in qualitative research is similar to objectivity (Linoln & Guba, 1985). They further state that confirmability is a measuring instrument of how well the study's findings are sustained by data generated. It is a procedure used to establish the legitimacy of the findings (Christiansen *et al*, 2010, Maree, 2011; Conrad & Serlin, 2011). Shenton (2004) warns that scholars must make sure that the research findings are the outcomes of the experiences and the interpretations of the participants, rather than the reseacher's preferences. In my study, I assured confirmability by applying triangulation in terms of participants and techniques. Participants involved the principal and three teachers from each school and I used semi-structured interviews and document review methods to generate data.

To ensure trustworthiness the interviews were recorded, transcribed; repeating the recording several times to make sure nothing is missed from the interview. I asked the participants to listen to the recordings and check if it was the true reflection of their views in reducing biasness (Vershuren, 2003). Furthermore, my findings were supported by evidence.

3.4.5 ETHICAL ISSUES

Christiansen, *et al*, (2011) warns that it is crucial that all researchers follow certain ethical principles such as autonomy, non-malfeasance and beneficence. As the research involves people it is thus important that their rights are protected from any harm that might be the result of the research. Participants make informed decisions to voluntarily participate in the study therefore it is important that they are given a clear explanation of what the research expects of them.

For my study ethical clearance was granted by the University of KwaZulu-Natal and permission to conduct this study was sought from the KwaZulu-Natal Department of Education head office in Pietermaritzburg. The school principals of the schools used in the study were also asked for permission to conduct the study. Consent from participants were obtained by having them sign a consent form after receiving a letter which includes the following as outlined by Cohen, *et al,* (2011); a clarification of the procedures to be followed, description of the participant discomforts and risks, no limit on any benefit that the participants may receive, advantages to the participants, an offer to answer any queries concerning the procedure, respond to the question in a manner that will reflect own opinion, and an instruction that the participant is free to withdraw consent and to discontinue participation at any time. Participants would remain anonymous and were promised a copy of the report once the study is completed. Audio recordings were only done with the consent of the participants. Burton and Bartlett (2005) agree that above mentioned ethical issues should be considered before boarding on a research assignment and should also continue to be considered while the research is continuing.

3.4.6 DEMARCATION OF THE STUDY

The demarcation of the study refers to the act of establishing limits or boundaries of the study (Dyson, 2013). This study is demarcated to three schools i.e. two secondary schools and one primary school in the Hammarsdale circuit, Pinetown District in KwaZulu-Natal. It is also demarcated to the views of the teachers and school principals from these three schools and its findings cannot be generalised to all teachers and schools in the circuit. I used interpretive paradigm to understand the views of the teachers and principals about the application of Ubuntu principles and values to school leadership. This sought to understand social reality from the participants' point of view.

3.4.7 LIMITATIONS OF THE STUDY

According to McMillan and Schumacher (2010), limitations of the study are the shortcomings, conditions or influences that cannot be controlled by the researcher and may undermine the findings of the study. In addition studies may be limited by time, access, resource availability and the credibility of the data (Vithal & Jansen, 2006). I anticipated that time might be a limitation for this study since teachers do not always have free time to spare for interviews; breaks are twenty to forty five minutes and they are not at the same time as my school breaks. Therefore, I arranged with the participants to meet with them during weekends at restaurants or at their homes. Resource availability refers to the accessibility of the materials to be used by the researcher when generating data (Vithal & Jansen, 2006). I was not able to access some school documents such as school policies, minute books and Batho Pele policy to review because some principals were reluctant to give them to me. To overcome that problem I explained to the principals that the documents will be treated with outmost confidentially. Cohen *et al.* (2011) argue that it is not easy to cross-check case studies which leads to subjectivity and bias. I overcame that challenge through triangulation, where I conducted the interviews with both the teachers and the principals.

3.5 CHAPTER SUMMARY

This chapter presented how the research was planned and how it was accomplished. The details on the research paradigm, research design, research methodology, sampling and methods that were used to generate data in this study were presented. The data analysis, issues of trustworthiness, ethical issues and limitations of the study were presented. The next chapter provides an in-depth presentation and discussion of the findings of the study.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.1 INTRODUCTION

The previous chapter outlined the research design and methodology employed in the study. This chapter focuses on data presentation and discussion of findings of data generated from semi-structured individual interviews with three school principals and six post level 1 teachers. It also presents the findings generated from school documents that were reviewed. The data was generated from two secondary schools and one primary school respectively, namely: Jula and Ukukhanya Secondary schools and Okuhle Primary. To remind the reader, the study sought to address the following key research questions:

- What are the views of the teachers and school principals to the application of the principles and values of Ubuntu to school leadership?
- How can the principles and values of Ubuntu be applied to the practice of school leadership?
- What are the challenges (if any) that teachers and school principals experience in the application of the principles and values of Ubuntu to school leadership?

4.2 DATA PRESENTATION

The data is presented under themes that emerged from the interviews. Further, in presenting this data, I wanted to ensure that the voices of the interviewees were not lost. Therefore, verbatim quotations are used in data presentation. A discussion of the generated data in terms of the literature review and theoretical frameworks outlined in chapter two is also presented.

4.2.1 Conceptualising Ubuntu philosophy and school leadership

In terms of this question the following findings emerged from the data: respect, compassion and working together.

Featuring prominently in the participants' responses of understanding of Ubuntu was respect. It seemed to be a recurring finding that emerged from all participants. In essence Ubuntu embraces respecting oneself and other people irrespective of whether one knows or is acquainted to them. Consequently, it involves being able to accommodate emotions, needs and beliefs of others and to recognise their human dignity. In a school situation Ubuntu is about every stakeholder involved showing respect to one another. My findings revealed that Ubuntu philosophy and school leadership are also about respecting school policies. Ubuntu was perceived to being capable to inculcate the societal moral compass. The participants had the following to say:

> *...it means you take care, you respect and ... you become considerate to other peoples' feelings and needs.*
>
> (Mr Thanda, the principal of Ukukhanya Secondary School).

Similarly, Mr Skhaleni, said:

> *... principle of respecting and of accepting another person's dignity... respect starts from leadership down to the children at school.*
>
> (Mr Skhaleni, the principal of Okuhle Primary School).

Likewise, Mr Zika said:

> *and Ubuntu is about the way leaders show respect to the teachers and learners and how the teachers learners return that respect back to the leaders.*
>
> (Mr Zika, the principal of Jula Secondary School)

Furthermore, Miss Lunga, Miss Zotha and Miss Thula had this to say:

> *... all about respecting each other and promoting moral values of the society within the school environment.*
>
> (Miss Lunga, post level 1 teacher from Ukukhanya Secondary School).
>
> *It is about SMT respecting teachers, teachers respecting SMT, learners and parents, actually it's about everybody showing respecting to everybody*

(Miss zotha, post level 1 teacher from Jula Secondary School)

It is about treating every individual equally with respect and respecting school rules.

(Miss Thula, post level 1 teacher from Okuhle Primary School)

These participants' views were in line with Ukukhanya Secondary School's code of conduct for teachers which clearly stipulates that: *The teacher should respect the dignity of learners, parents and other fellow teachers.* The other two schools namely, Jula Secondary and Okuhle Primay schools had similar codes of conduct for teachers as Ukukhanya Secondary School; this is because all the three schools simply adopted SACE's Code of Conduct for Educators as it is. This suggests that school leaders from the three schools did not use SACE's code of conduct for educators as a guide, they just took it as is.

Furthermore, some participants were of the view that Ubuntu encompassed taking care of and displaying love towards others. Miss Zotha and Mr Zonda further emphasised that Ubuntu essentially revealed the quality of societal moral fibre which highlighted that human beings should reach out to other people who were less fortunate than they were; sympathise with their plight and assist in any way possible. Miss Zotha and Mr Zonda stated:

... caring for each other, showing and giving love to each other and especially those in need.

(Miss Zotha, post level 1teacher from Jula Secondary School)

Similarly, Mr Zonda said:

... shows richness of our moral fibre that no human being should suffer in our midst while we can help, SMT and teachers need to take care of those who are suffering among them and looking after poor learners.

(Mr Zonda, post level 1teacher from Ukukhanya Secondary School)

Likewise, Miss Thula stated:

...it's when people are assisting one another, so when we are practicing the Ubuntu philosophy it means one can be safe in knowing that in whatever they are doing, they are not by themselves, there are other people who are pillars that are going to assist and support them.

(Miss Thula, post level 1 teacher from Okuhle Primary school)

The participants who were principals agreed with the views of the post level one teachers about Ubuntu showing compassion towards other people. It is about making both teachers and learners to feel comfortable at schools. My findings showed that Ubuntu philosophy is about people working together, being considerate of other's feelings and being there for others in times of despair. This is what principal participants had to say:

Ubuntu is about courtesy it is about showing care towards other people within the school community and sharing of ideas and experiences within the staff.

(Mr Zika, the principal of Jula Primary School)

Mr Thanda mentioned that:

Ubuntu philosophy is about a leader being considerate of other people's fears, wants, likes and dislike. It's when one has to be there as leader to lift up the spirit of those who are down.

(Mr Thanda, the principal of Ukukhanya Secondary school)

It means that teachers and learners are taken care of at school,... Teachers' and learners' personal problems are taken into consideration.

(Mr Skhaleni, the principal of Okuhle Primary school)

It also emerged that Ubuntu advocated a sense of belonging which underpins community cooperation, and co-existence. This suggests that Ubuntu encouraged harmonious co-existence of all people regardless of historical and social backgrounds and that the existence of human beings was dependent on the existence of other people. In schools Ubuntu encourages everyone who is a

member of a school community to work as a team. Participants emphasised that Ubuntu was mainly African way of thinking which highlighted interdependency. They had this to say:

> *... African way of thinking whereby we think that as people belonging together and I am because you are, you are because I am. ... living together and accepting each other as individuals are co-existing. As a principal, to achieve goals I depend on each and every stake holder to play his/her part.*
>
> (Mr Skhaleni, principal from Okuhle Primary School)

Likewise, Mr Zika principal of Jula Secondary school stated:

> *Ubuntu is an African thing whereby we view a person as part of other people, no man lives in an island. Here at school no one can survive without others, we share ideas about teaching and learning, knowledge and experiences.*
>
> (Mr Zika, principal of Jula Secondary School)

Mr Thanda, principal of Ukukhanya Secondary school emphasised that:

> *Ubuntu is a kind of interaction as people work together as a collective in obtaining best results in schools.*
>
> (Mr Thanda, principal of Ukukhanya Secondary School)

Similarly, Miss Thula post level 1 teacher, Okuhle Primary School stated:

> *... mostly Africans are working together and what it does is that it promotes working as team at schools, it promotes interdependency.*
>
> (Miss Thula, post level 1 teacher, Okuhle Primary School)

Mr Xola, post level 1 teacher, Jula Secondary School pointed out that:

> *... it's also another African way of encouraging people to work together in reaching a common goal in our case the goal is making sure that effective teaching and learning takes place.*

(Mr Xola, post level 1 teacher, Jula Secondary School)

Furthermore, Mr Zonda had this to say:

> *...an African way of helping other human beings or bringing change to one's life by giving help not only in monetary form but by providing support, making time to lecture and coaching about various aspect of life that will bring wholesome positive changes in schools.*

(Mr Zonda, post level 1 teacher from Ukukhanya Secondary School)

The data generated from the participants seem to suggest that both post level 1 teacher and principal participants understand Ubuntu philosophy as being respectful to others, as it is the common practice in schools and in other African countries. In South Africa Ubuntu values are enshrined in the constitution. These include respect, human dignity, democracy, reconciliation, open society, equality, social justice and accountability (RSA, 1996).

This is in line with how Theletsane (2012) refers to respect as one of the most central values of the Ubuntu worldview as it stipulates the social position of an African society. He further stated that respect and dignity are closely related and they are considered important values in most societies and cultures. Poovan, *et al* (2006) add that there is a bit of a circular connection between dignity and respect within Ubuntu philosophy. This is in line with the constitution of South Africa (1996) which is based on Ubuntu values which also stresses that the human dignity of all people be respected and protected.

This is also confirmed by Mbigi (1995) Ubuntu leadership model wherein my study draws. Ubuntu considers everybody to be equal; it encourages people to love and respect each other. Mangaliso (2001) states that Ubuntu forms the core of most traditional cultures. It embraces a spirit of caring and community harmony, hospitality and respect. Ubuntu leaders need to serve their followers meaningfully as they earn their respect.

Similarly, according to Bekker (2006), for an African, compassionate acts like sympathy, caring, and giving show a kind of love which is an important part of the communal lifestyle. Drawing from this, the findings seem to suggest that as Africans it is our duty to take care of one another. This is also in line with Malunga (2006) when he states that most indigenous African societies

believe in sharing and taking collective responsibilities. This expression finds resonance in the Batho Pele slogan "*we belong*".

The data presented also indicates that the concept of working together was familiar to most participants as it is a common practice in schools. Their understandings emphasised that working together has become attractive as a means of enabling organisational objectives to be met. This is in line with Msila (2014) who states that Ubuntu philosophy is about intense interconnectedness and working together. This suggests that school leaders applying Ubuntu principles and values are expected to build relations with other staff members, learners, parents and the community at large. Building these relationships with other stakeholders will help to promote healthy communication between the school leaders and everyone involved, hence transparency will prevail. Miss Thula mentioned that learners themselves have to work together with educators and the SMT. This suggests that learners should be given the chance to share their views about the activities taking place within the school including teaching and learning. Learners may share their views and responsibility through the RCL.

Participants believed that Ubuntu philosophy is basically about treating others with respect at school, it is also about showing compassion towards others and promoting the spirit of working together, this is similar to Ubuntu's motto which states: "I am because you are." I will now turn to the next question of how the participants think principles and values of Ubuntu should be implemented in school leadership.

4.2.2 Implementation of ubuntu principles and values of ubuntu in school leadership

Below is the discussion about the implementation of Ubuntu principles and values in school leadership.

4.2.2.1 Implementation of Ubuntu principles and values

The findings from the three principals of the three researched schools show that they know that they should enhance the implementation of Ubuntu principles and values i.e. applying Ubuntu leadership in schools. They all agreed that it all begins with showing respect towards your subordinates. However, they had different views as to how the implementation can be done as comments below indicate. They mentioned that Ubuntu principles and values may be

implemented through school policies and through collective decision making in meetings. Mr Zika, the principal from Jula Secondary school, mentioned that the most important thing in the implementation of Ubuntu principles and values is to have them as guidelines when shaping policies. He had this to say:

> *... if you are going to draft a policy you have to include Ubuntu principles and values.*

(Mr Zika, the principal from Jula Secondary School)

However, Mr Thanda the principal of Ukukhanya Secondary school highlighted the point that the school is a formal institution that is guided by written and formal policies whereas Ubuntu is not formal, he mentioned that Ubuntu is about how we feel as human beings and how we were taught to treat other people which is likely to be acting against school policies. He pointed that:

> *We can apply Ubuntu but we don't need to lose the context of the school.*

(Mr Thanda, the principal of Ukukhanya Secondary School)

To support his statement, he gave an example of what happened at his staff meeting when he was addressing the issue of late arrival and early departure forms. He said:

> *One teacher argued that as teachers they normally go beyond the call of duty, they observe extra classes, study times after school, they even teach during holidays, it looks unfair when a teacher is 30 minutes late then he has to fill the late arrival form. So in allowing Ubuntu would you say because the person has extra hours, you then allow this person to be late and not fill the late arrival form?*

(Mr Thanda, the principal of Ukukhanya Secondary School)

Mr Skhaleni, the principal of Okuhle Primary school seemed convinced that Ubuntu principles and values can be applied through teachers' developmental workshop. It can be incorporated with other in service-training workshops conducted for teachers. He stated:

... educate educators through Educator's developmental workshop ... talk about these values and educate each other about Ubuntu principles and values.

(Mr Skhaleni, principal of Okuhle Primary School)

Teacher participants also alluded that applying Ubuntu /Batho Pele principles starts by showing respect to all stakeholders i.e. parents, teachers and learners. They all had different views about the implementation of Ubuntu principles in school leadership. My findings revealed that teacher participants felt that the involvement of all stakeholders is the key factor in the implementation of Ubuntu principles and values in school leadership. Miss Zotha from Jula Secondary is in agreement with her Principal Mr Zika when she speaks of parental involvement in the school because school policies state clearly that parent involvement in the school is crucial. She had this to say:

...involve parents in whatever is happening at school ...have an ongoing communication with them (parents) for transparency.

(Miss Zotha, post level 1 teacher from Jula Secondary School)

Mr Lindo the teacher from Okuhle Primary agreed with his principal Mr Skhaleni on the issue of implementing Ubuntu through teacher development sessions. This is what he had to say:

Staff development workshop is a way to begin the implementation of Ubuntu philosophy, make educators understand what is Ubuntu and Batho Pele principles are about and how to apply them at school.

(Mr Lindo, post level 1 teacher from Okuhle Primary School)

Miss Lunga, the teacher from Ukukhanya Secondary articulated that the implementation of Ubuntu principles is embedded on stakeholders showing respect on one another.

... if the leader shows respect to his teachers, in most cases the teachers will give back that respect, it will then go down to the learners in that stance the implementation will happen easily.

(Miss Lunga, post level 1 teacher from Ukukhanya Secondary School)

What Mr Zika mentioned about infusing Ubuntu principles and values into school policies is in line with Mbigi and Maree (1995). Ubuntu leadership model which states that in organisations, leaders and their followers must integrate Ubuntu into their processes, structures, policies, and practices to benefit from Ubuntu philosophy. Similarly, according to Theletsane (2011) Ubuntu can be implemented as a practical guideline for government's departmental policies e.g. school policies.

Mr Thanda's articulations that Ubuntu may not always be applied in school leadership since it is not a formal policy but just a way of life contradicts with most of the literature. According to Broodryk (2006) and Theletsane (2011), the importance of Ubuntu philosophy in South Africa is reflected as being: the values based in the Constitution of the Republic of South Africa Act No 108 of 1996 where specific mention is made of the human rights of people. Therefore, if Ubuntu is regarded as the important unit of the constitution, it is improper of Mr Thanda to refer to Ubuntu as somewhat informal. This suggests that Mr Thanda is not well informed about Ubuntu, as a leader in his school. He needs to listen to his teachers' problems and then explain to them the importance of filling in the late arrival and early departure form. The most crucial thing is to appreciate his teachers for always going an extra mile in teaching learners. He needs to acknowledge the hard work done by the teachers. This is affirmed by Smith, Montagno and Kuzmenko (2004) who posit that a servant leader who applies Ubuntu has to display special skills like listening receptively, persuading and articulating and communicating ideas effectively. Moreover, it was showed that Ubuntu is embedded in Mr Thanda's Ukukhanya Secondary school policies e.g. the admission policy of Ukukhanya Secondary states that *Learners' opportunity is given to all interested learners with no special reservations.* For the fact that all learners will be given an opportunity with no special reservations, this suggests that when the admission policy was crafted, Ubuntu principles and values were considered, therefore we cannot say that Ubuntu is informal.

Manala (2014) concurs with Mr Skhaleni when he spoke of the importance of developmental workshops for teachers. Manala (2014) states that Ubuntu principles and values, among other things, are about the development and growth of others. Similarly, Ntibagiriwa (2009) mentions that Ubuntu requires that leaders develop the capability of an organisation by cultivating innovation and obtaining the best from everyone. This suggests that if there is mentoring and

coaching of teachers on Ubuntu principles and values, there will be growth that will take place among the staff. People will be respectful to each other, sharing of ideas and experiences will be encouraged and unity will be promoted.

Like they have mentioned before all participants agreed that the implementation of Ubuntu principles and values all begins with leader showing respect towards his/her subordinates and all other stakeholders involved at school. Participants believed that if leaders show respect to the people they are leading, they (subordinates) will return the favour and it will make the environment at school conducive for teaching and learning to take place smoothly.

This also is in line with Batho Pele (people first) policy. The aim of this policy was to get public servants committed to serving people with respect and dignity and to find ways to improve service delivery. In a school situation this suggests that learners have to come first teaching and learning should be the priority, hence the environment conducive for the latter to take place is significant. For teaching and learning to take place smoothly, respect among all involved at school should prevail.

The report from the Department of Education (2000, p.10) also requires teachers to teach learners the principles and values of Ubuntu. This is what the report states:

> *Education should equip young people with values such as honesty, tolerance, diligence, responsibility, compassion, altruism and respect which are deemed necessary for a livelihood.*
>
> (Department of Education, 2000, p.10)

Letseka (2011) affirms this and states clearly that the kind of the learner envisaged by South Africa's educational policy framework is one who will act in the interests of a society based on respect for democracy, equality, human dignity, life and social justice. This implies that for South African schools to produce lifelong learners who are confident, independent and compassionate, they need to have leaders who apply the principles of Ubuntu by modelling respect and compassion towards the teachers and learners. Teachers need to understand that learners' education comes first before their own interests. I will now turn to the next question which is about valuing of the contributions of all staff members towards decision making.

4.2.2.2 Valuing of the contributions of all staff members towards decision-making

Teacher participants agreed that contributions of all staff members towards decision-making were valued and this happened during staff meetings. However, they also mentioned that sometimes SMT members never gave them a chance to debate matters sufficiently; instead, they just came and dictated to them what was to be done. Miss Thula and Mr Lindo from Okuhle Primary school shared similar views about the contributions of all staff members towards decision-making. This is what they had to say:

> *... they call a meeting where everyone contributes and then decisions are taken.*
>
> (Miss Thula, post level 1 teacher from Okuhle Primary School)

Likewise, Mr Lindo said:

> *... I will say they (contributions) are valued it's just that we as post level 1teachers we do not know everything about the running of the school.*
>
> (Mr Lindo, post level 1 teacher from Okuhle Primary School)

Other teacher participants from other schools had different views and this is what they had to say:

> *Sometimes, most of the decisions are well debated at management level, by the time it comes to staff (teachers) it's all about endorsements than debates.*
>
> (Mr Zonda, post level 1 teacher, Ukukhanya Secondary School)

Likewise, Miss Zotha from Jula Secondary shared similar views and this is what she had to say:

> *... in those staff meetings we take decisions as a staff even though our SMT sometimes dictates to us.*
>
> (Miss Zotha, post level 1 teacher, Jula Secondary School)

Similarly, Mr Xola also shared the same views with the above two participants and he mentioned that:

We do have different meetings, some are open for discussions, and others are meetings where we are just given instructions on what is going to happen.

(Mr Xola, post level 1 teacher from Jula Secondary School)

In dealing with the concern mentioned above by post level 1 teachers, Mr Thanda (principal of Ukukhanya Secondary School) explained that there were decisions that have to come from the top (management) but some of the thorny decisions even if they have to be taken and followed, they would need a strategy for example allowing teachers to discuss it as a staff. He further stated that:

The most possible way to ensure that decisions are arrived at democratically is to have meetings.

(Mr Thanda, principal from Ukukhanya Secondary School)

The other principal Mr Skhaleni from Okuhle Primary school, mentioned that in his school they normally discuss issues with other SMT members first, then they call a staff meeting to discuss it with the staff so that whatever decision is made, the teachers will own it. Usually, they do not have to use voting system but they depend much on consensus whereby all staff members understand and are satisfied with the decision that has been taken. He had this to say:

It's not a top-down management type of thing but it's a consensus situation whereby everyone sits around the table to discuss things.

(Mr Skhaleni, principal from Okuhle Primary School)

What Mr Skhaleni said about his staff discussing issues together before taking a decision was confirmed by his two teachers, Miss Thula and Mr Lindo.

Similarly, Mr Zika, the principal of Jula Secondary school mentioned that:

... we do not only invite teachers to contribute towards decision-making, we also invite them to contribute when we are making the agenda.

(Mr Zika, principal of Jula Secondary School)

My findings showed that contributions made by staff members towards decision making were valued. In all the researched schools the records in the minute books and attendance registers showed evidence that collective decision-making and staff involvement were practised. The minute books used in staff meetings, proved that during staff meetings collective decision-making produced progressive solutions in number of issues discussed. My findings also indicated that in all the three schools, the school leaders valued the power of collective decision-making. This implies that the school leaders and teachers are united in their support of all school' activities.

This is in line with what Bush, Bell and Middlewood (2010) who state that everyone should be viewed as equally important in the decision-making process at school. Smith (2009) concurs with the above views that school leaders should share the responsibilities and, involve the teachers in school planning and decision-making. The school leaders should foster the belief that everyone has something to contribute, and that an honest, open environment can bring out the best in people hence anyone involved at school should be listened to for the benefit of the school. Naicker and Waddy (2002) explain that school leaders who apply a participative leadership style are there to guide teachers rather than to tell them what to do, and they prefer shared planning and responsibility. Zainuddin and Ibrahim (2010) affirm this by explaining that a participative leadership style generally refers to leaders who often work more closely with their followers and all of them in making decisions. What the above scholars are saying confirms what I have mentioned in chapter two that there are a number of leadership styles that have been developed from the West which have the same resemblance of Ubuntu leadership style. This is confirmed by Bush (2007) who states that Ubuntu leadership style and Western participative leadership style share the emphasis on collective and humane values and on managing by consensus. Ubuntu leadership model also confirms this where Karsten and Illa, (2001, 2005) declare Ubuntu merits as an approach to management which encourages leaders to acknowledge the importance of involving their followers in decision-making processes. This means it is important to allow everyone in a school situation an opportunity to express their views and make contributions in decision-making.

The principals of the schools need to make an effort of elucidating to the post level 1 teachers that it is not all the issues that will have to be discussed on the table with them. Some of the

decisions are to be made by the SMT and clarification should be given as to what kind of decisions those are. All participants agreed that some valuable resolutions were as a result of the contributions made by post level 1 teachers. This implies that the school leaders and teachers are unified in their support of all school's activities. I will now turn to the question of post level one teachers' involvement in the running of the schools.

4.2.2.3 The involvement of post level 1 teachers in the running of the school

Teacher participants felt that school leaders did give them managerial duties to perform in schools. In most cases these duties were given in the form of committees e.g. finance committee, examination committee, staff development committee, etc. Some of these committees were run by post level 1 teachers who sometimes had to make decisions on behalf of their schools. My findings showed that teachers enjoy being involved in those committees they feel empowered. This is what Mr Lindo, post level 1 teacher from Okuhle Primary had to say:

> *In my school I am a member of the examination committee, they (SMT) give us everything, we run everything on our own to manage exams from the beginning to the end, and they let us prepare the management plan.*
>
> (Mr Lindo, post level 1 teacher from Okuhle Primary School)

Miss Thula from Okuhle Primary school confirmed what her colleague, Mr Lindo, articulated when she stated that *"in our school the exam committee is run by post level 1s, the managers just give support and guidance where necessary."*

Participants mentioned that sometimes post level 1 teachers were sent to workshops to represent the school, and then they report back to the principal and the staff. Miss Lunga, the teacher from Ukukhanya Secondary school mentioned that besides being class managers, they were sometimes given a chance to be block/grade managers which was the duty normally performed by SMT members. Participants also stated that sometimes post level 1 teachers were given a chance to be in charge of the school. Mr Xola, the teacher from Jula Secondary school had this to say:

> *If they (SMT) have SMT meetings outside of the school post level one educators are given an opportunity of taking care of the running of the school.*

(Mr Xola post level 1 teacher from Jula Secondary School)

However, Mr Zonda, the teacher from Ukukhanya Secondary school had a different view about the involvement of post level 1 teachers in the running of the school. He felt that in his school post level 1 teachers were treated as people who were there just to impart knowledge to the learners only, this contradicts with what his colleague Miss Lunga articulated above. This is what he had to say:

> *Post level 1s are to apply the decisions taken by the management, nothing more. It's as if post level ones are only for teaching, passing knowledge to learners not to make meaningful contributions to the running of the school.*

(Mr Zonda, post level 1 teacher from Ukukhanya Secondary School)

The principal participants confirmed what the teachers articulated above Mr Skhaleni the principal of Okuhle Primary school highlighted that his teachers were involved in school committees and they were leading those committees, he mentioned that:

> *They (teachers) are members of subject committees and they lead other school committees which deal with running of the school. Sometimes we as SMT are called by them to attend their meetings...we have to take off our caps as managers and be part of what is being discussed.*

(Mr Skhaleni, principal of Okuhle Primary School)

Mr Zika (principal of Jula Secondary School) mentioned that in his school they did not only let teachers get involved in school committees but he sometimes sent them to departmental workshops to represent the school and thereafter, would be a meeting to give feedback. He further mentioned that when the SMT has to be away from school, maybe attending a meeting, post level 1 educators have to see to it that the school runs smoothly. This is what he had to say:

> *... I appoint the principal of the day and his/ her assistants to run the business of the day*

(Mr Zika, principal from Jula Secondary School)

There was evidence from the Jula Secondary school's log book that confirm that at one point the post level ones were appointed to manage a school for the day.

Similarly, Mr Thanda from Ukukhanya Secondary school mentioned that he involved his teachers in the running of the school just like other principals, he also mentioned the participation of his teachers in school committees as a way of involving the teachers in the running of the school. Furthermore, he articulated that he used his teachers to his delegated responsibilities e.g. as teacher liaising officers. He pointed out that:

> *... for example I have one teacher who has good financial management skills, we have appointed him as a finance officer.*
>
> (Mr Thanda, principal from Ukukhanya Secondary School)

My findings suggest that school leaders in the researched schools do apply Ubuntu principles and values as expected since they empower teachers by delegating some of the management duties to them. The minute books reviewed showed that the principals do not always chair meetings; at other times post level one teachers are also given a chance to chair meetings.

This seems to be in line with Ntibagiriwa (2009) who states that Ubuntu requires that leaders develop the capability and capacity of an organisation by cultivating innovation and obtaining the best from everyone. Ncube (2011) concurs with this as he states that the leaders who demonstrates Ubuntu leadership will empower others to act and nurture their growth and creativity through mentoring and building relationships as the three principals are doing. Smith (2009) affirms that in a school situation, principals ought to share and involve teachers in managerial duties. My findings seem to suggest that school leaders in the researched schools do apply Ubuntu principles and values as expected since they empower teachers by delegating some of the management duties to them. The three principals were proving what Msila (2008) emphasises when he states that school management using Ubuntu as a basis of management ensures that a new culture of inclusiveness is promoted in the work-place. The notion of the collective is very basic to the Ubuntu philosophy.

To conclude this theme there was evidence that collective decision making and staff involvement in the running of the school was practised in his school. I learnt that Mr Zonda felt that teachers

are not involved in managerial duties because he has never been given a task to perform since most of the time he is always busy with union duties which keep him away from school. However, his contributions in staff meetings are always valued like all other contributions made by post level one teachers.

4.2.2.4 Support provided by school leaders in promoting working together of the staff

My findings indicated that working together as a staff was familiar to participants as it is a part of Ubuntu/Batho Pele principles and it is a common practice in South Africa. Their understandings emphasise that working together have become a successful tool of enabling schools' goals to be met. The participants who were school principals indicated that they were doing a lot to promote working together of the staff including formal activities like organising staff development workshops and informal activities likes having staff parties. This is what Mr Skhaleni, principal of Okuhle Primary school had to say:

> *We do a lot, including staff development sessions.*
>
> (Mr Skhaleni, principal of Okuhle Primary School)

Mr Skhaleni further pointed out that in March he took his staff to Port Edward for a staff development session where they were addressed by a motivational speaker Mr Gasa, who spoke about unity and working together as a staff and loving each other. Mr Skhaleni highlighted that Mr Gasa used an example of the football team that has eleven players and for the team to be successful each and every player has to play his own role.

Mr Zika and Mr Thanda also highlighted that the developmental sessions and team building events play a significant role in promoting collective and cooperative working within the staff. This is what Mr Zika, principal of Jula Secondary school had to say:

> *... where we see a developmental workshop is required in a certain aspect we have to work together.*
>
> (Mr Zika, principal of Jula Secondary School)

Mr Zika, from Jula Secondary also mentioned that healthy competitions were encouraged within staff members for example which teacher has the class that participated the most in school activities.

In perusing the staff minutes books of Okuhle Primary school and Jula Secondary schools there was evidence of staff development workshops attended, which serves to indicate that staff development workshops were active in these schools.

The three principals also expressed opening chances of interaction among the staff as another tool of promoting working together. Mr Thanda revealed that he promotes working together with the staff by allowing his teachers to manoeuvre around the formalities of the time-table but at the same time not tampering with the process of teaching and learning. This suggests that he allows his teachers to work on their own in swapping periods, sharing ideas, helping one another in their learning areas. He had this to say:

> *... networking within the school itself is applying Ubuntu.*
>
> (Mr Thanda, principal of Ukukhanya Secondary School)

The approval of teachers networking and the manoeuvring around the formalities of the school's timetable was confirmed in Ukukhanya Class Attendance policy where it states: *Special arrangements can be made by a teacher with another one concerned to teach a subject in a period not reserved for the teaching of that period.*

When post level 1 teacher participants were questioned whether their school leaders were doing enough to ensure that there was collective and cooperative working of the staff, they agreed that school leaders did support working together of the staff. Participants further mentioned that school leaders encourage networking just as the principal participants stated. This is what they had to say:

> *... encouraging support from one another like with the staff, if you are in this particular department you must try and understand what is happening in other departments.*
>
> (Miss Thula, post level 1 teacher from Okuhle Primary School)

Miss Lunga mentioned that:

> *... post level 1educators are the subject heads of the learning areas so whenever you are experiencing a problem you can work with the subject head and the HOD.*
>
> (Miss Lunga, post level 1 teacher from Okuhle Primary School)

My findings revealed that other post level 1 participants feel that sometimes school leaders promote working together just by reconciling conflicts. This is what Miss Zotha had to say:

> *... mostly when we don't see eye to eye they try to mediate those disputes no matter whether the conflict is between post level ones or between a post level 1 and the member of the SMT.*
>
> (Miss Zotha, post level 1 teacher Jula Secondary School)

When reviewing minute books to look at how conflicts were resolved in all three researched schools, there was no evidence that an issue accelerated in such a way that further steps such as referring a matter to the Department of Education took place. Most issues were dealt with and resolved through working together and agreement reached by consensus. All three schools had a code of conduct for educators but there was no evidence that it was ever used against any teacher's misconduct in the last five years. My findings showed that the three schools have never experienced serious conflict among staff members in the last five years.

However, Mr Xola, a teacher from Jula Secondary school, indicated that he was not happy about the fact that his school had two staffrooms that were divided based on gender; there is a female staffroom and male staffroom. He felt that having two staffrooms divided according to gender was not promoting co-operative working. He stated that having two staffrooms divided based on gender was dividing the staff on its own. He pointed out that:

> *I don't think that promotes the co-operative working ..., I would have preferred two staffrooms, divided irrespective of gender.*
>
> (Mr Xola, post level 1 teacher from Jula Secondary School)

Mr Xola also expressed his concerns about the parties that the SMT always organise for themselves and few of their post level 1 teacher friends. He felt that what the school leaders were doing was inappropriate and divisive. His colleague, Miss Zotha from Jula Secondary, confirmed this and she said: *"They always leave us out when they are celebrating an SMT member's birthday and this is killing the spirit of unity at school."* When Mr Zika the principal of Jula Secondary school was questioned about that, he acknowledged the mistake the SMT was committing and mentioned that this started when he was away from school and he was attending to it. *He said "It all started when I was on sick leave for two months at the beginning of the year, but believe you me I am in the process of correcting it."*

This is in line with Shonhiwa (2006) who posits that the idea of collectivism, working together refers to living collectively with the objective to ensure that no one falls too far behind others. This principle of working together is in accordance with the democratic principles of South Africa as one of the many obvious ways forward for effective management in schools. As the three principals have mentioned above, having staff development workshops regularly will help.

Ncube (2010) agrees with the above statement when she states that a collectivist mentality encourages teamwork and a non-competitive environment. Therefore, school leaders applying Ubuntu principles and values in their running of the schools will be able to enhance working together which will result in a non-competitive environment, thus according to Ncube (2010) the spirit of working and solidarity towards common goal will prevail. Msila (2014) mentions that interconnectedness and interdependency are important organising elements of Ubuntu. He further highlighted that Ubuntu leadership needs intense interconnectedness and working together. This is also in line with transformational leadership theory from wherein the study also draws, which focuses on the importance of teamwork and comprehensive school improvement.

Having effective school leaders who apply Ubuntu principles and values means having an alternative to a top-down management style where school leaders are supposed to control everything. With school leaders applying Ubuntu principles, teachers have a say in the ways schools are managed. This suggests that work will be distributed between school leaders and post level one teachers. Teachers will be assigned work which is relevant to their post level duties and beyond. School leaders are not only there in the direction of supervising them in terms of monitoring their teaching but to work together with them, mentoring and coaching them so as to

achieve best results in schools. This is in line with what Malunga (2006) states that organisations with leaders applying Ubuntu principles in their leadership must have mechanisms for conflict resolution that ensures fairness, trust, reconciliation and relationship building as the goal. Malunga (2006) further states that in Ubuntu leadership, the aim of conflict resolution is to help the people involved in a conflict reach an agreement by consensus rather than forcing them to shake hands.

My findings indicated that, school leaders knew that they should encourage the working together of the staff in their schools. Msimango (2008) commends that school leaders should encourage, motivate and support the development of collaborative school culture with clear educational mission and processes, structures and resources that allow teaching and learning to flourish and also appreciate the importance of working together towards school improvement.

This is in line with Burns (1978) transformational leadership theory which states that transformational leaders encourage their followers to change their self-centred practices so that there is a collective action in achieving mutual goal. Therefore, school leaders applying principles and values in their running of the schools will be able to enhance collaboration which will result in a non-competitive environment, thus according Ncube (2010) the spirit of working together and solidarity towards a common goal will prevail. Therefore, this suggests that school leaders need to work even harder to bring collaboration within the staff. School leaders need to be the instruments that promote the spirit of togetherness among the staff in order to achieve best results. I will now turn to the question of Batho Pele principles and discuss what the participants understand by Batho Pele principles as they form part of Ubuntu philosophy.

4.2.3 Conceptualising of batho pele principles

When participants were questioned about their understanding of Batho Pele principles it was clear that not all of them had a clear understanding of these principles which are part and parcel of Ubuntu philosophy. Most participants only knew Batho Pele principles as principles which are about taking care of other people's welfares first before your own. Participants from all three schools declared that they did not have Batho Pele policies in their schools. Mr Skhaleni, principal of Okuhle Primary school, stated that at his school they have a chart of Batho Pele

principles which speaks to giving service to people who are visiting the school first preference. He said that:

We are giving full attention to these people.

(Mr Skhaleni, principal of Okuhle Primary School)

However, when I visited Mr Skhaleni's Okuhle Primary school to review the documents I observed that the Batho Pele chart he spoke about was not available. He said something about the document being misplaced. This suggests that Mr Skhaleni had little understanding of Batho Pele principles because one of the principles states that information must be readily available when it is needed.

Mr Thanda, principal of Ukukhanya Secondary school, stated that he understood Batho Pele principles to be about making people to feel comfortable especially at the work place. He said that at his school they did not have Batho Pele policy or documents but what they have was the service commitment charter for the school where they bind themselves that they will treat people, learners, and parents according to Batho Pele principles. This is what he said:

We don't have a separate document.

(Mr Thanda, principal of Ukukhanya Secondary School)

Mr Zika, principal of Jula Secondary school mentioned that he understands Batho Pele principles to be meaning:

... my own interests should come after teachers', learners' and parents' interests.

(Mr Zika, principal of Jula Secondary School)

Mr Zika also highlighted that at his school they do not have Batho Pele policy or any document regarding Batho Pele principles. When the three principals stated that their schools were not in possession of Batho Pele documents, it got me puzzled because my understanding is that all schools were provided with Batho Pele documents and besides, it is a government policy that Batho Pele principles should be applied in all government departments. The service commitment charter Mr Thanda mentioned above was crafted from Batho Pele framework.

The non-availability of Batho Pele documents at these researched schools suggests that the principals have not read the documents to familiarise themselves with these principles hence the shallow conceptualisation of these principles by the school principals. This further suggests that the Batho Pele principles have not been appropriately implemented.

When participants were questioned about their feelings about the appropriateness of their training on Ubuntu/Batho Pele principles and values, they had mixed responses. Most participants indicated that they had never been formally trained on Ubuntu/ Batho Pele principles and values by the school or the Department of Education. Even school leaders indicated that they had never been trained before in relation to Ubuntu/ Batho Pele principles. This implies that there was a challenge for the principals as the leaders of the schools as well as the Department of Education in terms of training school personnel on Ubuntu/Batho Pele principles. Mr Thanda's response was:

> *Not yet, I don't remember.*
>
> (Mr Thanda, principal of Ukukhanya Secondary School)

Likewise, Mr Zika said:

> *No, but I think it's one of the important workshops that we need so that we should know how to handle matters or handle people at schools.*
>
> (Mr Zika, principal of Jula Secondary School)

However, Mr Skhaleni highlighted that even though he himself had never attended any training on Ubuntu/ Batho Pele principles conducted by the Department of Education he had managed to train his teachers on the matter using the information he had acquired through his own readings. This is what he had said:

> *No I have no training but I do have an idea of how it could be used in schools, I have also trained my teachers on it.*
>
> (Mr Skhaleni, principal of Okuhle Primary School)

Level 1teacher participants from three researched schools also indicated that they were not trained on Ubuntu/Batho Pele principles. These were their responses:

> *No we didn't have any training on Ubuntu/Batho Pele principles and values.*
>
> (Miss Lunga, post level 1 teacher from Ukukhanya Secondary School)

Likewise, Miss Zotha said:

> *Not at all, what I know about Ubuntu/Batho Pele is just a general idea I have learnt on the way.*
>
> (Miss Zotha, post level 1 teacher from Jula Secondary School)

In addition, Mr Lindo said that:

> *No, we have never had workshop on that (Ubuntu/Batho Pele principles and values)*
>
> (Mr Lindo, post level 1 teacher from Okuhle Primary School)

What the participants mentioned above suggests that there had been no formal training that has taken place as far as formal training on Batho Pele principles was concerned. Both post level 1 teachers and principals had not received any training from the school or the Department of Education hence the shallow conceptualisation of Batho Pele principles by the teachers as well. Most of the participants only understood Batho Pele principles to be about "Peoples First" and a few of them also understood it to be about good service delivery which is not enough. This implies that an intense training is required in these three schools.

Mr Skhaleni the principal of Okuhle Primary school claimed that he has trained his teachers on Ubuntu/Batho Pele principles, but both of his teachers disagreed with him. They all said that, they had never been trained in this field. I think the contradiction is because the training Mr Skhaleni was talking about was conducted by him alone and there was no mentioning of Ubuntu /Batho Pele principles. He conducted a workshop where he spoke about the importance of consultation reminding teachers to have a good manner of approach when attending to visitors or parents coming to school. Teachers were advised to attend to parents with immediate effect

giving them full service. Mr Skhaleni did not put it formally that he was training them on Ubuntu/ Batho Pele principles since he himself never received any formal training. It has been shown that all participants from the three schools were expecting the Department of Education through its officials to provide workshops on Ubuntu/ Batho Pele workshops forgetting that Ubuntu is enshrined in the SASA of 84, 1996 where all school policies are drawn from. These policies have been implemented to provide for democratic school governance involving school leaders, teachers, parents and learners. All the new policies and systems create the opportunity for Ubuntu principles and values to be applied at schools.

According to Marishane and Botha (2011), Batho Pele policy stands out as an example of South African Government's people-oriented policy. They further state that this policy aims at the transformation of public service delivery including the education service. Batho Pele policy is part and parcel of Ubuntu philosophy. Similarly, according Theletsane (2011), the Batho Pele principles are about treating other people with respect, taking care of other people sharing knowledge and experiences which are resemblances of Ubuntu principles.

According to the constitution of South Africa of 1996 the Batho Pele service delivery is underpinned by eight principles i.e. consultation, service standards, access, courtesy, information, openness and transparency, redress and value for money. These principles form part of Ubuntu philosophy. Msila (2014) advises that effective school leaders must for example use a model such as Ubuntu as they introduce a culture of serving in the school i.e. applying Batho Pele principles. This means the principals as the leaders of the schools should take an initiative and make it their responsibility to empower SMT members so as to empower the whole staff to understand aspects of Ubuntu/ Batho Pele principles and values that they need to be trained in as an effort to promote quality education in schools. Similarly, according to Levin and Fullan (2009), school leaders should regard teachers as professionals who know what they are doing and should be provided with resources, training and support due to them. Hence effective and constant sharing of information to support staff is significant for the success of the school. This is in line with Ubuntu leadership model where Mbigi (2004) highlights that it is the role of Ubuntu leaders to bring meaning and hope in any situation and into the confusing world characterised by rapid and chaotic change. This suggests that school leader, especially principals, should work towards empowering SMT members so as to empower the whole staff to understand

Ubuntu/Batho Pele principles and values that they need to be trained in as an effort to promote quality education in schools. I will now turn to the question of how participants see Ubuntu principles and values impacting on educational change and democracy.

4.2.4 Impact of Ubuntu principles and values on educational change and democracy

Both principal participants and post level 1 teacher participants agreed that what they understood about Ubuntu principles and values had an impact on educational change and democracy at schools. They all agreed that since South Africa is a democratic country it encourages every leader to be more democratic. So, school leaders can no longer manage schools without applying democracy or without involving other people in decision-making processes. Participants felt that having leaders applying Ubuntu principles and values in their running of the schools will bring positive change to Education as a whole. Mr Skhaleni mentioned that:

> *... play that major role of contributing towards bringing back that respect; bringing back that working together and understanding of the goals and aims of the Nation because it starts with education in our schools...*
>
> (Mr Skhaleni, principal of Okuhle Primary School)

Participants highlighted that Ubuntu was about working with all the stakeholders involved at schools which is what democracy proposes. It was also indicated that it is about paying attention to what the stakeholders are bringing to the table. Participants also mentioned that if Ubuntu principles and values are applied, people are given freedom to express views then democracy flourishes within the school. This is what he had to say:

> *... it says that people become open to express their feelings and even the vision they have about the school.*
>
> (Mr Thanda, principal of Ukukhanya Secondary School)

Furthermore, Mr Thanda pointed out that Ubuntu leaders are approachable and accessible to their followers which makes school environment conducive for teaching and learning processes to take place effectively.

Likewise, Mr Zika the principal of Jula Secondary stated:

The community should feel free to ask about the things that are taking place in school.

(Mr Zika, principal of Jula Secondary School)

In all three schools there was evidence that views and contributions of all stakeholders such as parents, teachers, and learners were valued. Stakeholders were allowed to share the vision they had about the schools. Participants mentioned that if Ubuntu principles and values were applied, people were given freedom to express views then democracy would flourish within the school.

Mr Lindo concurred with what his principal, Mr Skhaleni, said about the impact of Ubuntu on educational change and democracy. This was what he said:

The principles of Ubuntu as we know like respect, caring for others bring change in the Education...it promotes work ethic in the school environment.

(Mr Lindo, post level 1 teacher from Okuhle Primary School)

Mr Zonda, from Ukukhanya Secondary pointed out that:

On Education it can have positive results since everybody is involved in what is happening at school...starting from the education environment like safety and availability of learning materials for learners.

(Mr Zonda, post level 1 teacher from Ukukhanya Secondary School)

Mr Zonda also emphasised that all professionals and academic achievers should avail themselves in helping learners through the private/public partnership.

Likewise, Miss Thula from Okuhle Primary also stressed the point of involving everyone and the importance of sharing information about the ever-changing educational matters among schools. This is what she had to say:

School A has to know what is happening in school B, so that we can share information going forward.

(Miss Thula, post level 1 teacher from Okuhle Primary School)

What the participants have articulated above is in line with Bush (2007) who states that after 1994 the South African Education system embarked on the decentralisation of education administration to increase participative democracy which entails enhancing direct citizen participation in Education policy embedded in the South African Schools Act. 84 of 1996. The policies implemented after 1994 by the Department of Education provide for school governance, leadership and management involving school managers, teachers, parents and learners.

According to Msila (2014) educational leadership in Africa has taken a different direction and needs more people-centeredness which is what Ubuntu leadership entails. This means that the role of the people within the organisation is emphasised, in case of a school; teachers should be allowed to actively participate in their leadership roles, respect and caring for one another. For South African schools to produce respectful, caring and collaborative leaners school leaders must apply Ubuntu principles and values in their running of schools. Smith, Montago and Kuzmenko (2004) posit that an Ubuntu leader who is also a servant leader has to display special skills like listening receptively, persuading, articulating and communicating ideas effectively. Msila (2014) similarly posits that embracing Ubuntu in school leadership is about transforming old, exclusive authoritarian systems to inclusive, democratic systems. Previously many school leaders were applying top down style in their running of the schools. Teachers were not allowed to express their views about school issues but through Ubuntu leadership that is slowly changing. Bush, Bell and Middlewood (2010) concur and state that school leaders are increasingly found to engage directly with teachers to enhance classroom practices. As I have mentioned in chapter two, applying Ubuntu leadership can play an important role in enhancing school effectiveness in order to achieve improvement. This is in line with Burns' (1978) Transformational theory wherein my study also draws. He declares that transformational leadership is being linked with higher order values which are what Ubuntu leadership entails. Through the strength of their vision and personality these leaders are able to encourage followers to change expectations, perceptions and motivations to work towards achieving shared goal.

In South African schools, school leaders must apply Ubuntu principles and values to their leadership because Ubuntu promotes democracy and it promotes good relationship among the staff which is guided by respect and good work ethics. I will now turn to the question of Ubuntu leadership style's impact on the culture of learning and teaching in schools.

4.2.5 Impact of Ubuntu leadership style on the culture of learning and teaching in schools

All participants indicated that Ubuntu leadership style was crucial at their schools for effective teaching and learning which promotes the working together within the staff. Staff involvement was very important for the three researched schools. They mentioned that if respect prevails within the school premises the culture of teaching and learning would be ensured. This was what they had to say:

> *Ubuntu is a two-way stream, learners must respect teachers and teachers must respect learners as well. If that happens then the process of teaching and learning will take place smoothly.*
>
> (Mr Zika, principal of Jula Secondary School)

Likewise, Mr Skhaleni, principal of Okuhle Primary said:

> *A respectful principal will make life easy for his staff, a respectful teacher cannot bunk classes and a respectful learner cannot bunk classes either.*
>
> (Mr Skhaleni, principal of Okuhle Primary School)

Mr Thanda, principal of Ukukhanya Secondary highlighted that if teachers were allowed to express their views pertaining to the running of the school that would lead to effective teaching and learning. This was what he had to say:

> *Once people (teachers) are allowed to be vocal, I think it will positively affect the progress of teaching and learning. Our entire soul business for us at school is teaching and learning.*
>
> (Mr Thanda, principal of Ukukhanya Secondary School)

It also emerged that compassion plays an important role in Ubuntu leadership style and having an impact on the culture of teaching and learning at schools. Post level 1 teachers also agreed with the principals that if Ubuntu leadership was applied, respect would transpire and the spirit of togetherness prevail which would in turn promote effective teaching and learning in the school. This was what they had to say:

If educators feel valued at school, they will be relaxed and happy and automatically the knowledge that they have to share with the learners will be shared in a manner whereby the teacher is more than willing to give and go beyond the call of duty.

(Miss Thula, post 1 teacher from Okuhle Primary School)

Miss Thula further mentioned that if teachers are feeling comfortable at schools that will automatically encourage them to extend that happy feeling towards learners which will promote effective teaching and learning.

Likewise, Mr Xola from Jula Secondary School said:

If teachers know that they are listened to by school leaders and learners know that they are equally valued by their teachers, they can trust their teachers with their personal problems; I think that will help us in our teaching.

(Mr Xola, post level 1 teacher from Jula Secondary School)

Mr Zonda, post level 1 teacher from Ukukhanya Secondary mentioned that the basic principle in changing the life of a child was through the process of teaching and learning. He said:

Ubuntu leadership plays an important role in emphasising contact time with learners, teachers being in class teaching and learners being in class learning.

(Mr Zonda, post level 1 teacher from Ukukhanya Secondary School)

What Mr Zonda, mentioned above confirms what Mr Skhaleni, principal of Okuhle Primary highlighted when he stated that a respectful teacher never misses his/her contact time with learners. This was in line with Malunga (2009), who states that an Ubuntu leader as a role model legitimises his or her leadership by a commitment to such African values as honesty, sincerity, truthfulness, compassion, solidarity, empathy, dignity and respect for others. This seems to suggest that teachers and school leaders have to do their work with sincerity e.g. teachers have to honour their periods and school leaders have to lead schools truthfully. Mr Zonda further indicated that Ubuntu leadership also helps teachers to be in line with the vision of the school and the desired outcomes since they were designed collectively. Mbigi (2000) refers to common

vision within the Ubuntu framework as collective visioning. This collective visioning will encourage the process of teaching and learning in schools. My findings revealed that sharing of ideas promotes effective teaching and learning at schools. Involvement of parents also plays a crucial role in the process of teaching and learning. Msila (2008) states that SASA of 1996 which has influenced the governance of schools is based on the Constitution of the Republic and it makes it clear that the School Governing Bodies (SGBs) are supposed to work in partnership in school governance. Bush, Bell and Middlewood (2010) concur with Msila (2014) they state that the inclusion of parents as important stakeholders of the community and major influences in their children's lives is extremely important as it influences greatly the performance of learners at school. If there is the mutual understanding and respect between the parents and the teachers, parents will participate more in school activities. Principals have to make sure that there is collaboration between all stakeholders. A further finding in this study revealed the principals taking on the role of developing their teachers to enhance teaching and learning. Leithwood, *et al.* (2006) and Robinson (2007) in Bush, Bell and Middlewood (2010), advises that element of leadership is directly linked to the achievement of student results. Ubuntu leadership calls for school leaders to relate to teachers and learners on a more personal level in the hope of improving the process of teaching and learning. This is in line with the transformational leadership theory where Bush (2007) states that transformational leadership assumes that the central focus of leadership ought to be the commitments and capacities of organisational members. He confirms that leaders utilising transformational style has the potential to involve all stakeholders in the achievements of the school goals. Lin and Chuang (2014) emphasised that the correct leadership styles will have positive effects on the learning motivation of pupils.

I will now turn to the next question about the challenges (if any) that participants believed hindered the success of the implementation of Ubuntu/Batho Pele principles and values and how they overcome them.

4.2.6 Challenges that could hinder the success of the implementation of Ubuntu/Batho Pele principles and values

The responses to the challenges that participants think hinder the success of the implementation of Ubuntu/ Batho Pele principles and values varied. What emerged was that some participants felt that sometimes applying Ubuntu clashed with formal policies of the Department of

Education which was puzzling since Ubuntu/Batho Pele principles are part of the government policies. Principal participants also mentioned resistance from teachers to perform managerial duties also hindered the application of Ubuntu/Batho Pele principles. It was revealed that sometimes teachers refuse to share managerial duties with school leaders because they did not want to be overloaded with work that only school leaders will be paid for. Failure to understand other people's character or personalities also hinders the implementation of Ubuntu principles and values therefore, it is important that school leaders understand their teachers' strengths and weaknesses and to provide support where necessary. This is what Mr Skhaleni of Okuhle Primary School had to say:

> *Sometimes as leaders we tend to forget that for any implementation to be successful, we have to understand that we are from different backgrounds and have different characters and we have different attitudes towards different situations.*
>
> (Mr Skhaleni, principal of Okuhle Primary School)

Mr Skhaleni further mentioned that he overcame this problem by workshopping his teachers and SMT members; he also said: "*one need to be consistent, keep on trying each and every day because dealing with a person's attitude it's a very long process.*"

Likewise, Mr Zika, principal of Jula Secondary mentioned the teachers' attitude towards partaking in managerial tasks as another challenge towards the implementation of Ubuntu to school leadership and he had this to say:

> *Some of the teachers do not like to participate in managerial duties, they sometimes feel that SMT members are overloading them with their own duties of which the SMT members are paid for. You'll find teachers complaining why should they do work that other people (SMT) are paid for.*
>
> (Mr Zika. Principal of Jula Secondary School)

Mr Zika also highlighted that another factor that hinders the implementation of Ubuntu was the fact that some teachers took advantage of school leaders when they were being accommodative of their personal problems.

Mr Thanda, principal of Ukukhanya Secondary School articulated that the biggest challenge hindering the implementation of Ubuntu principles in school leadership was the fact that schools are formal structures and Ubuntu is about humanity. This is what he had to say:

> *I think the challenge is that the school is a formal set up which has to follow departmental policies which sometimes clash with applying Ubuntu e.g. when a member has lost a member of the family Ubuntu says we must show compassion by visiting that member. While presently there is a circular that the DoE has issued that even if we are having formal school related meetings, we must hold them after school.*
>
> (Mr Thanda, principal of Ukukhanya Secondary School)

Teacher participants also had different views about challenges hindering the implementation of Ubuntu/ Batho Pele principles and values in schools. They mentioned lack of discipline on the teachers' side, lack of interest in participating in managerial duties as some of the challenges.

Miss Zotha confirmed what Mr Zika, principal of Jula Secondary articulated about some teachers not willing to participate in managerial duties. This is what she had to say:

> *Some of my colleagues are not well disciplined; they sometimes refuse to work as a team, they are always complaining about being overloaded with duties meant for SMT members. Others, even if they are given a chance to contribute at meetings they never utter a word but will complain after about decisions taken.*
>
> (Miss Zotha, post level 1 educator from Jula Secondary)

Mr Xola, concurred to what Miss Zotha had articulated he said:

> *Some people don't want to cooperate, they want to do things the way they think not the way they are supposed to, others won't participate or apply the decision that was agreed upon. Some teachers even if they are given a chance they don't want to take initiative.*
>
> (Mr Xola, post level 1 teacher from Jula Secondary)

Miss Thula, post level 1 teacher from Okuhle Primary also agreed with what Miss Zotha and Mr Xola articulated. This is what she had to say:

> *Some teachers say they don't want to be overburdened with the extra work which is not theirs, others do not want the responsibility because they do not want to account. Sometimes the people have that fear, they are not confident in leading.*
>
> (Miss Thula, post level 1 teacher Okuhle Primary School)

Mr Lindo, post level 1 teacher from Okuhle Primary highlighted lack of knowledge about Ubuntu principles and values as a challenge that can hinder its implication in school leadership he said:

> *It's the lack of knowledge, we need to have more knowledge about leadership first and then about Ubuntu principles and values. Other people think Ubuntu promotes laziness among individuals.*
>
> (Mr Lindo, post level 1 teacher from Okuhle Primary School)

Mr Zonda, post level 1 teacher from Ukukhanya Secondary concurred with what Mr Lindo said above, Mr Zonda stressed that lack of consultation with the staff may be the barrier to the implementation of Ubuntu principles and values in school leadership. He said:

> *Lack of proper consultation with all levels of staff member.*
>
> (Mr Zonda, post level 1 teacher from Ukukhanya Secondary School)

However, Miss Thula, post level 1 teacher from Ukukhanya Secondary was the only participant who indicated that there were no challenges that can hinder the process of the implementation of Ubuntu principles and values in her school. This is what she had to say:

> *No I don't think there can be anything that can hinder the success of the implementation, since everyone is professional.*
>
> (Miss Lunga, post level 1 teacher from Ukukhanya Secondary School)

In all the three researched schools there was no documented evidence to support the participants' responses based on the challenges that hinder the implementation of Ubuntu/Batho Pele principles and values.

The responses from the participants seem to suggest that there was some sort of resistance from the teachers towards collective and participative duties. This finding concurs with the findings of the study by Msila (2014) who found that one principal encountered much resistance from teachers who seemed not ready for the challenge of taking responsibility for many duties in school. The kind of shared leadership envisioned by the principal did not seem to work. This seems to suggest that principals need to work harder to change teachers' attitudes in order to enhance collective participation of the teachers. According to Ncube (2011), applying Ubuntu to leadership contributes to changing and transforming the world even though change and transformation are not strong components of traditional societies. Leaders seek for opportunities to initiate change through people. She continues to say change comes through a process of openness and transparency people come to accept change. Msila (2014) concurs with this by saying that the leader applying Ubuntu makes everyone feels ready for change; as change agent or as change manager. Msila (2014) further mentions that Ubuntu as a philosophy can only be applied at a school where teachers have gained a level of maturity as professionals. Mr Skhaleni, principal of Okuhle Primary spoke of leaders understanding teachers' characters, this is in line with Msila (2009) warning that leaders need to allay fears of the employees. This is also in line with Ubuntu leadership model where Mbigi (2004) highlights that it is the role of Ubuntu leaders to bring meaning and hope in any situation and into the confusing world characterised by rapid and chaotic change.

Mr Thanda, principal of Ukukhanya Secondary mentioned that applying Ubuntu/Batho Pele principles sometimes clashed with the Departmental policies since a school is a formal structure. His statement is not in agreement the Manifesto on Values, Education and Democracy report (2001) which highlights Ubuntu as one of the important aspects and the need for it to be linked to the values cherished in the constitution. The report further suggests that out of the values of Ubuntu follows the practices of compassion, kindness, altruism and respect which are at the centre of making schools places of effective culture of learning and teaching.

4.3 CHAPTER SUMMARY

In this chapter, I focused on data presentation and discussion of findings from data generated from semi structured individual interviews and documents reviewed. Pertinent findings were then analysed and discussed through the lens of the literature reviewed and theoretical frameworks which underpin the study. In the next chapter, I focus on the logical and systematic presentation of the study summary; conclusions and recommendations of the study.

CHAPTER FIVE

STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

Chapter Four dealt with the presentation and the discussion of the findings obtained from the interviews and from the documents reviewed. The discussion also took into account the relevant literature and theoretical frameworks that were reviewed in Chapter Two. This chapter presents a summary of the study, conclusions and recommendations based on the findings.

5.2 STUDY SUMMARY

In Chapter One I presented the background and orientation to the study. I explained the reasons why the research under this topic had to be done. This chapter also discussed the purpose and the rationale for the study. It emanated from my professional observation that in some schools there is lack of respect among teachers and their leaders and among teachers themselves. In other schools, leaders do not offer teachers an opportunity to take responsibility of leadership roles. I provided the objectives and the three critical research questions that informed this study. Lastly, I provided the definitions of these abstract terms namely: Ubuntu and Ubuntu leadership. I then presented a brief outline of each chapter in the study.

Chapter Two focused on literature reviewed which shed light on Ubuntu philosophy and school leadership. I presented a broad picture of what Ubuntu leadership style entails. I also gave detailed background on the application of Ubuntu/Batho Pele principles and values in schools. This chapter also presented the related international, continental and national literature that was reviewed which included key debates on Ubuntu philosophy and school leadership. I then presented the two theoretical frameworks that underpinned the study which are Ubuntu leadership theory and Transformational leadership theory.

In Chapter Three I outlined the methodology that was employed in the study. This study was located within the qualitative approach and adopted a case study research design. The case study

was conducted using semi-structured individual interviews and documents review. The semi-structured interviews were conducted with the three principals and with six post level one teachers from three different schools. I further explained how I selected the participating schools using convenience sampling. Trustworthiness and credibility of the study was ensured by engaging in the member checking process. Lastly, the limitations of the study were presented.

In Chapter Four, I presented, analysed and discussed the data generated from semi-structured interviews with level 1 teachers and principals as well as from the documents that were reviewed. To facilitate a systematic presentation of the findings, the data was analysed and broken into themes that emerged.

Chapter Five presents the overall study summary, conclusions and recommendations of the study.

5.3 CONCLUSIONS

Conclusions serve to give a final comment or judgement about a particular study (Cohen, Manion & Morrison, 2011). As its key aim, the study sought to explore the participants' understandings of Ubuntu and its application to school leadership. It further sought to identify and understand challenges to the application of the principles and values of Ubuntu to school leadership. The conclusions which follow seek to summarise the three research questions through the findings that emerged from the data generated.

5.3.1 Conceptualising Ubuntu Philosophy and School leadership

The findings indicated that the participants have a fair understanding of Ubuntu philosophy and school leadership, however, the elephant in the room was in its implementation. Both teachers and principal participants understand Ubuntu as being mainly about respecting one another in school. It is also concluded that Ubuntu is about showing compassion, making both teachers and learners to feel comfortable and valued at school. Ubuntu is also about promoting the spirit of working together within the staff and thereby enhancing interdependency and collaboration. It is also concluded that Ubuntu promotes the sense of belonging within the staff members.

5.3.2 Implementation of Ubuntu philosophy principles and values to school leadership

Drawing from the findings from the participants, it can be concluded that both teachers and principal participants are aware of what should be done in order to implement Ubuntu principles and values to school leadership. Participants spoke of infusing Ubuntu principles and values in school policies. One principal highlighted that he sometimes experienced problems with infusing Ubuntu principles and values in school policies and mentioned that they sometimes clashed. Involvement of all stakeholders in school activities was a key factor in the implementation of Ubuntu principles and values to school leadership. Collective decision-making, valuing of all staff members' contributions towards decision-making and the involvement of post level 1 teachers in the running of the school was vital for the successful implementation of Ubuntu principles and values to school leadership. The enhancement of the working together of the staff by the school leaders is also essential for the implementation of Ubuntu philosophy. Developmental workshops and networking within and outside school also play an important role in enhancing the implementation of Ubuntu. In line with Ubuntu philosophy, the conflicts among staff colleagues were also resolved through the use of Ubuntu principles. It can thus be concluded that the school leadership values and utilizes these principles to enhance the positive working environment at school.

5.3.3 Conceptualising of Batho Pele Principles

From the findings it became clear that participants had minimal understanding of Batho Pele principles which are part and parcel of Ubuntu philosophy and have long been advocated by the Department of Education. They seemed to only understand them to be the principles which encompass taking care of other people's welfare first before your own. They seem not to have a clear knowledge about the eight principles which underpin the Batho Pele service delivery which are consultation, service standards, access, courtesy, information openness and transparency, redress and value for money. These principles form part of Ubuntu philosophy. This failure in understanding the Batho Pele principles fully calls for an intense training of teachers and school leaders in these three schools.

5.3.4 Impact of Ubuntu principles and values on educational change and democracy

It became abundantly clear that implementing Ubuntu principles and values in school leadership has an impact on educational change and democracy since it encourages every leader to be more democratic by involving every stakeholder in the decision-making processes. This suggests that positive change will be brought to education. According to Msila (2014) educational leadership in the African continent has taken a different direction and needs more people-centeredness which is what Ubuntu leadership entails.

5.3.5 Impact of Ubuntu leadership style on the culture of learning and teaching

Findings from the participants showed that Ubuntu leadership style is crucial at their schools for effective teaching and learning. If respect prevails within the school premises, it can be concluded that the culture of teaching and learning would be enhanced. Ubuntu leadership style promotes the spirit of togetherness which encourages effective teaching and learning. It plays an important role in emphasising contact time with learners. Ubuntu leadership also helps teachers to be in line with the vision of the school and the desired outcomes since they were designed collectively.

5.3.6 Challenges hindering the success of the implementation of Ubuntu/ Batho Pele principles and values

Both teacher and principal participants mentioned the lack of interest from the teachers to participate in managerial duties as one of the challenges in the implementation of Ubuntu / Batho Pele principles and values. Lack of knowledge about Ubuntu leadership and lack of proper consultation between the staff and school leaders were also barriers towards the implementation of Ubuntu/Batho Pele principles and values.

5.4 RECOMMENDATIONS

Informed by the conclusions above, the following recommendations are suggested:

5.4.1 Recommendation One

Applying Ubuntu leadership in schools can enhance work performance and therefore, the school leaders must always encourage respect, compassion, the spirit of working together which will enhance collaboration and interdependency. Working together provides opportunities for personal and professional growth; it will also impact positively in achieving the school's goals.

5.4.2 Recommendation Two

It is recommended that school leaders familiarise themselves with Ubuntu/Batho Pele principles and values documents to understand that Ubuntu principles and values do not clash with other school policies but were meant to enhance and humanise public administration. An on-going training for both teachers and school leaders on Ubuntu/Batho Pele principles and values is recommended. It was clear that both teachers and principals had minimal understanding of these principles (Batho Pele). School leaders need to involve post level 1 teachers more in the running of the school not only when it suits them or for window dressing purposes but genuine involvement. This kind of involvement would influence teachers to own the decisions taken by the school.

5.4.3 Recommendation Three

The Department of Education should hold workshops on motivating school leaders and teachers on reasons for change, implementation of Ubuntu benefits associated with the change as well as how teachers can benefit from such changes. In addition, the school leaders must empower teachers with regards to managerial duties and the challenges that they may be faced with. Empowered and valued teachers will be motivated to work towards the betterment of the school as an organisation and the learners which will improve work performance.

5.4.4 Recommendation Four

Teachers have the ability to work independently and creatively, therefore they should be given a certain degree of independence to work on their own when performing managerial duties. This will lead them to a sense of satisfaction and ownership in the work place. It is also recommended that an Ubuntu leadership philosophy, a democratic style of decision-making, collaboration, collective and participative leadership style should be implemented by school leaders to allow

for the voices of all stakeholders to be heard. If Ubuntu leadership is implemented, individual teachers would feel a deep sense of ownership of their schools and there would be an improvement in their work performances.

5.5 IMPLICATION FOR FURTHER RESEARCH

This was a small scale study of one Primary school and two Secondary schools. Therefore the findings of this study do not in any way reflect the broader community of the voices of the teachers and Ubuntu leadership. School leaders and teachers need to read and conduct research which will sensitise them to understand Ubuntu leadership thus allowing them to be effective in their schools to benefit the teaching and learning process. The implication for further research would be to explore the experiences of the teachers in applying Ubuntu leadership in their classrooms. Another possible large scale study on Ubuntu leadership in South Africa would be to research schools that are dysfunctional as opposed to those that are functional to determine whether contextual factors play a role in learner achievement or strong Ubuntu leaders make a difference.

5.6 CHAPTER SUMMARY

This chapter has provided a study summary, conclusions and recommendations based on the findings made from the previous chapter. These recommendations may assist the school leaders and the Department of Education in promoting the implementation of Ubuntu principles and values in school leadership and management.

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APPENDIX A: Ethical Clearance certificate

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

6 May 2015

Mrs Cynthia Ngwenya 214581981
School of Education
Edgewood Campus

Dear Mrs Ngwenya

Protocol reference number: HSS/0239/015M
Project title: Ubuntu and School leadership: Voices of the teachers from three schools in Hammarsdale circuit, 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/ Ms B Bhengu

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 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbap@ukzn.ac.za / snymanm@ukzn.ac.za / mohunp@ukzn.ac.za
Website: www.ukzn.ac.za

1910 - 2010
100 YEARS OF ACADEMIC EXCELLENCE
Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

APPENDIX B: Permission letter to the KZN Department of Education

36 Highgrove

James Hebert Road

Caversham Glen

3010

15 January 2015

Attention: The Head of Department

Department of Basic Education

Province of Kwa Zulu Natal

Private Bag x 9137

Pietermaritzburg

3200

Sir

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH

My name is Cynthia Ngwenya, a Master student of Education candidate at the University of KwaZulu-Natal (Edgewood Campus). As part of my degree requirements,I am expected to conduct a an educational research. I therefore kindly seek permission to conduct Research in the following schools in the Hammasdale circuit of Pinetown District: xxxx Secondary, xxxx Secondary and xxxx Primary schools.

The title of my research project is Ubuntu and School leadership Voices of the teachers in Hammasdale circuit. The purpose of this project is to explore the experiences of the teachers in the the implementation of Ubuntu in school leadership in Hammarsdale circuit. The study will use semi-structured interviews and documents review to generate data. Participants will be interviewed for approximately 40 to 45 minutes at the time of their convenience. Each interview will be recorded.

Responses will be treated with confidentiality and pseudonyms will be used instead of the actual names. Participants will be contacted well in advance for interviews and they have been conveniently selected for this study. Participation will always remain voluntarily and they may withdraw from the study for any reason, anytime if they so wish without incurring penalties. For further information on this research project, please feel free to contact me using the following contact details: Cynthia Ngwenya on 0823976154 or on email at cynthiangwenya@webmail.co.za.

My supervisor: Dr S.E. Mthiyane telephone no 031-260 1870 and email at mthiyanes@ukzn.ac.za

The HSSREC Research office Prem Mohun, telephone no 031 2604557, email mohunp@ukzn.ac.za.

Research tools are attached here with for your perusal.

Your positive response in this regard will be highly appreciated.

Thanking you in advance.

Yours sincerely

Cynthia Ngwenya

APPENDIX C: Permission from KZN Department of Education

education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Nomangisi Ngubane | Tel: 033 392 1004 | Ref.:2/4/8/360

Mrs C Ngwenya
No 36 Highgrove
James Herbert Road
CAVERSHAM GLEN
3610

Dear Mrs Ngwenya

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"UBUNTU AND SCHOOL LEADERSHIP: THE VOICES OF THE TEACHERS FROM THREE SCHOOLS IN HAMMARSDALE CIRCUIT, KWAZULU NATAL,** in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 01 March 2015 to 31 March 2016.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Connie Kehologile at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

Pinetown District

Nkosinathi S.P. Sishi, PhD
Head of Department: Education
Date: 25 February 2015

KWAZULU-NATAL DEPARTMENT OF EDUCATION

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

...dedicated to service and performance beyond the call of duty

APPENDIX D: Permission letter to the schools

36 Highgrove

James Herbert Road

Caversham Glen

3610

15 January 2015

The Principal

Primary School

P O Box 296

Cato Ridge

3680

Sir

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOL

My name is Cynthia Ngwenya (student number: 214581981), a Master student of Education candidate at the University of Kwa-Zulu Natal (Edgewood Campus). I am required to conduct research as partial fulfilment of the requirements of this degree. I therefore kindly seek your permission to conduct research in your school. The title of my study is: **Ubuntu and school leadership: The voices of teachers from three schools in Hammarsdale circuit, KwaZulu Natal.**

This study will focus on the views and experiences of the teachers in the implementation of Ubuntu in school leadership in Hammarsdale circuit. It will try to find out how can the principles and values of Ubuntu be applied to the practice of school leadership. The study will identify and understand challenges (if any) to the implementation of the principles and values to school leadership.

The study will use semi structured interviews for the principal and focus group interviews for three post level one teachers. The interviews will be approximately 45 minutes in duration and they will be conducted during non-teaching times.

1

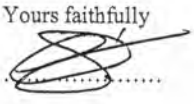
PLEASE TAKE NOTE OF THE FOLLOWING:

- There will be no financial benefits that participants may accrue as a result of their participation in this research project.
- Participants' identities will not be revealed under any circumstances, during and after the reporting process.
- All responses will be treated with strictest confidentiality.
- Pseudonyms (false names) will be used to represent participants' names.
- Participation is voluntary therefore; participants are free to withdraw at any time, should they so wish, without incurring any negative or undesirable consequences on their part.
- The interview will be audio recorded to ensure accurate reporting.
- Participants will be contacted in advance about the interview date and time.

For further information on this project, please contact my supervisor or the research office whose contact details are provided below. I hope that you will consider my request and grant me written consent to conduct my research at your school.

Thank you

Yours faithfully



C. Ngwenya

Email:cynthiangwenya@webmail.co.za

Cell: 0823976154

Research office

Mr P. Mohun

HSSREC Research office

Email: mohunp@ukzn.ac.za

Tel: 031-2604557

Supervisor

Dr S.E. Mthiyane

University of KwaZulu Natal

(Edgewood Campus)

School of Education

Tel: 031-260 8070

APPENDIX E: Permission letter from the schools

MZH

SECONDARY SCHOOL

c/oNtumeni Store,Ezitholeni/KwaNyuswa, Botha's Hill
P.O. Box 473, Botha's Hill, 3660 / Tel. 031-7774650
Email: mnyamenizenexsecondaryschool@gmail.com

27 January 2015

Dear C. Ngwenya

re: Request for permission to conduct research at the school

Kindly receive my response to your letter dated 15 January 2015 with regards to the above caption.

I have trust that your research is intended not only to uplift your academic level but also to raise the standard of South African education as whole.

I have pleasure to accept your request.

B.B. Ndlovu
ACT. PRINCIPAL

APPENDIX F: Letters to other participants

36 Highgrove
James Herbert Road
Caversham Glen
3610
12 April 2015

Dear Participant

INFORMED CONSENT LETTER

My name is Cynthia Ngwenya, I am currently registered for the Master of Education (M.Ed) degree at the University of Kwa Zulu Natal, Edgewood Campus. My research project is entitled: Ubuntu and school leadership: Voices of the teachers in three schools in Hammarsdale Circuit, Kwa Zulu Natal. The purpose of this project is to explore the experiences of teachers in the implementation of Ubuntu in school Leadership in Hammarsdale Circuit.

You have been purposely selected to participate in this study. You are required to participate in a semi- structured interview. This semi- structured interview will be approximately 45 minutes in duration. Participation in this study is voluntary and you are free to withdraw from this study at any stage and for any reason. Should you decide not to participate, no disadvantages will result thereof.
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 1 hour and may be split depending on your preference.
- Any information given by you cannot be used against you, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- The research aims at knowing the challenges of your community relating to resource scarcity, peoples' movement, and effects on peace.
- 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) 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		

1

I can be contacted at:

Email: cynthiangwenya @webmail.co.za
Cell: 0823976154

My supervisor is Dr. S. E Mthiyane Pietermaritzburg campus of the University of KwaZulu-Natal.
Contact details: email: mthiyane@ukzn.ac.za Phone number: 03126018760

You may also contact the Research Office through:
P. Mohun
HSSREC Research Office,
Tel: 031 260 4557 E-mail: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

.....

C Ngwenya

APPENDIX G: Declaration from participants

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.

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

SIGNATURE OF PARTICIPANT DATE

....

APPENDIX H: Interview Schedules

INTERVIEW SCHEDULE FOR PRINCIPALS

SEMI – STRUCTURED INTERVIEWS

NB: All information will be treated as confidential

SECTION A

Biographical Details

1. Age:

2. Gender:

3. Length of service in the present school:

4. Highest qualification:

SECTION B

Interview questions

1. What do you understand by Ubuntu philosophy?

2. How do you think Ubuntu principles and values should be implemented in school leadership? Why/ please elaborate.

3. What do you see as strengths and weaknesses of Ubuntu leadership style in schools?

4. How do you see the Ubuntu leadership style impacting on educational change and democracy as well as in your school? Please elaborate.

5. Do you see this leadership style impacting on the culture of learning and teaching in your school? Please elaborate.

6. Did you have any in-service training concerning Ubuntu Leadership by the Department of Education and how it could be used in schools?

7. Are the members of the SMT aware of the importance applying Ubuntu/Batho Pele principles and values in their running of the school? How do they do it? Please elaborate.

8. How do you show respect and compassion to your staff members? Please elaborate.

9. How do you ensure that decisions taken involve all staff members in your school? Please elaborate.

10. What do you do to promote working together in line with Ubuntu/Batho Pele principles and value?

11. What are the challenges (if any) that you believe hinder the success of the implementation of Ubuntu/Batho Pele principles and values and how do you overcome them? Please elaborate.

12. Do you have any other comments regarding the implementation of Ubuntu principles and values in school leadership?

Thank you for taking part in this interview.

SEMI – STRUCTURED INTERVIEW SCHEDULE FOR POST LEVEL ONE TEACHERS

NB: All information will be treated as confidential.

1. What do you understand by Ubuntu philosophy?

2. How do you see Ubuntu principles and values impacting on educational change and democracy? Please elaborate.

3. How do you see this leadership style impacting on the culture of learning and teaching as well as in your school? Please elaborate.

4. How do the leaders in your school apply Ubuntu/Batho Pele principles and values in managing school? Please elaborate.

5. How do the school leaders show respect and compassion towards staff members? Please elaborate.

6. Are the contributions of all staff members towards decision making valued in your school?

7. Do the school leaders involve post level one teachers in the running of the school e.g. by giving them managerial duties to perform?

8. What role have you seen the principal in your school in promoting Ubuntu principles and values? Explain.

9. From your observation how would you describe your principal's leadership style with regard to Ubuntu/Batho Pele principles and values?

10. Do you think your school leaders provide enough support in ensuring that there is the collective and cooperative working of the staff?

11. What are the challenges (if any) that you believe hinder the success of the implementation of Ubuntu principles and values in school leadership and how do you overcome them.

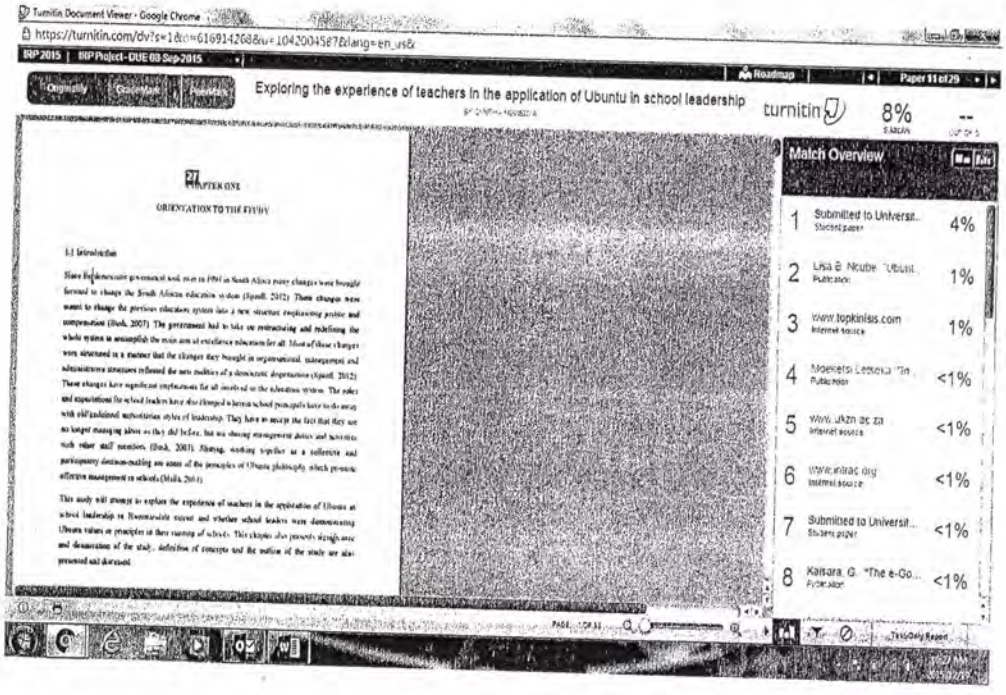
12 What else can you say about Ubuntu principles and values in general?

APPENDIX I: Documents Review

Documents Review Schedule: School Policy and minutes of staff meetings

Aspects to be reviewed	Purpose
Does the school policy cover aspects of Ubuntu principles and values?	To find out if the school policy promotes collaboration within the staff.
Do the minutes reflect the involvement of the teachers in the decision making?	To determine Ubuntu principles and values
Are the minutes showing teachers experiences?	To confirm whether teachers' experiences are reflected.
What are the principal's leadership experiences?	To ascertain what these experiences are.
Is there evidence that challenges are discussed?	To check the nature of challenges.
Do the minutes reflect the principles and values of Ubuntu?	To determine Ubuntu principles and values.
Do the minutes indicate the discussion of mitigation to such challenges? What are the mitigation strategies and why?	To explore how challenges are addressed in that fashion.

APPENDIX J: Turnitin certificate



APPENDIX K: Language Editor's certificate

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21 DECEMBER 2015

TO WHOM IT MAY CONCERN

LANGUAGE CLEARANCE CERTIFICATE

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

UBUNTU AND SCHOOL LEADERSHIP: VOICES OF THE TEACHERS IN HAMMARSDALE CIRCUIT by C. Ngwenya.

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 meets generally accepted academic standards.

Yours faithfully

DR S. GOVENDER
B Paed. (Arts), B.A. (Hons), B Ed.
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