

**Exploring school principals' understandings and practices of
Servant Leadership: A case study of five public school principals
in Umlazi District**

By

Sherian Emanuel

**Submitted to the School of Education, University of KwaZulu-
Natal in fulfilment of the academic requirements for the degree of
Doctor of Philosophy**

UNIVERSITY OF KWAZULU-NATAL

December 2018

Durban, South Africa

Supervisor: Professor T.T. Bhengu

DECLARATION

I, Sherian Emanuel, declare that

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

Signed:

Date:

Sherian Emanuel

STATEMENT BY SUPERVISORS

This thesis has been submitted with/ without our approval.



12 December 2018

Supervisor: Professor. T.T. Bhengu

Date

ETHICAL CLEARANCE CERTIFICATE



7 March 2018

Mr Sherian Emanuel 213570067
School of Education
Edgewood Campus

Dear Mr Emanuel

Protocol reference number: HSS/1113/017D

Project title: Exploring school principals' understandings and practices of Servant Leadership: A case study of five public schools in Umlazi district

Full Approval – Expedited Application

In response to your application received on 17 July 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has 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

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

/pm

cc Supervisor: Dr TT Bhengu
cc Academic Leader Research: Dr SB Khoza
cc. School Administrator: Ms Tyzer Khumalo

Humanities & Social Sciences Research Ethics Committee

Professor 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

DEDICATION

First and foremost, I would like to extend thanksgiving and praise to my Saviour, Jesus Christ. Philippians 4:13 states: "I can do all things through him (Christ) who strengthens me." Second, I dedicate this work to the love of my life, my wife, Devash Emanuel, who has endured the long nights, interminable weekends, and tedious hours of work, research, writing, and anxiety of the last few years. She sacrificed for me as I have progressed from undergraduate, now to securing this doctoral degree. I could not have made this journey without her being by my side. Without their encouragement and support, college, university and this study would exist only in the dream state. My daughter, Erin, provided much motivation with her smiles and stories of successes of her own. I know that my family showed an unwavering understanding of the many "events" and outings that I missed during this process.

To my parents, my mother, Mrs Sivagama Sundari Chinnappen who worked under the blazing sun day after day on the cane fields of Illovo, Durban. Thank you is not enough. She knew the answer to breaking the vicious life cycle of poverty was a higher education. To my dad, Mr Emanuel Chinnappen who retired from driving a heavy duty truck most of his life, thank you is not enough. Growing up, they both let me know life was tough, but we could make it.

I would like to thank my entire family, the Emanuel's, who were very supportive of my efforts and demonstrated tremendous patience throughout my doctoral program. I am deeply thankful to many individuals who helped, who contributed, who sacrificed, and who supported me during this journey. This work could have never been accomplished alone, only with the guidance, understanding, and love of many. For all of those involved, I thank you for your "service" that allowed me to learn more about leading others.

Finally, I want to thank current and past colleagues from Peet, Julie, Nadhira, Elaine and Ronnie who have influenced my life and approach to leadership. Your efforts to do what is best for the students that we serve inspires me. I am indebted to Prenisha and Devan, for your feedback, recommendations, and direction that helped make my dissertation stronger. My buddies.

ACKNOWLEDGEMENTS

Of all the people who contributed, formally or informally, to making this study a reality, my profound indebtedness goes:

- To God, Christ Jesus, for His unfailing love, support and protection. To Him be all the glory.
- To my supervisor, **Prof T.T. Bhengu** Your patience, guidance and continued support have contributed immensely towards the success of this study.
- To the Department of Education for allowing me to conduct research in the schools I selected for my study.
- My sincere thanks to all the principals, HODs and educators of the participating schools for giving me time and sharing information with me to make this study possible. My special appreciation and condolences goes out to the family of one of my participants who unexpectedly passed away during the study.
- I must also extend my sincere gratitude to my family and friends for supporting me. Thank you for understanding my situation when my study commitments opened up a gap between us.
- Special thanks to Precious Shezi and Stephan and Joshua van Niekerk for their support and spiritual motivation.

ABSTRACT

The era we live in is characterised by self-serving leaders who have inflated egos and are mainly driven by selfish desires, which results in fragmented organisations. Wherever we turn, we see a lack of confidence in leadership within schools. Servant leadership is considered to be a remarkable approach which stresses unselfish service to others. Given this rationale, this study aims to explore the principals' understandings of the value of their roles as servant leaders in public schools as well as how school principals' leadership practices reflect servant leadership and to understand how the principals' practice of servant leadership influences the school as an organisation.

The research design which was adopted by this study, within the interpretive paradigm, was qualitative in nature. The current study adopted a multi-site case study methodology which allowed for an in-depth examination of a real life, present day phenomenon within its natural environment. The case in my study is the case of five public school principals. It is a case of the principals' understandings of the value of their roles as servant leaders as well as how principals' leadership practice reflects servant leadership and finally how principals' servant leadership practices influence the school as an organisation.

Schools which were described as having principals who were involved in serving the needs of their staff, learners and community were purposively selected as research sites. The volunteer sampling strategy was used for the selection of teachers and HODs. The researcher selected two post level one teachers as well as one HOD from each of the five schools to form the full complement of participants. The data generation methods used were semi-structured interviews, photovoice interviews and observations with principals. The semi structured interviews were used with teachers and HODs. Data analysis methods included thematic analysis and content analysis.

The findings suggest that Principals have understandings of the value of their roles. However, these understandings at the case schools revealed diverse, differing, limited, varied and complex understanding of their role, with schools and Department of Education being their primary motivation factors.

Findings in the second question indicate that principals' servant leadership practices at the case schools exists on a continuum from servant leaders to non-servant leaders. In addition, findings reveal that leadership practices on this continuum also are based on values and identity as a servant leader.

Findings in the third question reveal that positive leadership (non-servant) practice influence on teaching and learning is mediated through infrastructural development and curriculum focus. Further, findings reveal that positive servant leadership practice has an influence on the school and the community.

LIST OF ABBREVIATIONS

CPTD	Continuous Professional Teacher Development
CSR	Corporate Social Responsibility
CTB	Creative Teaching Behavior
CWB	Counter productive Work Behavior
DoE	Department of Education
Ed. (Eds)	Editor
ed.	Edition
EL	Ethical Leadership
eNCA	eNews Channel Africa
FAL	First Additional Language
HL	Home Language
HOD	Head of Department
ICU	Intensive Care Unit
IDP	Integrated Development Plan
IQMS	Integrated Quality Management System
KZN	KwaZulu-Natal
NGO	Non-Governmental Organisation
NSCE	National Senior Certificate Examination
OCB	Organisational Citizenship Behavior
OJ	Organisational Justice
PPN	Post Provisioning Norm
RSA	Republic of South Africa
RSL	Radical Servant Leader
SAPS	South African Police Services
SASAMMS	South African Schools Administration and
	Management System
SC	Servant Compartmentalised
SDP	Staff Development Programme
SI	Servant Integrative
SGB	School Governing Body
SL	Servant Leadership
SMT	School Management Team
USA	United States of America

CONTENTS

DECLARATION	i
STATEMENT BY SUPERVISORS	ii
ETHICAL CLEARANCE CERTIFICATE	iii
DEDICATION.....	iv
ABSTRACT.....	vi
LIST OF ABBREVIATIONS	viii
CONTENTS	ix
CHAPTER ONE.....	1
ORIENTATION TO THE STUDY.....	1
1.1 Introduction.....	1
1.2 Background to the study	1
1.3 Statement of the problem	3
1.4 Rationale for the study	3
1.5 Significance of the study.....	5
1.6 Aims/Objectives of the study.....	5
1.7 Research questions.....	6
1.8 Clarification of key concepts	6
1.8.1 Leadership.....	6
1.8.2 Servant leadership.....	6
1.8.3 Understandings	7
1.8.4 Leadership practices.....	7
1.8.5 Ubuntu.....	7
1.9 Delimitations of the study	8
1.10 Structure of the study	8
1.11 Conclusion	10
CHAPTER TWO.....	11
REVIEWING LITERATURE ON SERVANT LEADERSHIP.....	11
2.1 Introduction.....	11
2.2 Review of literature.....	11
2.2.1 Leadership redefined in the new millennium.....	11
2.2.2 History of servant leadership	13
2.2.3 Metamorphosis of servant leadership.....	14
2.2.4 Conceptualisations of servant leadership.....	16
2.2.4.1 Servant first.....	17
2.2.4.2 Relationships.....	18

2.2.4.3 Humility	18
2.2.4.4 Recurring themes within servant leadership	19
2.2.4.4.1 Service to the individual and community.....	19
2.2.4.4.2 Other focussed.....	19
2.2.5 School principals' and the value of their roles as servant leaders.....	20
2.2.5.1 Servant leadership and spirituality	21
2.2.5.2 Servant leadership and ethical practice	23
2.2.5.3 Servant leadership and relationships	25
2.2.5.4 Servant leadership and empowerment	27
2.2.5.5 Servant leadership and vulnerable	28
2.2.5.6 Servant leadership and trust	29
2.2.5.7 Servant leadership as stewardship.....	30
2.2.6 Principals' leadership practices.....	31
2.2.6.1 The need for a change in leadership practice	31
2.2.6.2 Practices that do not reflect servant leadership	32
2.2.6.3 Personality and identity psychological makeup	33
2.2.6.4 Reflection of servant leadership practices.....	35
2.2.6.4.1 Servant leadership modelling is value based	36
2.2.6.4.2 Service to others.....	37
2.2.6.4.3 Developing people	38
2.2.6.4.4 Listening	39
2.2.6.4.5 Trust and credibility.....	40
2.2.6.4.6 Humility	41
2.2.6.4.7 Values and empathy.....	41
2.2.6.4.8 Persuasion	42
2.2.6.4.9 Power and servant leadership.....	43
2.2.6.4.10 Accountability and servant leadership	45
2.2.6.4.11 Foresight	46
2.2.7 Principals servant leadership influence on the school.....	46
2.2.7.1 Vision.....	47
2.2.7.2 Motivation.....	48
2.2.7.3 Team effectiveness.....	49
2.2.7.4 Organisational performance	50
2.2.7.5 Organisational commitment.....	50
2.2.7.6 Organisational citizenship behaviour.....	51
2.2.8 Criticisms of servant leadership	53

2.3 Conclusion	54
CHAPTER THREE.....	56
CONCEPTUAL FRAMEWORKS	56
3.1 Introduction.....	56
3.2 van Dierendonck's (2011) Servant Leadership framework	58
3.2.1 Antecedents.....	58
3.2.2 Six servant leadership behaviours according to van Dierendonck (2011)	60
3.2.2.1 Empowerment and developing people	60
3.2.2.2 Humility	61
3.2.2.3 Authenticity.....	62
3.2.2.4 Interpersonal acceptance.....	62
3.2.2.5 Providing direction.....	63
3.2.2.6 Stewardship.....	63
3.2.3 Mediating processes.....	64
3.2.4 Outcomes	65
3.3 Ncube (2010) Ubuntu Leadership-theory.....	66
3.3.1 Modelling the way	66
3.3.1.2 Ethics.....	67
3.3.2 Communal enterprise and shared vision	68
3.3.2.1 Community	68
3.3.2.2 Shared vision.....	69
3.3.3 Change and transformation	70
3.3.4 Interconnectedness, interdependency and empowerment.	70
3.3.4.1 Interconnected- Relationships.....	71
3.3.4.2 Interdependence	71
3.1.1.4.3 Empowerment	72
3.3.5 Collectivism and solidarity	72
3.3.6 Continuous and integrated development.....	73
3.4 The connection between the theory and the focus of the study	74
3.5 Conclusion	78
CHAPTER FOUR	79
RESEARCH DESIGN AND METHODOLOGY	79
4.1 Introduction.....	79
4.2 Research paradigm.....	80
4.3 Research design	82
4.4 Research methodology	83

4.5 Data generation methods.....	84
4.5.1 Semi-structured interviews	84
4.5.2 Photo voice.....	85
4.5.3 Observations	86
4.6 Selection of participants.....	88
4.7 Pilot study	89
4.8 Data analysis	90
4.9 Trustworthiness.....	94
4.10 Ethical considerations	96
4.11 Limitations of the study	98
4.12 Conclusion	99
CHAPTER FIVE.....	100
SCHOOL PRINCIPAL’S UNDERSTANDINGS OF THE VALUE OF THEIR ROLES	100
AS SERVANT LEADERS AT THE CASE SCHOOLS	100
5.1 Introduction.....	101
5.2 School principals’ understandings of servant leadership at the case schools	102
5.3 School principals’ understandings of the value of their roles as servant leaders at the case schools	105
5.3.1 Empowering of future leaders.....	105
5.3.2 Collectively sharing, communicating and monitoring the vision	111
5.3.3 Supporting the vulnerable in the community	116
5.3.4 Spiritual leaders	121
5.3.5 Being an example sets a new benchmark.....	126
5.3.6 Motivating others to commitment and excellence	129
5.3.7 Guardian of staff and learners	134
5.4 Conclusion	140
CHAPTER SIX.....	142
HOW SCHOOL PRINCIPALS’ DAILY LEADERSHIP PRACTICES	142
REFLECT SERVANT LEADERSHIP AT THE CASE SCHOOLS	142
6.1 Introduction.....	142
6.2 Principals leadership practices and how these reflect servant leadership	142
6.2.1 Accountability	142
6.2.2 Developing people	149
6.2.3 Active listening	158
6.2.4 Planning	166
6.2.5 Power usage: persuasion or coercion	172

6.2.6 Role modelling.....	179
6.2.7 Service to others.....	188
6.3 Conclusion	194
CHAPTER SEVEN	196
HOW PRINCIPALS PRACTICES OF SERVANT LEADERSHIP INFLUENCE THE	196
SCHOOL AS AN ORGANISATION	196
7.1 Introduction.....	196
7.2 The influence of principals' servant leadership practice on the school as an organisation.....	197
7.2.1 Development of the school infrastructure	197
7.2.2 Community involvement.....	204
7.2.3 Focus on curriculum delivery	211
7.2.4 Firm learner discipline	220
7.2.5 Personal engagement with staff	224
7.3 Conclusion	234
CHAPTER EIGHT.....	236
EMERGING PATTERNS FROM THE DATA	236
8.1 Introduction.....	236
8.2 Similarities and differences from the five communities	236
8.3 Similarities and differences from the five schools.....	237
8.4 Similarities and differences from the five principals	239
8.5 Emerging patterns and themes from the data.....	239
8.5.1 Emerging principals' understanding of the value of their roles as servant leaders	240
8.5.1.1 Varying and complex mix in the understanding of the value of principals' role.....	240
8.5.1.2 Multiplicities, contradictions, complexities and varying ingredients in understanding and practicing a SL roadmap to success.	243
8.5.1.3 Duality of concern for their communities	245
8.5.1.4 Inspirational direction shows contrasting views	247
8.5.1.5 Exemplary leadership can be misjudged as servant leadership.....	248
8.5.1.6 The dynamics and (Mis)understandings about servant leadership role in ensuring safety and security in schools	249
8.5.2 Similarities and differences in principals' leadership practices	250
8.5.2.1 Principals leadership practice focussed on developing professionals, not people	251
8.5.2.2 Operating within parameters of conscience, regulations or both	253
8.5.2.3 Valuing followers' views and thoughts.....	254
8.5.2.4 Servant leadership as a vehicle for power sharing in the school.....	255
8.5.2.5 Inculcating values and leaving a legacy: A servant leaders identity.....	256

8.5.3 Principals influence on improving the performance the school.....	258
8.5.3.1 Emerging role of servant leadership in creating agents of social change within the school and the surrounding community	258
8.5.3.2 Principals are under pressure from Department officials to improve school performance	259
8.5.3.3 Servant leadership influence on the school infrastructure	261
8.6 Principals' leadership and Ubuntu leadership theory.....	262
8.7 Conclusion	265
CHAPTER NINE.....	266
SYNTHESIS, FINDINGS AND RECOMMENDATIONS	266
9.1 Introduction.....	266
9.2 Synthesis of the study	266
9.3 Presentation of findings	267
9.3.1 What are school principals' understandings of the value of their roles as servant leaders at the case schools?.....	267
9.3.1.1 Diverse and differing views of their roles as servant leaders.....	268
9.3.1.2 Principals' limited understanding of the value of servant leadership roles.....	268
9.3.1.3 Principals' varied and complex understanding of their role, with schools and Department of Education being their primary motivation factors.	269
9.3.2 How do school principal's daily leadership practice reflect servant leadership at the case schools?.....	270
9.3.2.1 Servant leadership practices exists on a continuum.....	270
9.3.2.2 Leadership practices are based on values and servant identity	272
9.3.3 How do principals' practices of servant leadership influence the school as an organisation?	273
9.3.3.1 Positive leadership (non-servant) practice influence on teaching and learning is mediated through infrastructural development and curriculum focus	274
9.3.3.2 Positive servant leadership practice influence on the school and beyond.....	274
9.4 Recommendations.....	275
9.4.1 Recommendations to school principals.....	275
9.4.2 Recommendations School Governing Bodies.....	276
9.4.3 Recommendation to the Department Education of KwaZulu-Natal	277
9.5 Future research.....	277
9.6 Conclusion	278
10. REFERENCES	279
11. LIST OF APPENDICES	323
APPENDIX A: KZN Department of Education: Permission granted to conduct study	323
APPENDIX B: Turnitin certificate	324

APPENDIX C: Request for permission to conduct study from gatekeeper (Principals)	325
APPENDIX D: Gatekeepers (5 Principals) permission granted	327
APPENDIX E: Requesting Participants consent (Principals).....	332
APPENDIX F: Requesting Participants consent (Teachers/HODs)	334
APPENDIX G: Consent from Principals (sample letter).....	336
APPENDIX H: Consent from participants (sample letter)	337
APPENDIX I: Requesting consent to photograph participants	338
APPENDIX J: Semi-structured interview (Principals).....	339
APPENDIX K: Photo voice interview (Principals)	340
APPENDIX L: Observation schedule (Principals)	341
APPENDIX M: Semi-structured interview (HODs/ Teachers)	343

12 Table 1: Overview of participants89

13 LIST OF FIGURES

Figure 1: Deputy principal addressing morning assembly.....	109
Figure 2: HOD offering training to a new teacher	110
Figure 3: Vision at San Francisco High School.....	115
Figure 4: Visible vision at New York Primary School	116
Figure 5: Children receiving left over meals.....	119
Figure 6: Certificate awarded by Transkei Life to Principal Dan	120
Figure 7: Teachers and learners at morning assembly in prayer.....	124
Figure 8: A learner leading morning prayer at the assembly	125
Figure 9: Principal assisting his teachers on the sports field.	129
Figure 10: Learner with 7 As proudly displays her results	133
Figure 11: Principal enjoying an end of year function with his staff.....	134
Figure 12: A little stream alongside the school building	137
Figure 13: An empty school ground	138
Figure 14: Principal staff and learners at the morning assembly	139
Figure 15: The Cross.....	148
Figure 16: Principal at the office.....	149
Figure 17: Staff engaging in a development program at school	156
Figure 18: Two youthful and vibrant teachers	157
Figure 19: Principal in dialogue with his young teacher.....	165
Figure 20: Principal noting concerns of his School Management Team	166
Figure 21: Leaf of Principals desk calendar showing multiple entries	172
Figure 22: Mahatma Ghandi	178
Figure 23: Principal and Deputy principal standing in front of the school vision	186
Figure 24: Principal at the annual Ghandi speech contest	187
Figure 25: Woolworths representative addressing girls on healthy choices	193
Figure 26: Adults providing children with hot meals	194
Figure 27: A newly painted and colourful classroom for effective learning	202

Figure 28: New Laboratory for San Francisco High School.....	203
Figure 29: South African Police Services educating learners on safety and security	211
Figure 30: Poster showing an intensive care signage.....	219
Figure 31: An award of excellence for San Francisco High School	219
Figure 32: Staff having fun on rides	233
Figure 33: Teachers relaxing at a games day	234
Figure 34: Servant Leadership practice continuum based on values	273

CHAPTER ONE

ORIENTATION AND BACKGROUND TO THE STUDY

1.1 Introduction

On the 15 February 2018, Cyril Ramaphosa was installed as the new president of the Republic of South Africa. His opening remarks in Parliament were “when you take this office, you are a servant of the people” (eNews Channel Africa - eNCA, Thursday, 15 February 2018). This was a significant statement in the light of various narratives about low service delivery and the failure of many state owned enterprises. Given the examples I have highlighted above, this study was designed to explore the principals’ understandings of the value of their roles as servant leaders at public schools, as well as, to examine how school principals’ daily leadership practices reflect servant leadership (henceforth, SL) and finally, to explore how principals’ practices of servant leadership influence the school as an organisation through the voices of school principals, Heads of Department (HODs) and teachers in KwaZulu-Natal province within the Republic of South Africa. Chapter one contextualises the study and is a prelude to the discussion of crucial elements related to the study.

This chapter expounds the context or background to various issues surrounding servant leadership, the statement of the problem, motivation for the study to be undertaken, significance of the study, the aims of the study and key research questions that steer the discussion of the study. In addition, Chapter One submits a clarification of critical concepts, which were employed. As a final point, the outline of the study, which elucidates what each chapter of the thesis involves, is presented. The next section presents the background to the study.

1.2 Background to the study

Sikhakhane (2016) highlights a worry about the shift towards a more individualistic approach to leadership. These kinds of leadership practices are not appropriate and pertinent to the current exigencies of education (Mestry & Singh, 2007). Conventional leadership models which place leaders at the top and which celebrate a self-centred, exclusive and capitalist perspective to life illustrate that only the powerful will survive (Parris & Peachy, 2013). Regrettably, this conviction is embedded at the core of most institutions today (Parris & Peachy

2013). Clearly the current leadership practices need to change in order to improve the lives of people, to form healthy institutions and finally to build a more honest and compassionate society (Fitzgerald, 2015; Spears, 2004). One such leadership approach worth exploring for South African schools is SL (Mahembe & Engelbrecht, 2014). Williams and Gardner (2012) assert that, recently, more consideration has been given to SL. This view is supported by Parris and Peachy (2013) who maintain that an in-depth review of scholarly literature has authenticated SL as a feasible and beneficial approach that can reverse individualistic tendencies among leaders. SL can possibly offer the ethical foundation and leadership structure required to help tackle the challenges of a new era (Parris & Peachy, 2013). Writing in the context of the United States (US), Brewer (2010) boldly declares that the US is in dire need of honourable and serving leaders who serve followers. I believe that South African schools may similarly be in a desperate need for servant leaders to lead us out of this culture of greed and self-centredness. This, naturally, raises a question about what our schools would look like if leaders led by serving others (Bowman, 2005). In other words, Brewer (2010) speaks directly to issues of leaders who have a moral character. Therefore, many of the problems confronting schools need moral, virtuous and ethical leaders (van Winkle, 2014). van Winkle (2014) goes on to suggest that SL may be specifically suitable for South Africa because this leadership approach is exemplified by service, sacrifice, principled authority and gentleness in order to nurture both trust and admiration.

A few decades ago, the South African government employed the maxim “Batho Pele” which means people first within civil service, with the expectation that civil servants throughout the country would render service in like manner (Broodryk, 2006, p.25). Everyone working in the public sector is therefore expected to serve. In other words, school principals as public servants are also expected to demonstrate servant leadership practices which are underpinned by this Batho Pele maxim. Yet one must ask, whether school principals possess such values and whether they practice it or not. Given this background, it could be important to know the principals’ understandings of the value of their roles as servant leaders at the case schools. It may also be relevant to examine how school principals’ daily leadership practices reflect SL. Finally, it may also help to understand how the principals’ practices of SL influences the school as an organisation.

1.3 Statement of the problem

The era we live in is characterised by self-serving leaders who have inflated egos and are mainly driven by selfish desires, which results in fragmented organisations (Iyer, 2013; Wong & Davey, 2007). Wherever we turn, we see a lack of confidence in leadership within schools (Chung, 2011). In the context of South African schools, they are plagued by many challenges which have a bearing on leadership or lack thereof (Bergman, Bergman & Gravett, 2011). This is evidenced by fraud and financial mismanagement by school leaders (Bergman, *et. al.*, 2011). Further challenges with regard to professionals in schools include workplace organisational transgression, impoliteness, hostility and aggression at schools (Bergman, *et. al.* 2011). Furthermore, KwaZulu-Natal (KZN) is ranked as the third most corrupt province in South Africa with principals being the main perpetrators of financial mismanagement (Wilson & Molatlhwa, 2014). These challenges point to the misuse of power, unethical conduct, and doubtful leadership styles which have led to harmful sentiments and estrangement within employees (Sendjaya, Sarros & Santora, 2008). These challenges suggest an existence of a deficit within conventional school leadership practices and a need for more effective leadership approach that is based on values. Servant leadership may be one option which may help leaders to serve the needs of learners, teachers and the school which in turn could fuel a more serving approach throughout the community. This is the kind of leadership which puts the needs of others first. Despite the expectation that school principals should be servant leaders, we do not know if they understand such a call and whether they are aware of the value of SL on their daily operations in schools.

1.4 Rationale for the study

Being an educator for the past twenty years, I have had the opportunity to interact with many principals whose leadership approaches varied, but none could be described as servant leadership. Many principals under whom I have worked, adopted a more self-serving style of leadership. Only one came closer to serving the needs of the learners, teachers and larger community. This, combined with my reading leadership literature, has prompted my interest in the SL approach to find out if there is a better way to lead our schools.

The second point relates to a narcissistic culture in which we live, and this culture values leaders who lead through command and control approaches (Ebener & O'Connell, 2010).

When one talks about serving, this kind of leadership goes against the grain of our current culture. Chung (2011) sums it up when he says that Jesus taught his disciples that importance is not located in status or title but in serving. Servant leadership is therefore counter culture, unpopular and challenges logic (Brewer, 2010). It is not what teachers and leaders expect from a leadership theory. This counter culture approach to leadership piqued my interest. Having scanned our history, few leaders could be described as servant leaders. The small number of international servant leaders such as Mother Theresa, Nelson Mandela and Mahatma Ghandi, have come from a strong religious background. Our schools are in short supply of these kinds of leaders who are willing to serve in order to lead. Educational leadership at a school level needs more servant leaders who are willing to turn the tide on many of our challenges, as alluded to earlier (Mahembe & Engelbrecht, 2014).

This study is worth doing now because our modern culture seems to be more fixated on enriching itself at the expense of all others, now more than ever before. Sikhakhane (2016) supports this notion when she states that people focus on what leaders can gain instead of the value they can add to their community. Far too often school leaders have placed their needs ahead of their staff, learners and community. Leaders have helped themselves to public funds and engaged in a range of other illegal activities. In view of the above, SL may be appropriate for South African schools (van Winkle, 2014) now more than ever before. Servant leadership, unlike other leadership theories, focusses on service, ethics, values and religious belief. This is urgently needed in South African schools considering the high levels of self-centred and egoistic practices by principals.

Most leadership theories focus on the leader, while SL unlike most other theories focusses on the followers rather than the leaders. This view is supported by Williams and Gardner (2012) who add that the focus of SL has more advantages for the follower than the servant leader. In addition, Iyer (2013) considers SL to be a remarkable approach which stresses unselfish service to others. Finally, Kasun (2009) claims that there is shortage of research on SL within educational settings. Given this rationale, this study aims to explore the principals' understandings of the value of their roles as servant leaders at the case schools as well as how principals' daily leadership practices reflect SL at the case schools and to understand how the principals' practice of SL influences the school as an organisation.

1.5 Significance of the study

This study is significant in a number of ways. Firstly, the current study may offer us an in-depth understanding of the importance which principals attach to their roles as servant leaders at the case schools. It may also offer us glimpses of how servant leaders see themselves as well as the value which they bring to their schools. This is important in the light of self-serving leadership practices which I have alluded to earlier. The study may also give us insights about whether some South African principals leadership practices do fit a servant leader profile or not. The study may also reveal the effects some South African principals' servant leadership practices have on their schools as a whole.

Secondly, there could be methodological significance. For instance, photo voice as one of popular methods of data generation is increasingly being utilised in scholarly research, and its contribution to the study could have some significance. However, of the over 250 studies on leadership which were consulted for this research, only a limited number used photo voice as a data generation method. To my knowledge, of those studies which focussed on school principals' leadership, few scholars used photo voice as a method to generate data within the education sector. Within South Africa, there is a paucity of research which focusses on school leadership using photo voice as a data generation method to explore school principals' understandings, practices and influences of SL. This is the gap which this study seeks to fill.

Another significance of this study is that it combines servant leadership and Ubuntu Leadership theories (herein referred to as Ubuntu leadership theory) as frameworks in order to set specific parameters to understand the study. To my knowledge few studies have used these frameworks in conjunction to understand leadership particularly within an African context (Brubaker, 2013). The complementary use of these frameworks may add better insights into the leadership of school principals in a South African rural context.

1.6 Aims/Objectives of the study

1. To explore the principals' understandings of the value of their roles as servant leaders at the case schools.
2. To examine how school principals' daily leadership practices reflect servant leadership at the case schools.

3. To understand how the school principals' practices of servant leadership influences the school as an organisation.

1.7 Research questions

1. What are the school principals' understanding of the value of their roles as servant leaders at the case schools?
2. How do school principals' daily leadership practices reflect servant leadership at the case schools?
3. How do the principals' practices of servant leadership influence the school as an organisation?

1.8 Clarification of key concepts

In order to enhance meanings attached to specific concepts which are used in this study the researcher presents the following clarifications.

1.8.1 Leadership

The concept of leadership which is the focus of this study refers to the process by which leaders use value based approaches in order to develop rich rewarding human relationships with their employees by serving them and appreciating their humanity with a view to achieving lasting results.

1.8.2 Servant leadership

This study will also utilise the conceptualisation of SL as a leader serving the needs of others (Bowman, 2005; Iyer, 2013; Spears, 2004) with the goal of ultimately developing the individual first and then the organisation and community (Ekinci, 2015; Lynch & Friedman, 2013; Mehta & Pillay, 2011; Stramba, 2003) through healthy relationships (Boone & Makhani, 2011; Ehrhart, 2004) and with humility (Sun, 2013).

1.8.3 Understandings

Understanding refers to people's "personal discernment, comprehension or views of their experience" (Marckwardt, Cassidy & McMillan, 1992) as servant leaders. We gain understanding and experience consciously throughout our daily activities (Naidoo, 2012). Throughout our day we relate profoundly with human beings and objects through physical activity while remaining fully alert. We develop understandings and experiences through these physical activities. It is the school principals' understandings of the value of their roles as servant leaders at the case schools that are being explored. I chose to use the word understanding, mainly because I want to explore principals' first-hand life experiences within their natural contexts. These understandings resonate with the aims of my study.

1.8.4 Leadership practices

The term 'leadership practices' refers to the actions or methods of performing, carrying out, achieving or behaving (Marckwardt, Cassidy & McMillan, 1992). This study also focusses on leadership practices mainly because it is through these observable practices that one can determine if principals' leadership practices do indeed reflect SL practices. Practices are also "communicative acts" (Naidoo, 2012, p. 2) which means that these acts are highly informative. They tell us more about the actions of a leader. At its core, practices refer to actions and behaviours yet they are fuelled by specific beliefs (Mehta & Pillay, 2011). As a result, I aim to examine what principals are doing, what fuels their actions and how these practices reflect SL.

1.8.5 Ubuntu

The last concept I wish to clarify is the concept of Ubuntu. Kamwangamalu (1999, p.25) posits that Ubuntu is a Nguni concept which means "humanness" and it involves the key values of African culture which include respect for a person, his/her life and collective ownership. Christian (2004, p. 241) subscribes to a similar view but expands that it is man's compassion for his neighbour. This idea is consonant with McDonald (2010, p. 139) who expounds that Ubuntu necessitates that for an individual to become a person he or she has to be positively involved with other persons. This study then defines Ubuntu as community, interdependence,

relationship and a high standard of human values all of which shapes the values and action of an individual to become a person who can make a difference in society.

1.9 Delimitations of the study

de Vos, Strydom, Fouché, and Delport (2005) state that no matter how well planned a study is, perfection does not exist. In fact, there is most often than not, restrictions and limitations aligned with ethical matters, generalisations and instruments for data generation (de Vos *et al.*, 2005). Creswell (2007) defines limitations as latent flaws or complications identified by the researchers with regard to their studies. The potential weakness of the current study is that the chosen methodology does not allow findings to be generalised to entire population of cases. However, while the selection of cases does not allow for generalisability, it does allow for rich and in-depth perspectives of cases, which is the aim of this study. A further limitation was the time restrictions placed on both the participants and me as a researcher to explore SL from various perspectives. In view of the anticipated time constraints, this study narrowed its focus on principals, HODs and teachers in particular.

1.10 Structure of the study

This section provides the framework for the organisation of the thesis which focused on exploring principals' understandings of the value of their roles as servant leaders at the case schools, as well as, to examine how school principals' daily leadership practices reflects SL at the case schools and to explore how the principals' practice of SL influences the school as an organisation. The aforementioned study is divided in to nine chapters, and these are outlined below.

Chapter One

This chapter begins with an orientation to the study and expounds the background to the research problem, the motivation for the study, the research questions which guide the debates and the value of the study. In order to avoid uncertainty, this chapter also offers a crisp clarification of the crucial terminology and the conceptual frameworks which was used to analyse the study. Chapter One together with the above furnishes a summary of the design and

methodology of the study. The opening chapter culminates with the silhouette of the study which spells out what each chapter of the study contains.

Chapter Two

This chapter focusses on relevant research material which is based on exploring principals' understandings of the value of their roles as servant leaders at the case schools, as well as, to examine how school principals' daily leadership practices reflects SL at the case schools together with how the principals' practices of SL influences the school as an organisation. The review of literature looks at research from various continents, contexts as well as Africa and South Africa.

Chapter Three

The focus in this chapter is on the conceptual frameworks of SL by Greenleaf (1977) and Ubuntu leadership theory by Ncube (2010). This chapter examines the key ideas of both frameworks and how these frameworks fit into the study.

Chapter Four

This chapter is primarily concerned with a comprehensive explanation of methodological issues such as the research paradigm, research design, research methodology, sampling, pilot study, data generation, data analysis, trustworthiness, ethical issues, as well as the limitations of the study.

Chapter Five

This chapter relates to the first research question and focusses on the analyses of the data together with a discussion of the data using the semi-structured interviews and photo voice as data generating methods with principals. Key themes which emerge from the data served as organisational tools.

Chapter Six

This chapter focusses on the analyses and discussion of the data which relates to the second research question. Data was generated through semi-structured interviews, observations and photo voice methods from principals. In addition, data was generated from HODs and teachers through semi-structured interviews. Key findings served as an outline to this chapter.

Chapter Seven

This chapter focusses on the analyses and discussion of data which answers the third research question. Data was generated through semi-structured interviews and photo voice methods from principals. In addition, semi-structured interviews were conducted with HODs and teachers. Major themes serve as sign posts to this chapter.

Chapter Eight

In this chapter the emerging patterns and themes from the data are presented. The data is also examined in the light of SL theory and Ubuntu leadership theory.

Chapter Nine

The final chapter brings the study to a close. It begins with a summation of the entire study. Next, important conclusions are explicated around the critical questions and aims. Recommendations which are based on the findings and conclusions of the data was proposed.

1.11 Conclusion

In review, this chapter opened with the focus of the study which relates to school principals' understandings, practices and influences of SL at the case schools. This section also emphasised the background, problem statement, rationale and aims of the study. Crucial concepts are explained and an outline of the study is presented. The next chapter presents an extensive review of scholarly material based on the exploration of principals' understandings of the value of their roles as servant leaders in public schools, as well as, how school principals' daily leadership practices reflect SL in schools and finally how the principals' practices of SL influences the school as an organisation. In the following chapter, I proceed to examine literature which relates to the focus of the study.

CHAPTER TWO

REVIEWING LITERATURE ON SERVANT LEADERSHIP

2.1 Introduction

The previous chapter introduced the study as a whole and the chapter. It also highlighted the rationale of the study, aim and objectives, key questions and the structure of the dissertation. The current chapter will present the findings of researchers in the North and South America, Europe, Middle and Far East, Australasia and Africa on exploring the principals' understandings of the value of their roles as servant leaders in public schools as well as how school principals' daily leadership practices reflect SL and how the principals' practices of SL influences the school as an organisation. Finally, I will draw conclusions from the chapter.

2.2 Review of literature

The review of literature is critical because it allows the scholar to interact with the latest and most influential debates about the given subject (Mouton, 2012). The review of literature assists the researcher to view how other scholars have approached the research problem which is of interest to researcher (Mouton, 1996). The review will be targeting literature which explores the principals' understandings of the value of their roles as servant leaders in public schools, as well as, how principals' daily leadership practices reflect the practices of SL and finally how the principals' practices of SL influences the school as an organisation. The literature review section is organised around nine key areas and these are, leadership redefined in the new millennium, history of SL, metamorphosis of SL, conceptualisation of SL, principals' and the value of their roles as servant leaders, school principals' leadership practices, principals' SL influence on the school, criticisms of SL, Finally, I conclude with the summary of the chapter. I begin with the first of nine key areas.

2.2.1 Leadership redefined in the new millennium

Burns (1978) tells us that leadership has been one of the constructs most studied but least grasped. Nevertheless, Maxwell (1995) believes that the success or failure of an institution rests purely on leadership. Leadership occurs in all facets of associations and interactions whether it is in education, business, law, medicine, industries and whether it is in government

(Barbuto & Hayden, 2011) or the private sector. The trend in leadership currently is to view leadership from multiple perspectives which includes the leaders, employees and environments (Avolio, Walumbwa, & Weber, 2009).

Leadership has been conceptualised differently by various scholars. I begin by presenting some of these views. Many authors contend that leadership involves a process of influence (Barbuto & Hayden, 2011; Ekundayo, Damhoeri & Ekundayo, 2010; Ebener & O' Connell, 2010) while others contend that leadership involves building relationships with followers (Kouzes & Posner, 2007; Northouse, 2007) which ultimately results in the attainment of a purpose. Bush (2007) declares that leadership is channelling others' endeavours in achieving the necessary goals. Leadership is also seen as the manner of inspiring the activities of a group of people through the endeavours of another, towards an end result (Adeyemi, 2010). Three characteristics with regard to leadership can be distilled from the above. These are that leadership involves influence, relationships and results. These characteristics will be further explored below.

Firstly, I note that influence is the focal point of leadership (Northouse, 2007). Herndon (2007) supports the above view and indicates that leadership does indeed entail a process of bringing about change in others, but the change is for the realisation of mutual objectives. However, Boone and Makhani (2011) suggest that leadership is a skill used to encourage an assembly of people to achieve the aims of an organisation. Yukl (2010) agrees that leadership is a form of influence over followers, but elaborates that the purpose is for followers to comprehend and concur about the nature and the manner of the work that needs to be done (Yukl, 2010).

Secondly, Weymes (2003), unlike previous scholars, argues that leadership influences the emotional makeup of a person in order to create a deep connection or relationship. These ideas dovetail with Kouzes and Posner (1995) who inform us that successful leaders are those who inspire and nurture the hearts of followers. When the followers' hearts are changed, leadership changes the behaviour of followers (Dambe & Moorad, 2008). The personalisation of leadership is supported by Herndon (2007) who states that leadership is about bonds and connections which we make with others. As a result, leadership is an interactive process that takes place in a group as they jointly respond to one another (Chung, 2011). Northouse (2007) refers to this relationship as a reciprocal relationship which is mutually beneficial to both the leader and the follower.

Thirdly, leadership cannot be spoken of without the results or purpose of leadership (Herndon, 2007). It is fair to assume that influence and relationship should result in a purpose. Various scholars have used different terms to describe such a purpose. Some scholars have described such a purpose as shared objectives (Ekundayo *et al.*, 2010), common goals (Herndon, 2007), organisational goals (Chung, 2011), in the direction of the vision (Ebener & O'Connell, 2010) to achieve purpose (Jacobs & Jacques, 1990). Whatever the description, they seem to allude to one thing, results. In other words, leadership is results driven. Having considered the discussion above it would seem reasonable to propose that leadership can be partially understood by examining influence, relationships and results. Now, I wish to briefly look at how the concept of SL came to be. I move to the second of the nine key areas which is the history of SL.

2.2.2 History of servant leadership

Greenleaf's (1970) theory of SL was birthed as a result of his reading Herman Hess's *Journey to the East*. The story made an impression on him but it was not until a decade later that he began expanding on his thoughts on SL (Wallace, 2007). In the story we come across a group of men on a fictional journey. The main figure in the story is Leo who goes along with the group as a servant whose job it was to execute the simple and unimportant tasks but he also supports them through his spirit and singing (Boyum, 2008). My view is that all seems fine until Leo vanishes. As a result of Leo's departure the group becomes chaotic and disorganised and eventually the trek is called off (Boyum, 2008). The group was unable to make the trip without Leo. One of the team members, after many years of drifting, finds the Order which funded the journey. Here he finds Leo and discovers that Leo who was responsible for all the menial tasks while on the journey, was actually the leader of the Order (Sendjaya & Sarros, 2002). At the end of the story, it is clear that it was not Leo who deserted the group but the very members of the group. Without Leo's service, down-to-earth presence and cohesive ability the group became disenchanted and perplexed as they broke away from each other (Fitzgerald, 2015).

I agree the story clearly points out that the greatness of a leader is evident in his service to others (Mehta & Pillay, 2011). Greenleaf (1970) explained his new leadership thinking when he affirmed that SL begins with the inborn desire to first serve. Thereafter, an intentional choice guides one to aim to lead. In other words, SL has a two phase process. The first phase involves

an intrinsic need to serve others. When the intrinsic need to serve others is present, the second phase of a willingness to lead others begins. The need to serve followed by the need to lead gives rise to a servant leader. The servant leaders' important task is to ensure that the followers' most important needs are being attended to (Barbuto & Wheeler, 2006). The litmus test is whether those who are served grow sager, stronger, liberated, and more autonomous and more servant-like (Greenleaf, 1970). Other scholars also allude to the above litmus test (Schwepker & Schultz, 2015). My attention at this moment turns to how SL is evolving which is the third of the nine key areas.

2.2.3 Metamorphosis of servant leadership

The concept of SL which Greenleaf (1977) proposed decades ago is beginning to undergo a metamorphosis and exploration in various contexts. Initially SL was explored within the business world, however it is currently evolving. I wish to present some of these developments in SL within the education sector in particular. Lynch and Friedman (2013) acknowledge that SL needs to be explored further in order to strengthen it and make it more useful. They believe that SL and spiritual leadership can be merged to form a more complete theory. Lynch and Friedman's (2013) research focussed on the Pentateuch particularly on the subject Moses and his leadership. Within the spiritual context, they propose that SL can be merged with a spiritual component to form what Sendjaya (2007) calls spiritual SL. By spiritual servant leader, Lynch and Friedman (2013) mean that the leader is willing to give up everything he has and he is willing to live by spiritual principles which must come first.

Servant leadership has also been explored within the classroom as a basis to improve teaching and learning. Hays (2008) was one such study which was designed to evaluate the traditional teaching methods against the servant teaching method. The traditional method resembles the command method whereas the servant teaching method puts the needs of the child first. Hays (2008) study was also one of the first to present a derivative of SL which is the servant teacher. Hays (2008) study presents the transition of the teacher from an authoritarian teacher to a servant teacher. The servant teacher empowers his pupils and serves the pupils interests ahead of his own and places their wellbeing above his own (Hays, 2008).

Bowman's (2005) research is consonant with Hays (2008) in that he also verifies that the role of the teacher is changing from one of directing the vitality in students to one of stimulating

the creative drive in students. But Bowman (2005) adds that before such a transition occurs teachers need to undergo the internal transformation and growth which is followed by changes in the structure of the institution. Fitzgerald (2015) adds that SL is a practice on which teachers must reflect, if they wish to effectively help their pupils overcome their everyday difficulties in order to effectively learn. One way to assist pupils in learning is for teachers to engage in new teaching strategies and new actions instead of the current system which teachers employ (Hays, 2008). The above view is shared by Fitzgerald (2015) who advocates that teachers must change from their dictatorial teaching styles to a more inclusive community approach with the aim of improving learning. By community approach Fitzgerald (2015) means a more communal style to learning where support is always afforded.

Another way to encourage SL teaching method, in the words of Jennings and Stahl-Wert (2003), is for the teacher to put himself at the lowermost part of the pyramid in order to nurture the creativity, ability and vigour of students. Another development, as an extension of SL at higher institutions of learning, within the SL framework, is what Johnson and Vishwanath call servant professorship (2011). They confirm that students at higher education institutions prefer less difficult classes even though they willingly admit that they learn more in difficult lectures. Consistent with these ideas, professors are to love their students enough to challenge their intellect and not offer them unchallenging work.

There has been a large scale digitalisation of education in the last few years (van de Bunt-Kokhuis & Sultan, 2012). With teaching and distance learning becoming increasingly linked to technology, there is a tendency for academic staff to operate in isolation due to geographic positioning. With the advent of the internet the influence of leaders on followers is enormous (van de Bunt- Kokhuis & Sultan, 2012). Yet, Russell's (2012) study attempted to create a way for staff to interact online to avoid seclusion due to time and space. Russell (2012) found a link existed between staff professional growth using SL, and the idea of building a partnership within the onscreen academic world. Collaboration through online platforms extends the traditional educational borders (van de Bunt- Kokhuis & Sultan, 2012). The significance of these studies is that there is an intensification of online courses being offered by universities (Allen & Seaman, 2010) and these courses coupled with SL could improve the overall teaching experience of academic staff as well as the learning experience of e-learners (van de Bunt-Kokhuis & Sultan, 2012).

SL has also undergone a metamorphosis where it is viewed a tool for liberation. Public education is under attack through the control and accessibility of information (Letizia, 2014). In view of the attack by Neo Liberals, education is the last domain left to conquer. Letizia (2014) insists that education calls for a new calibre of leader: Leaders who will uphold public education, safeguard their followers and uphold the justice of their followers. The new leadership is based on foundations of SL. Such a leader is what Letizia (2014) calls radical servant leader (RSL) which is similar to Ngunjiri's (2006) determined radical servant leader. A RSL who does his work well will create other RSL who will continue with the struggle for justice against neoliberalism (Letizia, 2014). A RSL should not be confused with a leader who uses force. However, a RSL may face forceful opposition. A RSL resonates with Greenleaf's servant leader who serves the needs of the vulnerable in society. Ngunjiri's (2006) study on African women in leadership presents a spirited radical servant leader as one carving out a place for herself within a male dominated world despite numerous hurdles. As spirited radical servant leaders, women leaders are initiating change from within the organisations in which they work. In summary one can perceive the metamorphosis, growth and expansion of SL within education by the advancements of concepts like spiritual SL, teacher SL, servant professorship, on-line SL, radical SL and spirited radical SL. It is likely that research will yield further developments within SL as a more uniform conceptual framework is adopted. I move to the fourth of the nine key areas which is the conceptualisation of SL.

2.2.4 Conceptualisations of servant leadership

Spears (2004) claims that (Greenleaf, 1977) believed that there is a better practise to leadership which makes the follower the most important person in the leadership process. Such a practice places those being led at the top of the leadership pyramid and the servant leader sees himself within the pyramid (Boone & Makhani, 2011). It therefore indicates that SL focusses on improving service to followers, enhancing community and involving others in decision-making (Spears, 2004). However, simply being service oriented does not qualify one to be a servant leader (Page & Wong, 2000). Therefore, I aim to explore the conceptions of SL. I begin the discussion with the conceptualisation of servant first then I move to relationships, humility and finally I conclude with recurring themes within SL.

2.2.4.1 Servant first

Robert Greenleaf (1977) affirms that, a distinguished leader is perceived first and foremost as a servant. This simple truth is central to their prominence. Who is a servant-leader? (Spears, 2004). Both the concepts of servant and leader are a paradox and difficult to comprehend. The servant leader always serves first (Greenleaf, 1977). Greenleaf believes that it begins with an instinctive feeling that one desires to be a server (Bowman, 2005). Then conscious choice causes one to aspire to lead (Spears, 2004). A servant leader though is never preoccupied with holding a key position of leadership (Iyer, 2013). Put another way, instead of leading to enrich oneself, to enjoy power and status, the servant leader is inspired by a genuine need to serve his followers (Page & Wong, 2000). Laub (1999) defines SL as, an awareness and habit of leadership that positions the welfare of followers over the self-centredness of the leader. Similarly, Page and Wong (2000) agree that SL is more about serving others, but add that it is with a view to developing and maintaining their well-being so that objectives can be achieved which will be for the benefit of all. Nwogu (2004) extends our understanding by noting that servant leaders do not use power and status to serve themselves but they move to a position where they use power and position to assist, embolden and inspire those who are under their influence. Such a view is shared by Mehta and Pillay (2011) who also propose that servant leaders prioritise followers' development and emancipation.

Lynch and Friedman (2013) further state that SL is the converse of the domineering, dictatorial, leader whose main goal is power and riches. Servant leaders are not focussed on boasting and self-glorification (Lynch & Friedman, 2013). Instead, akin to Mehta and Pillay (2011), the servant leaders' focus is on the concern, success and development of their followers (Lynch & Friedman, 2013). SL develops employees to reach their maximum potential in various areas such as job proficiency, custodianship of society, self- inspiration, as well as the enhancement of their leadership (van Dierendonck, 2011). Page and Wong (2000) alerts us to a risk of leaders who seek approval from their followers, as a way to grow their ego. Seeking approval from others is not SL (Page & Wong, 2000).

Ekinci (2015) and Spears (2004) concur that a servant leader is one who has a persona which is made up of integrity, honour, honesty, and kindness. Ekinci (2015) elaborates that a servant leader is an unpretentious and agreeable person who desires to help people resolve difficulties and has a positive impact on followers. Spears (1995) expands the conceptualisation of SL as

an enduring attitude to living and working, which has the power to transform society for the better. The transformation comes about by putting away one's wants, wishes, and position so that the institution can become an effective community of skilled persons (Mehta & Pillay, 2011). These skilled persons can in turn serve others within the organisation, and the cycle of development, continues. Barbuto and Wheeler (2006) describes SL as a noble calling of the leader to place his followers needs ahead of his own as well as guiding others to serve the greater society. In the succeeding aspect I look at relationships.

2.2.4.2 Relationships

The second conception I wish to discuss is relationships within SL. Ehrhart (2004) adds that servant leader's nurture and encourage significant relationships. Ehrhart (2004) describes such a relationship as open and equal relationships. These relationships are based on an attitude that the leader is the leader, therefore, he serves (Boone & Makhani 2011; Sendjaya & Sarros, 2002). Chung (2011) provides a fresh perspective on leadership when he states that the servant leader does not concentrate on the situation or followers; instead he concentrates on improving his own attitude towards others. The implication that the servant leader undergoes introspection and daily reflection to determine what he needs to change within himself in order to nurture and encourage the relationship between himself and his followers. Humility is the following aspect which I wish to turn to.

2.2.4.3 Humility

The third conception is humility within SL. Greenleaf (2002) articulates that servant leaders also possess a gentleness about themselves and how they view others. The subtleness is so delicate that people only notice the effects thereof. Ehrhart (2004) calls the subtleness, humility. Sun (2013) calls this subtleness a desire to recognise oneself intimately and put others ahead of oneself. Once a task is complete, humble servant leaders fade into the surroundings (Sun, 2013) not attracting any attention to themselves. Fullan (2003) describes a school leader as a subtle leader which complements Greenleaf (2002) and Sun's (2013) view of a leader. It stands to reason therefore, that a humble leader may be compatible with a SL model.

2.2.4.4 Recurring themes within servant leadership

The various conceptualisation of SL as a theory yielded the following themes. Most scholars (Bowman, 2005; Iyer, 2013; Spears, 2004) positively affirm that SL is about the leader serving the needs of another person. The significance is that the relationship between the leader and follower is based on service. However, other scholars (Mehta & Pillay, 2011; van Dierendonck, 2011) use the terms welfare, interest, nobility and inspiration to define the servant leader and follower relationship. Further still, some scholars (Sergiovanni, 1992) admit that SL is about serving the principles and ideals of the organisation. Most of these descriptions imply that the best interest of the follower must be a motivating factor in leadership. Within the recurring themes I look at serving the individual and the community as well as focussing on others.

2.2.4.4.1 Service to the individual and community

Many scholars who were cited, state that by serving followers, the goal is to ultimately serve and develop the individual (Ekinci, 2015; Lynch & Friedman, 2013), then the organisation (Mehta & Pillay, 2011) and lastly the community (Stramba, 2003). The inference is that SL has a multi-level objective which is to develop followers who would influence the institution, which ultimately influences the communities we live in. This view is authenticated by Spears (2004) and Greenleaf (1977) who clarify that in order to reconstruct communities for the future, many servant leaders need to individually lead the way. Thus, as each servant leader individually takes responsibility for a group of people, it leads to a collective effort to change and improve communities. Furthermore, the servant leaders' goal is to allow followers to reach their full capability (Lynch & Friedman, 2013), positively impact followers lives (Ekinci, 2015) and to prioritise followers' growth. The emphasis in the following section is to briefly focus on others before oneself.

2.2.4.4.2 Other focussed

Secondly, a servant leader is not self-focussed; in fact, he or she is other-focussed. Scholars such as Iyer (2013) as well as Lynch and Friedman (2013) warn against the tendency for leaders to obtain positions of leadership in order to simply enrich themselves. Scholars (Iyer, 2013, Stramba, 2003; Spears, 2004) also believe that servant leaders have a responsibility to followers to put away their own need for power, self-aggrandisement and selfish tendencies. Like so it is

in harmony with Senge, Roberts, Ross, Smith and Kleiner (1994) who proposes that SL may be the remedy to a debased society. In light of the above, Sergiovanni (2006) recommends SL as the ideal fit for the modern day school principal.

A characteristic which appears in the various conceptualisations of SL is that of service first to the others. A second characteristic of SL is healthy relationships between the servant leaders and followers (Boone & Makhani, 2011; Ehrhart, 2004). Thirdly, SL is most often associated with the concept of humility and sincerity (Fullan, 2003; Greenleaf, 1977; Sun, 2013). Lastly, service and being other-focussed, recurs in conceptualisations of SL. In view of the above, the current study utilises the conceptualisation of SL as a leader serving the needs of other people (Bowman, 2005; Iyer, 2013; Spears, 2004) with the goal to ultimately develop the individual and then the organisation (Lynch & Friedman, Ekinci, 2015; Mehta & Pillay, 2011; Stramba, 2003) and community through healthy relationships (Boone & Makhani, 2011; Ehrhart, 2004) with humility and sincerity (Sun, 2013). Now I will begin to explore school principals and the value of their roles as a servant leader. I return to the fifth of the nine key areas.

2.2.5 School principals' and the value of their roles as servant leaders

More than 250 studies were consulted for the current research yet fewer than 50 studies (more doctoral theses than journal articles) focussed on principals' SL and, to the best of my knowledge, few studies explored the principals' understandings of the value of their servant leaders' role. Principals occupy multifaceted and valuable roles as servant leaders within various school contexts (Brown, 2010). Greenleaf's (1977) characteristics of a servant leader are indicative that servant leaders must value their followers and seek to improve their lives (Merideth, 2007). Servant leadership focusses on the fundamental values of caring, serving, trusting, thanking and enabling (Hoveida, Salari, & Asemi, 2011). The ensuing discussion looks at school principals' and the value of their roles as servant leaders under the following seven themes: servant leadership and spirituality; servant leadership and ethical practice; servant leadership and relationships; servant leadership and empowerment; servant leadership and the vulnerable in society; servant leadership and trust and finally servant leadership as stewardship. I begin with the first theme.

2.2.5.1 Servant leadership and spirituality

Boone and Makhani (2011) explain that when Greenleaf initially advanced the SL construct, religious followers almost immediately recognised the fundamental principles of service as spiritual. The recognition expresses the understanding that the leader's influence and the moral as well as spiritual practices of a leader are an essential foundation of SL (Sendjaya, *et al.*, 2008; Shekari & Nikooparvar, 2012). Further, Wong and Davey (2007) acknowledges the value of servant leaders as inspirational and spiritually focussed (Winston, 2003).

Braskamp and Hager (2005) understand spirituality as discovering one's purpose for existence through deep reflection and soul-searching. Further, Braskamp and Hager (2005) maintain spirituality is taking action through prayer, reflection, devotion and association with others. Perkins, Wellman and Wellman (2009) understand spirituality as having inner security that offers the person courage to do what is right for others and to serve others in a just and kind manner. Franklin (2010) adds that spirituality is made up of two components, namely faith and prayer as well as character. Yet, it is the faith and prayer components which are exclusive and central to spirituality. Braskamp and Hager (2005), Franklin (2010) and Perkins *et al.*, (2009) allude to an understanding of a transcendent power which exists outside oneself, to which we hold to, through faith and prayer. Hence, Öksüz and Ker-Dinçer (2012) maintains that today many people who are seeking the purpose of life are realising that life is not determined by one's physical possession on earth but by what one possesses spiritually.

The spiritual dimensions of SL in Lynch and Friedman's (2013) understanding completes the SL theory and makes it more valuable in the work place. Such an understanding dovetails with Herman's (2008) study which posits the understanding that SL is advantageous for institutions which yearn to have an ethos of spirituality at their place of employment. These advantages include workers finding significance in their jobs (Herman, 2008). Spirituality in the work environment also allows people to achieve their true value as well as to serve the "greater good" (Herman, 2008, p. 43). By greater good, the author refers to serving the community and humankind. Lynch and Friedman (2013) imply that the model leader must be a servant of the people and have a strong ethical foundation to be a spiritual servant leader. Furthermore, Jurkiewicz and Giacalone (2004) understand SL to be an effective tool to improve spirituality in the workplace which elevates the work to a more significant level. Thus, servant leaders have an understanding of the significant role they have in ensuring that they promote the

spiritual aspects of their followers so that work can become meaningful for them. When work becomes meaningful and engaging, it results in productive employees and organisations.

The supreme role of the spiritual leader in the words of Fry (2003, p. 727) is to unify the four essential aspects of the human being which are the “body, mind, heart and spirit” which inspires high levels of job performance, improves institutional obligation and increases individuals’ experiences of joyfulness, harmony and peace. Herman (2008) has found a positive correlation between SL and spirituality in the workplace. Herman (2008) sought to determine what level of correlation if any was present between SL and spirituality, at workstations, for a team of employees. Her study found that organisations which were servant led possessed a greater degree of spirituality at their place of employment. In addition, spirituality enhances employee loyalty, flexibility and more notably the degree of determination (Khan, Khan & Chaudhry, 2015). Similarly, Becks (2010) study which was a mixed method study found that within the qualitative aspect of the study, the leaders’ level of spirituality and commitment to their organisation played a valuable role in regulating their conduct as leaders within organisations. The implication is that servant leaders who were spiritual tended to display more servant behaviour characteristics. Similarly, Beazley and Gemmil’s (2006) study attempted to understand the link between a servant leaders’ spiritual beliefs and their practical behaviour. Beazley and Gemmil (2006) observed that the more leaders were seen as servant leaders there was a greater likelihood that these same leaders possessed sound spiritual beliefs. These studies by Beck (2010), Khan *et al.*, (2015) and Beazley and Gemmil’s (2006) seem to demonstrate that a link does exist between SL and spirituality even if such research is in its infancy (Parris & Peachy, 2013). The suggestion that servant leaders have a significant role to play in spiritual aspects of their employees.

Friedman and Friedman (2009) claim that a spiritual a servant leader has two further valuable attributes, over and above SL, namely, sacrifice and virtues. By sacrifice these authors mean that the (spiritual) servant leader must be ready and willing to give up everything for his followers which includes his employment, assets and his life. The second trait of virtues means that the (spiritual) servant leader is a servant of God’s values, first. In other words, the (spiritual) servant leader places principles and virtues above the institution and people. Both the attributes of sacrifice and virtues complement each other and enhances the SL theory.-Thus, servant leaders play a significant spiritual role in the sacrifices they make and the virtues they

live by for their followers. Currently, I move on to second theme which is SL and ethical practice.

2.2.5.2 Servant leadership and ethical practice

There is an understanding that SL possesses the strength to offer institutions a leadership practice which is founded on ethical principles (Boyum, 2008). Servant leaders are described as leaders who possess exceptional ethical consciousness of their work environment (Klein, 2014). Incidentally, school leaders have a special charge to practice leadership in an ethical manner (Agezo, 2013) since ethics is one of the foundational pillars of SL (Liden, Wayne, Zhao & Henderson, 2008; Mehta & Pillay, 2011). The ethics of leading is built upon the ethical values rooted within a leader's vision and purpose. Ethics refers to the moral values and imperatives which guide the determination between whether conduct, approaches and viewpoints are right or wrong, acceptable or unacceptable, or fair or unfair (Agezo, 2013). Sun (2013) believes that SL and Ethical leadership (EL) share a common thread in that SL and EL are controlled by leaders who set and abide by a moral benchmark. However, ethical codes and moral ideals appear to be the basis for SL (Mehta & Pillay, 2013). In addition, SL has so much more to offer as a leadership theory. As a result of their remarkable ethical behaviour, servant leaders can have an intensely powerful and positive effect on the future of schools, societies and nations (Wong & Page, 2000). van Dierendonck (2011) further amplifies the effects of ethics within SL when he identifies SL as a potential solution to the lack of ethics and ethical practices within many fields. Giampetro-Meyer, Brown, Browne, and Kubasek (1998) are in agreement that SL may help develop the ethical culture of industries but adds, unlike other leadership styles, SL endorses a form of introspection which focusses on morality which ultimately defines a servant leaders character and conduct (Mehta & Pillay, 2011). Hunter, Neubert, Perry, Witt, Penney and Weinberger (2013) state that the difference between SL and other leadership styles is the moral imperative of being a servant to others. Dambe and Moorad (2008) add that servant leaders always put the needs of their followers before their own which shows self-sacrifice as a moral value.

Greenleaf (1977) specifies the value of the ethical man because he contributes to a moral organisation which he argues, results in a principled society. These views sum up the understanding of value that servant leaders can have within our world and more especially

within the South African schools. Redeker, de Vries, Rouckhout, Vermermen and de Fruyt, (2014) concur with the above view when they state that because servant leaders' place others need before their own, they can be considered as ethical leaders. Similarly, McMahon (2012, p. 341) emphasises the relationship between SL and ethical aspects and goes as far as defining SL as an ethical standard. Sendjaya, *et al.* (2008) believe that instead of being shaped by the standard of an unprincipled world, servant leaders are shepherded by their inner foundations of higher ethical values. These foundations, as a result, have value to raise the ethical conduct of the people (Greenleaf, 1977) correspondingly servant leader identity is based on a series of wholesome characteristics (Sun, 2013). In keeping with these views, Brown and Trevino (2006) as well as Vidaver-Cohen (1998), proposes that leaders have a role to set the moral example in order to set the moral climate for their followers to emulate the ethical behaviour of the servant leaders. Reed *et al.* (2011) explain that by exhibiting moral bravery as well as honour, and by trying to satisfy the most important needs of followers, servant leaders demonstrate a superior degree of ethical growth which has a lasting value on the individual and organisation. In addition, they become an inspiration for others to model.

In a compassionate ethical climate, members' choices and conduct will be motivated by their care and concern for the good of others through the practice of fairness, truthfulness, and honour (Schwepker & Schultz, 2015). SL eventually develops followers into servant leaders by way of exhibiting servant behaviours. The behaviour of the servant leader thus influences the shared learning of followers in a cycle which in turn leads to followers influencing other followers. Ling, Lin, and Wu (2016) refer to such a process as the trickling effect. The cycle results in a servant permeated culture or servant organisation (Reed *et al.*, 2011). Searle and Barbuto (2011) add that the practices of SL significantly contribute to and support the ethical conduct by employees within the institution at all levels. This slots in with Brown and Trevino (2006) who propose SL as a means of promoting an ethical climate and culture which they understand has a regulating influence on the relationship between a person's level of moral rationalisation and level of ethical conduct. As a result, employees will begin to model the ethical conduct (Liden *et al.*, 2008). McMahon (2012) further maintains that servant leaders have a significant role to teach the ethical aspects of leadership to each person and the entire organisation.

The biblical character of Moses is understood by Lynch and Friedman (2013) as a great example of an ethical servant leader. Lynch and Friedman (2013) assert that Moses never used

his status nor power to get rich. He was morally sound and was able to say that he did not take anything that belonged to another. Shekari and Nikooparvar (2012) conclude that the world we live in yearns for ethical leaders who are servants who can invest in their followers. Servant leaders therefore have a significant role to play as ethical leaders within their organisations (McMahon, 2012). Few studies link SL with ethics. A study by Jaramillo, Bande and Varela (2015) is one which posits that servant leaders are able to form an ethical work climate where employees within sales sector participate in ethical practices which results in greater sales performance. Jaramillo *et al.* (2015) emphasise that leaders have a significant role in the organisations moral climate. In terms of ethics, Jaramillo *et al.* (2015) confirm that workers take their cue from their leaders and they act in accordance with their leaders. Implicit is an understanding that leaders therefore have a significant role to model what is ethical. In the third theme I explore SL and relationships.

2.2.5.3 Servant leadership and relationships

Of the various leadership styles, Brewer (2010) understands that SL is the only leadership style with the most personal touch which encapsulates the human component. SL differs from other leadership theories in that it concentrates on relationships over time (Liden *et al.*, 2008). Principals have a significant role to forge healthy relationships with others through SL. This is in line with Murphy and Seashore-Louis (1999) who note that one of the most important shifts in institutions of learning is the change in the way relationships between leaders and followers are practiced. In support of the above, followers are not concerned about the extent of a leader's knowledge until they are convinced of the extent of the leaders concern for them (Brewer, 2010). Consequently, a servant leader understands that he has an important role to get to know his followers personally and it takes time, care and hard work to reach a follower's heart (Boone & Makhani, 2011). In other words, servant leaders must win followers over, well before they can take their hand (Maxwell, 1998). The significance is that servant leaders must develop a good relationship with followers before servant leaders can expect a commitment from their followers.

Ehrhart (2004) remarks that unlike other types of leaders, servant leaders are able to cultivate excellent relationships. Relationships are defined as the art of making a sincere endeavour to get to know, support and appreciate people within the institution (Dennis & Borcanea, 2005). However, Culver (2009) and Brewer (2010) state that we need to understand ourselves first

and be at peace with who we are, if we intend to cultivate healthy interpersonal relationships with others. A study by Barbuto and Hayden (2011) found that the SL style is strongly related to the intimate relationship between a leader and follower. Servant leaders who understand their followers well, develop perception and awareness (Brewer, 2010). In other words, leaders who are seen as competent and eager to bond with followers on a sensitive level, develop firm and powerful relationships (Barbuto & Hayden, 2011) as well as, insight and attentiveness with followers. Sensitivity is connected with thoughtfulness, with having faith, and with the habit of being close to others (Brewer, 2010). These views are suggested when Collins (2001) explains that leaders must get rid of their selfishness and instead focus on the objective of fostering close ties with followers in any setting. These powerful SL behaviours and relationships or leader member exchange (Barbuto & Wheeler, 2006) encourages followers to respond by learning and displaying similar SL behaviours which serve to benefit both the servant leader and follower (Ehrhart, 2004). Melchar and Bosco (2010) agree with Ehrhart (2004) but go on to add that these relationships institutionalises a culture where followers become like their leader and followers help satisfy the needs of other followers. One of the reasons presented by Hunter *et al.* (2013) for followers helping other followers is that servant leaders are possibly viewed as trustworthy role models.

An interesting perspective presented by Farling Stone and Winston (1999) is that servant leaders show concern not only to their juniors, but also to their seniors, their contemporaries, as well as their competitors. The idea expressed is that servant leaders extend their servant nature to not only those whom they lead but to all role players including those who have oversight over servant leaders and those who work for external institutions. Such a view implies that servant leader relationship is a multi-dimensional interaction which operates at all levels. It operates vertically through the organisation, laterally through the organisation as well as outside the organisation. There may be inferences for principals within the school context. It may signify that it is not sufficient for SL to be practiced within the school alone. In fact, it may mean that servant leaders must extend their influence to beyond the schools' immediate context. Extending one's influence beyond the school is consonant with Hans (2010) findings that SL model in China was found to be more extensive than the western SL model since the Chinese SL model included the formation of relationships with people outside the institution. As a result, these intimate relationships become the lubricant that keeps the conflict and discord at a minimum and allows for a smoother functioning of the entire institution and society (Brewer, 2010).

Brewer (2010) further states that leaders who are only task focussed and are occupied with procedures will not be able to nurture, nor sustain intimate relationships. Such a view reflects an understanding that leaders who are task focussed only, may not be able to adequately practice SL. Task focussed leaders may therefore, need to balance their approach to reflect both a more person centred approach and a task centred approach. Lam (2015) cautions that SL does not advocate the use of autocratic means, but SL proposes one way to accomplish a collective aim is by serving followers. Servant leaders can serve followers by caring about their followers' agenda before their own (Brewer, 2010). In addition, servant leaders are to serve with humility without anticipating anything in return (Hunter *et al*, 2013). Finally, Beaver (2008) found that servant leaders themselves understand the value of building genuine relationships with workers. After all, the soul of the school is not the physical structure but the people who work there (Brumley, 2007). The current section therefore highlights that principals have a significant role to foster closer ties with their staff. At the present time, I turn my attention to the fourth theme which is SL and empowerment.

2.2.5.4 Servant leadership and empowerment

The review of literature indicates that there is a connection between servant leadership and empowerment of the people being led. Dambe and Moorad (2008) understand that there is a clear swing in leadership from control to one of empowerment. The process of empowerment releases the power in people by using their own experience and expertise to achieve positive results in an organisation (Blanchard & Randolph, 2010). Servant leadership has the value to offer institutions both leadership and empowerment of followers (Boyum, 2008). This view is shared by Stramba (2003) who goes on to affirm that SL actually nurtures empowerment. But one needs to understand empowerment within leadership context. Servant leadership theory is located within the empowerment paradigm mainly because of its thrust and focus on promoting and developing the followers (Dambe & Moorad, 2008). In view of the above, Patterson (2003) understands SL as a dynamic tool of empowerment which facilitates followers to execute their tasks and achieve their objectives and in so doing, accept responsibility for their own future. Short and Greer (2002) posit that empowerment can be viewed as the followers' ability to take responsibility for one's development, to engage in problem solving, and to have faith in their own abilities to enhance their individual circumstances. The enhancement is described as a transformational understanding to living and vocation (Spears & Lawrence, 2002). Maxwell

(2007) claims that by sharing power with the followers, these practices empower the followers to maximise their abilities. As a result of the unified leadership, followers feel valued, drawn in, and satisfied in their work and they value learning and proficiency (Bennis, 2001). However, when leaders stifle their followers' enthusiasm, they disempower them and by so doing, they place obstacles which followers cannot surmount (Maxwell, 2007).

Dambe and Moorad (2008) present two views when it comes to empowerment. Firstly, they assert that power is seen as a limited product where empowering one person leads the disempowerment of another. The second view is that power is seen as unlimited product which means that empowering others does not deplete the power supply. In reality, empowerment of others leads to an increase in power of the servant leader (Dambe & Moorad, 2008). It is one of those paradoxes that is difficult for critics to comprehend. However difficult, servant leaders grow more indispensable, in their efforts to develop their followers and this is a valuable role. Often, it is the helpless in society who are in need of greater service. At the current time, I turn to the fifth theme which is SL and the vulnerable in society.

2.2.5.5 Servant leadership and vulnerable

The literature is vague and sometimes unclear about principals' understandings of the value of the role of SL in so far as the vulnerable are concerned. However, there is a hint that servant leaders may have a particular understanding to serve the needs of those who are disadvantaged. Reed *et al.* (2011) reinforce such a claim when they state that moving outside the organisation, servant leaders must understand the impact of their decisions on the most vulnerable in society to ensure that they are either not deprived or best case they are benefitted in some way. By the word 'vulnerable' I am referring more especially to children who are orphaned and who as a result are traumatised by the death of their parents (Ogina, 2010) and also the adults whose living conditions are below the bread line. The understanding is that servant leaders have a responsibility both within and outside the organisation. Their role extends to the welfare of those in and around the community. Striepe and Donoghue (2014) seem to endorse the views expressed by Reed *et al.* (2011) that servant leaders must have a firm commitment to serve their community in which they live by serving those with extraordinary needs. These ideas are possibly what Striepe and Donoghue (2014, p. 141) call "social justice". Social justice requires that servant leaders must get out there and make a difference in the lives of those who are in need. Stramba (2003) believes thus SL reduces the marginalisation of those within our

community. It is a significant understanding of the value of the role of the servant leader. The test is, whether those who are served become more servant like, more self-sufficient, and more prudent and wiser or not (Spears, 2004). Trust is a significant aspect of the value of a servant leader. The following section is the sixth theme which touches on the aspect of trust.

2.2.5.6 Servant leadership and trust

The understanding of trust is central to effective leadership (Rodd, 2006). Patterson (2003) asserts that a servant leader is a trusting leader. Robertson (2012) observes that trust features prominently in most models of SL. Trust is described as a functional aspect which means that it is a core aspect located in most literature on SL (Patterson, 2003; Russell & Stone, 2002). Trust which is understood to be a secure confidence and dependence on the uprightness, talent and character of an individual (Russell & Stone, 2002) is a critical element within SL between the followers and the leaders (Laub, 1999). Patterson (2003) agrees that trust is an important quality of a servant leader. It is the belief that one will not take unfair advantage of a person nor act unscrupulously (Trivers, 2009). The manner in which leaders deal with position and power earns them trust (Laub, 1999).

In support of the views expressed in the paragraph above, Robertson's (2012) study was a multi-site case study using a purposive sampling method in early childhood education (ECE). Data was generated from principals, staff and parents using questionnaires, focus group discussions and interviews. Principals, staff and parents in New Zealand schools maintained that establishment and maintenance of trust leads to greater confidence in leadership within the early childhood education sector (Robertson, 2012). One of the valuable roles of the principal as a servant leader is building trust with all role players within education. Likewise, respondents in Kasun's (2009) study understood trust as the foundation of the relationship between a principal and the rest of the school. One way of building trust is to live by the same values one professes (Blanchard, Blanchard & Zigarmi, 2010). One example of living by the values which one professes is by keeping one's word (Patterson, 2003). Joseph and Winston (2005) discovered that when workers perceived that their leader is acting as a servant leader there was a greater probability of them trusting their leaders.

Similarly, integrity and trust are related. Integrity refers to a situation built on trust and inner conviction that the person one is engaging with has genuine and noble intentions and these are

backed up with consistent actions (Harter, 2002) or to restate Blanchard, Blanchard and Zigarmi (2010), walking the talk. Kasun (2009) further links trust with the aspect of stewardship. Kasun (2009) notes that stewardship demonstrates trust where individuals and institutions entrusts leaders to carry out duties on their behalf. Block (1993) further notes that leaders and workers all share a role in keeping the organisation in trust for the benefit of the next generation. Servant leaders understanding of the value of their roles as stewards is the next section which I touch on which is the seventh theme.

2.2.5.7 Servant leadership as stewardship

The term steward is derived from a Greek word “oikonomos” which conveys the impression of an executor (Sendjaya & Sarros, 2002). Block (1993) notes that stewardship is holding onto something for safe keeping for another and this is a valuable role of a servant leader. Block (1993) further notes that stewardship is the desire to be responsible for the welfare of the institution by serving workers instead of controlling them. Stewardship requires that we expand our vision of this world as well as our obligation to improve the condition for humanity (Kasun, 2009). A steward is entrusted with and oversees the resources of the organisation (Herndon, 2007). The servant leader does not only have the responsibility over the resources, but he or she also has to be a steward of the health and welfare of the workers (Johnson, 2008). In addition, stewardship of people is an important quality of a servant leader (Sendjaya & Sarros, 2002). It also includes preparing staff and the organisation to greatly impact their communities (Barbuto & Wheeler, 2002). Greenleaf (1977) envisioned a successful organisation as one where all workers are involved in taking care of the institution for the benefit of society (Bekalo, 2015; Spears, 2004). Greenleaf’s (1977) view extends the idea of serving society’s needs. The data in Kasun’s (2009) study supports stewardship as a valuable component of a servant leader. In the following section I endeavoured to explore principals’ understandings of the value of their roles as servant leaders in public schools. It has emerged that school principals appear to understand that they have valuable SL roles as spiritual leaders, ethical leaders, relational leaders, empowerment leaders, protective leaders, trustworthy leaders as well as good stewards within and outside the school. At the current time, I turn my focus to principals’ leadership practice which is the sixth of the nine key areas

2.2.6 Principals' leadership practices

In this section I outline four key topics. I begin by briefly outlining the need for a new form of leadership within South African schools. I go on to examine certain leadership practices which do not reflect SL. This by no means is an exhaustive list. Then I move on to possible psychological makeup of leaders which determines why leaders lead in specific ways. Finally, I look at leadership practices which reflects SL. These practices include servant leadership modelling is values based, service to others, developing people, listening, trust and credibility, humility, values and empathy, persuasion power and SL, Finally, I look at power and SL, accountability and SL, foresight and stewardship. I begin with the first of four key areas which is the need for change.

2.2.6.1 The need for a change in leadership practice

Leadership practice refers to what principals do as well as their movements and actions as they go about doing their daily tasks (Spillane, *et al.*, 2001). Botha (2013) admits that principals adopt varying approaches to leadership and which is based primarily on their beliefs about people. Principals' leadership approach is often the reason why they are effective or not (Botha, 2013). The authoritative leadership style of the past will no longer be applicable to the South African schools of the future because of the transforming beliefs and democratic changes which have swept through the country (DoE, 2008). As a leader the principal is to lead change from an autocratic mode to one of a more flexible, self-managing, sharing and participatory approach (Hussain, 2012). The new shared mode of leadership highlights a team-based approach to leading (Caffey, 2012). Organisations nowadays realise the value of people and are seeking after more compassionate leadership styles which highlight ethics and a care for the community (van Dierendonck, 2011). Jaramillo *et al.* (2015) present SL as a people focussed philosophy of leadership which is a great example of a more compassionate leadership practice characterised by concern, honour and firm moral values. In the subsequent section I move on to the second of the key areas which are leadership practices which are not reflective of SL.

2.2.6.2 Practices that do not reflect servant leadership

Researchers (Sendjaya *et al*, 2008) state that specific leadership practices like oppression leadership and unprincipled patterns were contributory factors that were responsible for much of the scandals engulfing institutions around the world. These authoritarian and unethical leadership practices are not reflective of the servant leaders' make-up. In fact, these practices are opposed to the ways of a servant leader. At the same time, Laub (1999) states that the use of the word servant is no guarantee that SL is being practiced and experienced by the followers. Many institutions have latched on to the popular ideas of SL and have tacked these on to their organisation with the hope that these organisations may be seen as servant led. On the contrary these institutions lack service or servant hood. As a result, they do not practice SL.

Lekota (2011) notes that the continent of Africa is more in the hands of leaders who are inward focussed than outward focussed. In other words, these leaders aim to enrich themselves instead of serving their communities. The reason why SL is rare on the African continent is because of the existing dominant autocratic patterns in the leadership arena, the absence of personal attributes in leading and the demands of leading others (Heskett, 2013). These practices points to the lack of SL and Ubuntu leadership practices on the African continent. In support of the above, Mulongo (2016) points out that experienced male and female teachers alike in Central Kenyan schools maintain that principals in their schools hardly ever practice SL through service. Mulongo (2016) defines service as that which involves patience as they work, even if the work is simple, but by looking at the end result. Using a descriptive survey design, eighty-two teachers and six principals formed the sample. Mulongo's (2016) research was informed by transformational leadership theory using a quantitative approach and a purpose sampling technique. The purpose of Mulongo's (2016) research was to determine the extent to which principals in Kenya practiced SL specifically through service. Within South African schools Niemann and Kotzé (2006) showed that school leaders lacked the necessary leadership practices which were required to turn schools in to institutions of success. Niemann and Kotzé (2006) maintained that principals' leadership practices have an effect on school culture. Therefore, the purpose of Niemann and Kotzé (2006) study was to explore the relationship between some school leadership practices and organisational culture in schools. In Turkey, Insley, Jaeger, Ekinci and Sakiz, (2016) reported that principal display of SL was inadequate from the perspective of teachers. The authors recommended that principals should undergo retraining in SL which would allow them to be suitably equipped to run their schools.

While a few scholars (Ghamrawi & Al-Jamal, 2014, Steyn, 2012 & Johnson, 2008) demonstrate that principals leadership practices are reflective of some aspects of SL, the many of the scholars on leadership in general and principal leadership in particular (Brewer, 2010, Iyer, 2013, Insley *et al.*, 2016, Mulongo, 2016 & Sikhakhane, 2016) state that principals' leadership practices do not adequately reflect SL. Authority models of leadership still dominate organisational leadership today (Laub, 1999 & Ebener and O'Connell (2010). Emanuel (2014) claims that principals' leadership approach in South African public schools still reflects an authoritarian approach. Even though some authoritarian leaders operate with exploitation and others operate with goodwill, they both operate from the foundation of authoritarian models of leadership (Laub, 1999). Further, Culver (2009) declares that the feeblest type of leadership is one where there is a total dependence on power. In other words, where power is located in one person. She reasoned that brandishing power does lead to conformity but it would also lead to deep bitterness and dysfunctionality. Furthermore, Gile (2011) highlights that certain practices like domineering and directive behaviours can limit the co-operative abilities of workers to become innovative. Innovative ideas will decrease if leaders dismiss co-workers' contributions. In addition, as a result of domineering leadership practices, Kouzes and Posner (2003) notes that workers do not perform well and do not stay around long enough if they are made to feel disempowered and estranged.

Laub (1999) acknowledges that the values of independence and individualism are starkly contrasted to SL patterns. Laub (1999) posits that servant leaders cannot work in isolation as some principals are in the habit of doing. These practices of bullying others, enriching oneself at the expense of others, operating within an autocratic mode and working alone therefore are practices which are not reflective of SL. Emanuel (2014) recommends that principals' leadership approach within South African public schools must undergo change in order to bring about the conditions necessary to improve schools. What follows is a discussion of why school principals practice SL in the way they do? The answer may lie in the values and psychological make-up of principals. The next sub section highlights the third key area.

2.2.6.3 Personality and identity psychological makeup

Organisations are in the condition in which they are, mainly because of their leaders' personality (Lewis, Spears, & Lafferty, 2008). It is therefore important to understand why

principals respond in the way they do within the context of SL. Boyum (2008) claims that current models of SL are unable to explain why leaders would behave in the way that they do. Hunter *et al.* (2013) in their study which aimed to assess the relationship between personality, SL and worker and institutional results, the authors discovered that agreeableness and extraversion are factors that affect how followers perceive SL. The researchers describe agreeable leaders as those who are caring, concerned and empathetic about followers. Such leaders use all of their senses to tune in to the emotions of their employees more than their words (Boone & Makhani, 2011). Whereas, those who are outgoing, extroverted, verbose and lively were described as extraverted. Hunter *et al.* (2013) believes that extraverted leaders are linked with a drive for power and supremacy within rigid a chain of command. They are motivated by what they can get for themselves. That is why, extraverted leaders may not be perceived as suitable servant leaders.

On the other hand, those who are agreeable, that is those who are introverts, may be perceived as servant leaders by their followers (Hunter *et al.*, 2013). As an extension of Hunter *et al.*, (2013), Panaccio, Henderson, Liden, Wayne and Cao (2015) on the other hand proposes that employees who are extraverted and have proactive personalities, have less reliance on their leaders to fulfil their psychological contract (PC). In fact, these extraverted employees rely on other means to fulfil their PC fulfilment. Rousseau (1995) notes PC fulfilment refers to the conditions of an exchange agreement between the worker and the institution in which the institution lives up to its part of the deal. The idea in Panaccio *et al.*, (2015) study within hypothesis three, is that extraverted employees moderate the secondary relationship between the leaders' SL conduct and workers results through PC fulfilment. Therefore, the relationship between extraverted employees and servant leaders are not as effective as first thought (Panaccio *et al.*, 2015).

Sun's (2013) study claims that servant leaders behave in a particular manner as a result of their identity as a servant and their identity is an integral component of who they are, that is: their self-concept (Sun, 2013). Sun (2013, p.55) proposes two important frameworks which he calls "servant-compartmentalized (SC) and servant-integrative (SI)" frameworks. He acknowledges that these framework help explain how leaders respond in different scenarios. Sun (2013) declares that SC leaders are capable of differentiating between their servant identity and their other identities as a result they can modify their behaviour and draw on a set of servant traits to suit a situation which helps them to respond effectively to a wide range of scenarios. Sun

(2013) contends that SI leaders on the other hand are inclined to serve and the inclination to serve is tied to their identity and they operate from the default position of a servant leaders in every scenario. Therefore, a SI leader is less effective in organisations as leaders.

Sun (2013) concludes that SL within SI framework are better suited and more effective in religious organisations whereas SC servant leaders are more effective in organisations which are profit driven and non-profit organisations. In Suns (2013) view, it appears, that SC quality is the preferred framework to enhance SL actions. Sun (2013) seems to suggest that SC framework is the springboard from which SL practices can be understood. I now examine the last of the four key areas which are practices which reflect SL.

2.2.6.4 Reflection of servant leadership practices

Various characteristics, dimensions and practices of SL have been proposed by many scholars (Farling, Stone, & Winston, 1999; Graham, 1991; Patterson, 2003; Russell, 2001; Spears, 1998; Laub, 1999) over a period of time. I intend to demonstrate how some of these SL practices are reflected by principals as they lead. In support of the above, Crippen (2005) further notes that more research is needed in schools to determine the existence of SL practices. The reason is because effective leadership practices become vital as we try to better serve the needs of a constantly changing society (Leech & Fulton, 2002).

One study was conducted in Lebanon by Ghamrawi and Al-Jammal (2014) and aimed to identify the extent to which school principals practiced the qualities of SL. Using both qualitative and quantitative methods, this study by Ghamrawi and Al-Jammal (2014) revealed that school principals' view of their own SL attributes was largely different from the view of their staff. In other words, principals believed that they were effective servant leaders whereas their staff thought differently. However, the Lebanese principals demonstrated at least half of the attributes of servant leaders which included serving and supporting their communities, making sacrifices for others, displaying integrity and trusting others. This confirms that principals within the Lebanese context particularly within private schools reflected some SL attributes. Similarly, Oshun, Okebukola and Dosumu (2016) conducted a mixed method study within the African continent in a secondary school context. Within the qualitative aspect, the above scholars found that principals, in Lagos district in Nigeria, using a self-rating

questionnaire, demonstrated high levels of SL practice. These practices included listening, empathy, healing, awareness, persuasion and foresight.

Johnson (2008) says that SL is a leadership approach where a leader is a servant who serves the needs of those around him. When practiced, a servant leader esteems people, assists people to improve their talents, exhibits authenticity, provides direction and shares the process of leading. Steyn's (2012) study aimed to determine the extent to which the narrative of a South African principal's practice can be measured against Laub's (1999) SL model. The results of Steyn's (2012) study shows similarities with Johnson's (2008) findings. Firstly, the principal appreciated his staff through his care and concern for staff (Steyn, 2012). The findings reflected the first element of Laub's (1999) model of SL which is to value people. Secondly, the principals in Steyn's (2012) study showed a genuineness about himself which paralleled Laub's (1999) second element which is authenticity. Thirdly, the principals' values and traits guided his practice, goals and vision for the school. In the final analysis, the principal in Steyn's (2012) study, demonstrated most of the SL attributes as described by Laub (1999). Steyn (2012) concluded that the principals subjective set of values shaped the heart of the principals' leadership practice and guided his judgments and his deeds with regard to the growth of people and sharing in the running of the school. However, the results of the study by Steyn (2012), within South Africa, is not the rule but may be the exception to the rule. In other words, Steyn's (2012) study was not aimed at generalising these findings. These findings were based on a narrative account. Therefore, they may not reflect the trend amongst school principals. In the ensuing section I move on to discuss the following leadership practices which are reflective of SL, namely: servant leadership modelling is value based, service to others, developing people, listening, trust and credibility, humility, values and empathy, persuasion power and SL, Finally, I look at power and SL, accountability and SL, foresight and stewardship.

2.2.6.4.1 Servant leadership modelling is value based

Role modelling in a visible yet personal form is integral to SL (Bennis & Nanus, 2007; Olesia, Namusonge & Iravo, 2014). Modelling means demonstrating values based actions in one's daily life which one wants others to emulate (Knab 2009) or living by example (Nsiah, 2009) or setting a good pattern for others (Taylor Martin, Hutchinson & Jinks, 2007). Similarly, modelling provides a tangible example and demonstrates the conduct which the leader is expecting from followers (Olesia *et al*, 2014). Leading in like manner is much like pulling from

the front rather than pushing from the back (Knab, 2009). Modelling forms an integral component of the functional attributes identified by Russell and Stone (2002) of SL as well as Page and Wong's (2000) conceptual framework which equates to process orientation and Spears (1998) conceptual framework.

Modelling is also matching your actions with your words (Knab, 2009). Servant leaders model what matters and modelling what matters is the most effective way of communicating the organisations objective, importance and ethos (Olesia *et al.*, 2014). Like so servant leaders attract followers (Olesia *et al.*, 2014). Interestingly, in Knab's (2009) study there was a strong discrepancy between the rankings which principals gave themselves and the rankings which teachers gave their principals with regards to modelling certain behaviours. In other words, principals viewed themselves high in modelling the way while teachers ranked their principals low in this practice. Preferably the school principal needs be a sound role model and lead others by example (Oshun *et al.*, 2016). Taylor *et al.* (2007) found that modelling the way was rated highest within servant leaders as opposed to non-servant leaders. Modelling the way was also one of the most valued behaviours from the followers' perspective (Taylor *et al.*, 2007). Finally, Taylor *et al.* (2007) propose that development programs ought to promote levels of excellence both in tasks and the treatment of people. Living by example is an ongoing process and characterises a true servant leader (Pattison, 2010). Principals who therefore lead by example reflect SL. Next I progress to the core as aspect of SL which is service to others.

2.2.6.4.2 Service to others

Today's schools are moving towards a more service oriented approach (Crippen, 2005). Service to others is the essence of SL as a theory (Greenleaf, 2002), and that is why the core leadership practice that one ought to associate with a servant leader is serving others needs first. The practice above all else which seems to characterise servant leaders is that of exhibiting a lifestyle of service (Abel, 2000). The lifestyle of service is the main focus of a servant leader as opposed to a transformational leader (Stone, Russell, & Patterson, 2004). The ethic of service is linked with the notion of being called to their profession (Abel, 2000). van Kuik (1999) suggests that when service and leadership come together it brings into focus the leaders' motives and his power. van Kuik (1999) maintains that service means that the leader's self-interest gives way to the interest of the community and secondly the leader turns his power

into implements of service. However, van Kuik (1998) suggests that service is not powerlessness. In fact, he goes on to state that a leader cannot serve without power.

One of the preconditions of service is that leaders must place others' needs ahead of their own (Abel, 2000; Ekinici, 2015). The following scholars (Farling, Stone & Winston, 1999; Russell, 2001) include service as an integral component of their respective SL frameworks because SL without service cannot exist. Patterson (2003) also views service as valuable to SL. In order to be responsible for employees, leaders must first serve employees (Dennis & Borcanea, 2005). Servant leaders demonstrate service by making available resources, time and organisational purpose. They serve very subtly to the point where all that people see are the results and not the cause (Greenleaf, 2002). These little unseen acts reveal the true character of a servant's heart (Purkey & Siegel, 2002). Abel (2000) observes, as alluded to earlier, that servant leaders demonstrate a lifestyle of serving others which is their unique leadership signature. In the end, the only choice leaders make is between selfishness and service (Block, 1993) and few choose service.

Another dimension of service extends to the community in which we live in. For instance, Crippen (2005) states that school principals must serve and invest in their wider communities. Servant leaders can serve their communities by solving actual problems facing the community (Crippen, 2005). Schools must serve their communities and communities must likewise serve their schools. Such a relationship suggests a reciprocal partnership of service. Principals who emphasise service, fit the SL model (Kelley & Williamson, 2006). The indication therefore, is that leaders who serve others in fact reflect servant leader practices. The following sub-section deals with developing people.

2.2.6.4.3 Developing people

Welch (2000) notes that leadership is two thirds about people and one third about all else. Servant leadership has been expressed as a perspective of leadership which centres on developing the personnel to their full potential (Grieves, 2010). By the way, Leithwood, Seashore-Louis, Anderson, and Wahlstrom (2004) identify three sets of foundational leadership practices. However, only one has significance for this aspect of my study. Leithwood *et al.*, (2004) cite people development as one the most important leadership practice. They state that a principal has a key role to play in developing staff. This can be done by

supporting staff to better execute their duties, provide cognitive inspiration to enhance work and model good practices. Covey (1998) describes servant leaders as leaders who are able to draw out, enthuse and cultivate the finest and greatest from within their people. Workers bring success to the organisation therefore developing workers is one of the finest ways to realise organisational objectives (Herndon, 2007).

Similarly, Mahembe and Engelbrecht (2013) advise that schools need leaders who underscore teacher development and who are more disposed to serve, empower and celebrate the abilities of others rather than further their own needs. In addition, the servant leader appreciates the commission to do all things necessary in order to foster the personal, professional and spiritual growth of workers (Spears, 2004). In addition to fostering growth of workers, servant leaders ought to pay attention to the emotional needs of workers (Page & Wong, 2000) which goes beyond the contractual agreement (Liden *et al.*, 2008). Therefore, principals who practice the development and empowerment of people thus reflect the practices of a servant leader (van Dierendonck, 2011). I move on to the practice of listening.

2.2.6.4.4 Listening

Anderson (2005) believes that listening is a skill which is vastly different from simply hearing the words of another person. Barbuto and Wheeler (2006) and Spears (1995) understand listening to mean the ability to take notice of and to respect the ideas and views of followers. At the same time, Black (2010) adds that listening is the ability of the servant leader to grasp the situation before deciding on a course of action. Servant leaders are regarded as empathetic listeners who are considerate and keen to hear others anxieties (Xu, Stewart & Haber-Curran, 2015). Halal (1998) says that authentic listening is a deeply innovative act where the listeners get out of their restful roles in order to attend to their differences. Listening demands, a concerted effort to quieten our thoughts when listening to others. It demands effort to genuinely enter someone else's world (Hunter, 2004). Principals practice SL in their daily through the art of listening. Listening is a significant attribute within SL (Dambe & Moorad, 2008). The attribute is confirmed by Spears (2004) who listed listening as one of the main elements of SL within their framework. Hunter *et al.*, (2013) notes that servant leaders who are more likely to be introverted, actually spend more time listening and communicating to their followers.

Boone and Makhani (2011) are insightful when they tell us that the practice of listening is arduous which requires a sacrifice of one's energy and personal time. However, they contend that such a sacrifice is worth every effort. This entails that the practice of careful listening, can bring insight and great rewards for the parties concerned and the success of the institution in the long term. One of the benefits of listening is that it is a strong foundation to improving the relationship between a servant leader and his followers (Brewer, 2010). Another benefit (Spears, 2004) of listening is that it allows the leader to obtain useful information and feedback as well as to truly understand what is being said and to understand their follower's requirements and desires and be willing to share in their hurt and disappointment (Yukl, 2006). Listening is central to effective leadership within educational institutions (Robertson, 2012). Thus, a principal who takes time to genuinely listen to his followers reflects authentic SL qualities. At the present moment I look at trust and credibility.

2.2.6.4.5 Trust and credibility

Boone and Makhani, (2011) admits that trust is the underpinning element of a great leader and is the foundation to grow followers' talents. The underpinning of trust must be in place before followers can commit to excellence. Trust is described as a person's dependence on another under conditions of vulnerability and threat (Tschannen-Moran & Hoy, 2000). Servant leaders have to finally undergo the litmus test by entrusting others to perform the delegated task (Boone & Makhani, 2011). In addition, Boone and Makhani (2011) present a strong case that credibility is the essential precondition which is the foundation of leadership. Followers must have confidence in their leaders and believe that leaders deserve their trust. In order to build credibility leaders must be truthful, visionary, inspiring and capable (Kouzes & Posner, 2007). Beck's (2010) study which was both qualitative and quantitative intended to explore the (antecedents) precursors of SL in Nebraska, America. Beck's (2010) study validates the idea of trust. Of the many findings within the qualitative aspect of the study, Beck (2010) found that the extent of a servant leader's guidance and impact upon workers is mostly dependent upon the effort and time taken to develop trust. Ramli and Desa (2014) found that trust in the leader mediates the relationship between SL and organisational commitment within the Malaysian context.

Within a South African context Dannhauser and Boshoff (2006), whose study focussed on the vehicle retail sector, established that SL trust and team cohesiveness were strongly related.

Using a quantitative approach and electronic survey method the researchers combined three rating instruments which included Barbuto and Wheelers (2006) SL questionnaire to gather data. Still within South Africa, Chinomona, Mashiloane and Pooe (2013) found that SL significantly impacts workers trust in the leader and worker's allegiance to the institution. Chinomona *et al.*, (2013) study was a quantitative study which examined the relationship between SL and worker commitment through the mediator of worker trust in the leader. These findings which are outside of education may suggest that school leaders whose leadership practices demonstrate trust may be more reflective of a servant leader. Patterson's (2003) SL model is made up of many components. Trust forms one of the components of her SL model which may further support the argument that leaders who engage in building trust may reflect servant leader qualities. Humility has long been misinterpreted as weakness. The following sub section aims to shed more light on this aspect.

2.2.6.4.6 Humility

Patterson (2003) defines humility as the ability of a leader to be familiar with the notion of not knowing all the solutions. Support is found by Kouzes and Posner (1995) who debunked the notion that leaders must have all the answers. Further, Covey (2002) defines humility as the sober view adopted by a servant leader in so far as his own achievements are concerned (Herndon, 2007). In other words, the servant leader does not possess an inflated ego, in fact he or she is concerned about the needs of others first or focussed on the good of others (Dennis & Borcanea, 2005). Blanchard, *et al.* (2001) describes a servant leader not as one who has a low view of himself but rather as one who is not inward focussed. Similarly, humility is not having a dim value of oneself, instead, it means seeing oneself not as better than others nor as inferior to others (Dennis & Borcanea 2005). Such insight into the make-up of a person is significant since it is the inner nature of a person that determines his outer actions and performance, an idea that was alluded to earlier in the dissertation. Humility therefore is a reflection of SL practices according to Patterson's (2003) SL model. Related to humility are values and empathy which I will briefly examine.

2.2.6.4.7 Values and empathy

Jones and Rudd (2008) acknowledges that values are key features in education. Campbell, Gold, and Lunt (2003) discovered that leaders' values shaped their views of their leadership

roles, their interactions with staff, pupils and neighbourhood as well as their hopes and prospects for their school. Russell (2001) suggests that certain leadership values are specifically bound with SL. These includes values such as compassion, humility, ethicalness and empathy.

Johnson (2008) intimates that empathy is a consideration of the other person's view. Therefore, empathy sequentially fosters admiration trust and support for others which nurtures the consideration of others needs when decisions are to be made (Moore, 2012). Empathy is the ability of the servant leader to sympathise and identify with followers (Spears, 2004). A leader can show empathy by walking in the shoes of another and experiencing that person's sights and emotions (Neelima, 2016; Taylor, 2002). Empathy is a pre-condition for other helpful behavioural practices. Ekinci (2015) further notes that empathy performs a crucial role in other SL practices like selflessness and sharing. Servant leaders ought to accept people as they are and appreciate their uniqueness. Servant leaders must accept that workers have noble intentions and they must not be rejected as human beings even if their work or conduct is unacceptable (Spears, 2004). When a school principal is able to demonstrate empathy, he reflects an important quality of SL (Abel, 2000; Fitzgerald, 2015). The next theme is persuasion.

2.2.6.4.8 Persuasion

The general trend in SL literature (Johnson, 2008; Laub, 1999; Spears, 2002; Williams, 2009) informs us that supportive leadership practices instead of bullying practices are effective. Johnson (2008) advises that the art of persuasion requires skill and can encourage peace, consensus building (Abel, 2000) and ownership among workers. Bekalo (2015) mentions that a servant leader does not abuse his position of power through intimidation so as to demand submission. Instead, the servant leader uses the skill of persuasion to accomplish the work (Rennaker, 2008). Spears' (1998) fifth trait of SL is the servant leaders' ability to influence others through persuasion rather than force. Persuasion is understood to be the skill used to win over others without using rank (Barbuto & Wheeler, 2006). Thus, the servant leader builds harmony and cohesion within the staff. The term coercion does not exist in SL. Instead, a servant leader's goal is to develop consensus. Fitzgerald (2015) notes that SL is the direct opposite of Machiavellianism where the leader holds on to power through deceiving methods and promotes fear.

Johnson's (2008) sentiments seem to support Bekalo's (2015) view that a servant leader leads from a place of relationship instead of position of power. The implication is that a leader's power comes from listening and positively influencing others (Lubin, 2001). Bekalo (2015) further submits that persuasion is more important than dominating practices which could be advocating that there may be benefits to leading through SL. Persuasion, in Bekalo's (2015) is one of the clearest demarcations between a servant leader and an authoritarian leader. Thus a leader who uses persuasion as a leadership practice, which is part of Spears (1998) SL framework, may be a better reflection of a servant leader. Power and persuasion are linked. Power is largely a misunderstood aspect within SL. This is an area I will explore next.

2.2.6.4.9 Power and servant leadership

I now examine how servant leaders practice the use of power as well as how power and SL is viewed within other cultures. Hoy and Miskel (2001) define power as talent to influence followers to do what you have in mind. Owens (2001) asserts that power is persuasion and one can be persuaded through enforced means or voluntary means (Dambe & Moorad, 2008). There seems to be a misinterpretation by those who reject SL in so far as the role of servant leaders and power is concerned (Page & Wong, 2000). There is a belief that servant leaders are weak and powerless. It seems that power has been stripped from the concept of meekness, humility and servant hood. Lam (2015) however, clears up the misperception when he states that SL is not grovelling in the sense that the leader pleads with his followers, due to his powerlessness. The servant leader is not a "spaghetti spine" who does whatever he is told (Greenberg, 2009, p. 2). Ebener and O'Connell (2010) further supports the spaghetti spine assertion by emphasising that becoming a servant leader does not in any way entail evading or side-stepping the use of power. In fact, they note that becoming a servant leader involves guiding that power responsibly to realise the shared aims of the organisation. van Dierendonck (2011) adds that power is used to serve others and may even be a necessity for leaders who wish to serve. Offering further clarity, Boone and Makhani (2011) aver that giving power away does not refer to letting everyone do as they please. But SL is about listening to all views and giving followers the chance to exercise the use of power without taking over. A servant leader critically scrutinises all the contributions made by followers, using wisdom and foresight. SL does not accept everything without reviewing the merits and demerits (Boone & Makhani, 2011).

Furthermore, Blanchard (2007) notes that true servant leaders do not renounce their power. They understand that they are not the source but merely instruments through which power travels. This is one of the enigmas that, as servant leaders give away power, they become more powerful (Boone & Makhani, 2011). Only servant leaders who are self-confident are able to give away power to their followers (Maxwell, 1998). Owens (2001) describes five types of power exercised by leaders. Of the five types of power, referent power (Owen, 2001) is most closely aligned to SL. The reason is because referent power does not focus on intimidation and dominance. In reference power the followers willingly accept the leaders' guidance and inspiration because they trust him. The followers' acceptance of the leader is because servant leaders use power as a way to improve service (Ebener & O Connell, 2010) for the workers' best interest (Dambe & Moorad, 2008). In so doing, the leaders practice reflects SL.

The issue of power and SL has been explored from a different perspective in various cultures and it has yielded interesting findings. The first study by Pekerti and Sendjaya (2010) was designed to explore whether SL is applied in Australia and Indonesia and to examine the extent to which culture alters SL practice. Pekerti and Sendjaya (2010) found that Australian and Indonesian workers social profile and culture affected their respective practices of SL. In Australia, there was a more genuine leadership approach because of their acceptance of a flatter hierarchy and egalitarianism.

However, in Indonesian cultures the acceptance of a more patriarchal system of leadership allowed them to be comfortable with authoritarian leaders, which as a result, allowed leaders to be more robust in leading. Similarly, the study by Irving and Mackintosh (2010) in South America, particularly in the Peruvian cultural context found that SL was not an attractive leadership practice mainly because of the hierarchical structures they are accustomed to. Irving and Mackintosh (2010) declares that South American cultures are high in power distance which means that such cultures do not see power, concentrated in a single person, as problematic. In fact, they value such a set up. The view of power within Peruvian and Indonesian cultures demonstrates that SL leadership practices vary from country to country and these practices may not reflect SL as we understand it.

To lend credence to the above view, another cross cultural study by Carroll and Patterson (2016) between India and the United States of America found a differing view. Carroll and Patterson (2016) found that there were no significant differences in the perception of SL

between the two different cultures except for the aspect of vision. These findings suggest that more research may be needed within cross cultural contexts before we can arrive at any conclusive findings. Further, more research may be needed in a South African context which may shed more light on how principals understand power and how they practice the use of power. Next, I examine the concept of accountability within SL.

2.2.6.4.10 Accountability and servant leadership

Living in an era characterised by higher levels of accountability, much is expected from school principals (Caffey, 2012). However, many critics believe that SL as a model allows leaders to relinquish accountability (Stramba, 2003). On the contrary, Page and Wong (2000) and Bowman (2005) state that servant leaders are indeed expected to be accountable leaders. Autry (2001) further notes that norms and measures with regard to roles and responsibility as well as evaluations in the work place are essential within a SL approach. Page and Wong (2000) further support this idea by stating that when tough decisions have to be made, servant leaders are expected to be robust enough to make them. In doing so, servant leaders are accountable to those around them as well as to themselves. By holding themselves accountable Bowman (2005, p. 257) calls this “self-inflicted accountability”. Self-inflicted accountability implies that servant leaders have a standard of excellence against which they measure themselves in their service of others. It would also be reasonable to expect servant leaders to hold their followers accountable to a similar set of standards. Stramba (2003) supports the view by advocating that even when work is delegated, teachers must be held accountable for results. In addition, teacher servant leaders are expected to tone down their position of authority but still passionately hold their pupils accountable to the highest standards of excellence (Bowman, 2005). The indication is that that being a servant leader comes with much responsibility and accountability for the leader and the led.

In summing up, I have shown that principals’ leadership practices in some instances do not reflect SL. I have also shown that principals leadership practices are also determined by their identity and psychological make-up and finally principals’ leadership practices in some instances reflects SL through modelling the way, service, developing people, listening, trust, humility, empathy and values as well as persuasion and finally foresight. I now turn my attention to discussing how the SL practice of foresight.

2.2.6.4.11 Foresight

The practice of foresight is the leaders' talent to foresee the possible result of a situation (Crippen, 2005). He can foresee things brighter and farther away than his counterparts (Wong & Davey, 2007). Such a leader is in tune to the pulse of the world around him and can predict that which is yet to come (Wong & Davey, 2007). Greenleaf (1970) says that foresight is a more than speculation about what will transpire in the future. Greenleaf (1970) states that foresight is a highly logical process which occurs in the mind where many combinations are considered with unplanned inputs which are far more complex than technology can duplicate. Foresight is the ability to move forward by applying lessons learnt from the past contexts (Terosky & Reitano, 2016). Foresight comes with an ethical obligation to respond through action based on a reasonable understanding about what could occur rather than having knee jerk reactions to events (Greenleaf, 1991). As stated by Bachelder (2013) foresight is made up of mind, soul and instinct. In other words, the principal is convinced in his thoughts, feelings and intuition when he takes action. However, within a South African context, Niemann and Kotzé (2006) allude to the fact that school leadership may not have the necessary foresight in order to bring about success. The lack of foresight has had serious knock on effects which has led to dysfunctional schools. In the following section, I move on to show principals' SL influence on the school which is the seventh of the nine key areas

2.2.7 Principals servant leadership influence on the school

The current section focusses on the influence of principals' SL practices on the school as a whole. Numerous improvements in schools are noted when school principals adopt the SL approach (Ghamrawi & Al- Jammal, 2014). Lambert (2004) positions SL as one of the most important factors in educational reform. The idea that SL is significant in educational reform is echoed by Kasun (2009) who notes that SL has enormous potential for education. Bolman and Deal (2002) believe leadership is a gentle process of influence which combines thinking, emotion and deeds to produce a joint effort that fulfils the principles and resolutions of the follower and leader. At the core of leadership is influence, which is a process of inspiring a group of people to achieve a shared goal. Northouse (2007). Yearning to positively inspire followers through altruistic service is the foundation to SL philosophy (Xu *et al.*, 2015). Leadership within education in the twenty first century involves power and influence but from a serving perspective instead of a positional one (Williams, 2009). Williams (2009) view is

consistent with Insley *et al.*, (2016) view who claims that leadership focusses more on influence instead of authority in organisations. In the following section I discuss how principals' SL influences the school as an organisation. These are organised around six topics. The topics are vision, motivation, team effectiveness, organisational performance, organisational commitment and organisational citizenship behaviour. I begin with the topic on vision

2.2.7.1 Vision

South African schools of the future must be rooted in a struggle for a new vision (Katzenmeyer & Moller, 2009). In accordance with Kouzes and Posner (1995) a vision is a model and distinctive representation of what is yet to come. Or the idea the leaders has in his mind and how the idea can be achieved (Waterman, 2011). Is in line with Greenleaf's idea of foresight, it means that a servant leader must have direction and an aim. However, there appears to be a misconception that servant leaders are aimless because of their focus on service. Blanchard (1995) clarifies the matter by noting that the serving aspect of SL is initiated specifically when the vision, course, and aims are distinct. Notwithstanding the above, the development of the vision and mission are shared responsibilities which eventually is a form of service (Laub, 1999).

A vision has three significant components which are purposes, picture of the future and clear values (Stoner, Blanchard & Zigarmi, 2010). Purpose refers to the reason for businesses existence. Secondly success is what would the future look like and finally values refer to what directs a person's conduct and choices (Stoner, *et al.*, 2010). Caffey (2012) notes that visioning is an integral component and one of the defining characteristics of SL. Pattison (2010) explains that a servant leaders vision enhances confidence and conviction that everyone can develop, move forward and achieve their aims. Olesia *et al.*, (2014) claims that workers who participate in and are involved during the visioning process feel enthused, invigorated and involved in the organisation and its future. Olesia *et al.*, (2014) claim lends credence to Salameh's (2011) view that successful institutions are aware that their vision is not owned by a minority. In fact, because the vision is well-defined and co-owned by both leaders and workers alike it acts as a unifying agent drawing together all the expertise and skills of the team (Salameh, 2011). Accordingly, servant leaders are able to positively influence the organisation and sustain a cohesive group of followers.

Botha (2013) suggests that a crisp and co-owned vision gives everyone a specific direction. Waterman (2011) adds that if the vision is clear, workers can be influenced to embrace principles and conduct contained in the vision. When this happens workers inevitably raise the bar in so far as their degree of loyalty (Goodwin, 2006). Secondly a clear vision clarifies the achievable goals (Botha, 2013). Thirdly principals with clear visions are able to set high operational objectives (Botha, 2013). These aspects of a vision therefore are able to positively influence the staff and the community. In the next topic I look at how motivation by servant leaders can influence the school.

2.2.7.2 Motivation

Page and Wong (2000) aver that because of servant leaders' strong ethical conduct and outstanding performance they can have a decisive influence on people, nations and civilisation. Many studies (Ehrhart, 2004; Ghamrawi & Al-Jammal, 2014; Walumbwa, Hartnell, Oke, 2010) have cited improvements and positive results when principals lead their schools with a SL approach. One of the noted influences of SL and subsequent benefits of SL is the development, growth and motivation of the teacher (van Kuik, 1999). Abel (2000) affirms that the results of his study imply that servant leaders can uniquely motivate others. Spears (1998) advises that servant leaders should display qualities which can motivate others. A principal who practices SL is likely to advance the development and growth of his teachers through nurturing their talents which ultimately improves the efficiency of the school (Mahembe & Engelbrecht, 2013a). Saiyadain (2009) notes that SL as an instrument also motivates teachers to give off their best. Laub (1999) supports the view that servant leaders must recognise that it is necessary for people to be encouraged and acknowledged for their intrinsic worth and for their contribution to the success of the organisation. Olesia, *et al.*, (2014) claims that if servant leaders adopt specific SL behaviours it would improve motivation, dedication and performance with a view to improve efficiency and output.

Adams (2008) states that SL improves human resource abilities which are important to learning organisations. More specifically within the school, Chang, Tsai, Zhang and Chen (2016) using a quantitative approach, observed that in Taiwan there is a strong association between principals' SL and the creative teaching behaviour (CTB) of teachers within elementary schools in rural areas. Simonton (2012) unpacks CTB to mean a teachers use of varied and

enthusiastic approaches together with a varied use of content in class to stimulate a learner's motivation to learn and to augment a pupil's ability to learn. Lin (2006) puts forward that SL is relational to CTB. This means that the more principals engaged in encouraging CTB the more probable teachers' intrinsic motivation will be stimulated (Lin, 2006). When teachers are intrinsically motivated they give off their best without being asked to do so. It leads to benefits for both the student and the teacher. Thus principals who practice SL may be better suited to motivate their staff. The resulting topic focusses on team effectiveness.

2.2.7.3 Team effectiveness

Mahembe and Engelbrecht (2013a) claim that South African schools are facing a myriad of challenges and need to cultivate plans for building effective teams in order to face these challenges. More so, now that South Africa is also a complex melting pot of cultures undergoing transformation (Botha, 2013). Mahembe and Engelbrecht (2013a) align SL as a leadership style with great benefits when it comes to developing individuals and teams with a view to enhance results. In addition, Irving (2005) proposes if leaders want effective teams operating within their institutions, then SL is essential for team effectiveness. The reason is because servant leaders are better builders than commanders (Irving, 2005). In other words, servant leaders assume a constructing role which is relationally sound to growing a team as opposed to being the boss (Irving, 2005). Team effectiveness is expressed as the achievement of collective goals through the synchronised activities of each person within the team (Irving, 2005).

Olesia *et al.*, (2014) supports the notion that SL as a practice of leadership can increase worker performance and organisational outcomes. Mahembe and Engelbrecht (2013a) point out that the encouraging and ethical aspects of SL is central for the team cohesiveness. The reason is because followers will not attach themselves to a team unless they can trust the leader. Staff is more likely to work as a team and achieve organisational goals if they possess moral confidence in their team leader (van Dierendonck, 2011). Mahembe and Engelbrecht (2013a) also propose that a servant leader principal can influence the efficacy of a team by creating conducive work environments which can lead to employee enablement (Liden *et al.*, 2008). Empowerment or enablement as stated by Patterson (2003) influences effective teams and creates a sense of

fairness (Russell & Stone 2002). When a principal practices SL and engages in team effectiveness it can lead to greater organisational performance which is a topic I turn to next.

2.2.7.4 Organisational performance

As a result of their actions, servant leaders can have a positive effect on the performance of individuals and organisations (Page & Wong, 2000; Olesia *et al.*, 2014; Williams & Hatch, 2012). Motowidlo (2000) characterise job performance as the totality of personal behaviours which over a length of time plays a significant role in the attainment of organisational objectives. Motowidlo (2000) distinguishes between two elements of job performance. One element is actions and conduct related to a specific job description as well as action and conduct related to a set of relational and free will actions and behaviours which supports the community and “psychological context” where work is carried out. Mahembe and Engelbrecht (2013) findings imply the important role SL and team commitment plays on the performance of a team. Olesia *et al.*, (2014) findings suggest if servant leaders adopt the SL approach then it is possible that loyalty and performance of workers could lead to improved productivity. Joseph and Winston (2005) learnt that organisational performance can be enhanced through the practices of SL behaviours which leads to improved trust in the leader and the institution. Williams and Hatch (2012) believe that the cultivation of trust will lead to improved working relations between leaders and workers which in turn would lead to improved organisational performance. The ensuing topic focusses on organisational commitment.

2.2.7.5 Organisational commitment

Allen and Meyer (1990) conceptualises organisational commitment as a person’s sensitive and deep connection to an establishment or organisation. There is an attachment or binding force which keeps the individual loyal to the organisation. The conceptualisation of Mowday, Steers and Porter, (1979) highlights three further components of organisational commitment which offer us a much broader perspective. These components are a strong faith in and agreement with the values of the institution, the eagerness to expend oneself for the institution and finally a fervent desire to remain a member of the institution (Mowday *et al.*, 1979). The first component of a strong faith in and agreement with the values of the institution is supported by Liden, Wayne, Liao and Meuser (2014) who note that SL also boosts workers’ cognitive

appreciation of the group's values. Together these components of organisational commitment reinforce a sense of duty, loyalty and service to the organisation.

Armeli, Eisenberger, Rexwinkel, Lynch, & Rhoades (2001) inform us that research corroborates claims that a convincing connection exists between organisational commitment and the reassuring actions of an organisation. Of the three types of organisation commitment advocated by Allen and Meyer (1990), the affective commitment has a bearing on my study. Affective commitment indicates that through affirming work involvement, the worker develops emotional connections with the institution. These positive work-related experiences deepen the workers' allegiance to the organisation. Olesia, *et al.*, (2014) professes that one way to create positive related experiences is for school principals to adopt SL behaviours which then improves organisational commitment of their staff. This assertion by Olesia *et al.*, (2014) is confirmed by a study by Akram, Ul Haq and Kiran (2016) which reports that a sound and clear linkage was found between SL and organisational commitment. Research by Akram *et al.*, (2016) is a comparative study between SL of principals (males and females) and organisational commitment of principals within secondary schools in Pakistan. Akram *et al.*, (2016) observed that male principals who demonstrated more SL behaviours than their female counterparts saw themselves as servants of the staff. When employees are committed they demonstrate organisational citizenship behaviour which is a topic I turn to next.

2.2.7.6 Organisational citizenship behaviour

The significance of organisational citizenship behaviour (OCB) lies in the essential advantages which employee organisational citizenship behaviours confer on the institution (Chraim, 2016). Organ, (1988) defines OCB as just, impartial and intentional actions such as helping co-workers with work matters, conducting oneself politely with others and positively portraying the institution to outsiders which aims to improve the efficacy of the institution. Lamertz (2006) dissects Organs (1998) definition into two types of OCB namely respectable colleague and respectable employee. By respectable colleagues, Lamertz (2006) refers to the role behaviours where, for example, colleagues help other co-workers. The respectable colleague category embraces the altruistic dimensions of OCB, (Lamertz, 2006). The second type of OCB is the respectable employee type which means that such added role behaviours are behaviours which optimise the operation of the institution in its entirety (Lamertz, 2006). The respectable employee category embraces the community virtue dimensions of OCB. Furthermore, (Oguz

2010) states that OCB does not refer to tasks which teachers are expected to carry out, but instead they refer to the actions which teachers freely carry out (Organ, 1998) without reward or obligation. Bambale (2014) echoes Oguz's (2010) view when he states that OCB, which he also refers to as contextual actions, refers to behaviour which is advantageous to the institution and goes beyond the scope of a formal job description.

Mahembe and Engelbrecht (2013a) discovered that SL behaviours promoted positive and healthy organisational citizenship behaviours among teachers because of the positive nexus between these two constructs, namely SL and OCB. Similarly research by Karambayya (1990) indicates that highly effective teams most often consist of workers who demonstrate mature OCB. Zehir, Akyuz, Sule-Eren and Turhan (2013) study investigated an additional component of OCB namely, organisational justice as a variable. Zehir *et al.*, (2013) declares that SL behaviour is positively correlated with organisational justice (OJ) and OJ has a positive correlation with OCB and work execution. In other words, leaders who lead with a SL approach can indirectly improve OCB. Ebener and O' Connell (2010) narrowed OCB into four types of behaviour, namely: assisting, beginning, contributing, and self-developing. Mahembe and Engelbrecht (2013) supports some of the practices highlighted by Ebener and O' Connell (2010) by noting that to obtain an effective level of OCB, school principals are expected to carry out SL practices such as encouraging and building teachers, valuing teachers, as well as providing an environment of trust respect and care for teachers. When school principals carry out SL practices in order to obtain optimum levels of OCB, OCB has shown to diminish detachment related behaviours such as poor attendance at work and non-achievement of organisational goals (Podsakoff, Whiting, Podsakoff & Blume, 2009). Gruys and Sackett (2003) refer to detached behaviour as counter productive work behaviour (CWB). Gruys and Sackett (2003) express CWB as calculated employee behaviour which causes damage to the authentic interest of the institution. OCB and CWB therefore stand in opposition to each other (Bambale, 2014). Having examined how principals' SL practices influences the school, I looked at vision, motivation, team effectiveness, organisational performance, organisational commitment and organisational citizenship behaviour. I now proceed to discuss criticisms and the factors which hinders the practice of SL which is the eight of the nine key areas

2.2.8 Criticisms of servant leadership

Now, I look at some criticisms levelled against SL and examine the factors which can impede the development of SL among principals. Similar to other leadership theories, I believe all theories are subject to critical evaluation which may be rigorous but it ultimately leads to a healthy debate, resolutions and clearer frameworks. SL as a theory is no different. Notwithstanding the constructive traits associated with SL, many people still are uncomfortable with the concept of a servant which is used to describe a leader (Lynch & Friedman, 2013). A similar sentiment is expressed by Mehta and Pillay (2011). van Dierendonck (2011) goes on to add that some critics believe that SL tends to be too naïve. In addition, Mehta and Pillay (2013) question the viability of SL but go further to imply that it may be just a dream, nothing more. Part of the uneasiness with the concept of servant rests with the idea that a servant has a negative connotation. In other words, a leader is seen as a lesser of a being for serving. Serving goes hand in hand with humility and humility is seen as a weakness instead of a virtue (Waterman, 2011). Managers do not prefer the term servant because they believe it denotes suppleness and feebleness (van Dierendonck, 2011).

The second criticism of SL as a theory is that it has an affinity to the Christian religion. Sendjaya and Sarros (2002) argue that much of the resistance of the term servant is based on its spiritual foundation. However, Boyum (2008) notes that one's integrity must be consistent with one's action and consistency should not be viewed as or confused with a change in spiritual affiliation. Thirdly, SL has been criticised because of a lack of a clear framework, both theoretically and conceptually (Berger, 2014; Boyum, 2008). Current models of SL are unable to clarify a philosophical framework which can situate SL and explain why a leader would connect in a relationship with his followers in the way that he does (Boyum, 2008). Berger (2014) on the other hand proposes that, to add clarity, researchers must concentrate on creating a strong theoretical framework with the aim of advancing SL's credibility. The lack of clarity results in a rejection of SL, as a theory, by sceptics and an increase in exploitation (Boyum, 2008). The implication is that servant leaders need clearly articulated and accepted frameworks so that scholars can have a common interpretation and understanding of SL which currently is fragmented.

There is a fear that followers of SL may take advantage of leaders if servant leaders appeared too weak. Therefore, critics believe SL to be a vague and docile style of leadership (Kasun,

2009). Whetstone (2002) concurs that manipulation is another reason for negative reception of SL. However, Iyer (2013) clarifies that SL is not about a leader being in a servant-master relationship. It is not about a servant leader being below a follower and performing menial tasks. Page and Wong (2000) emphasise that SL does not insinuate that the servant leader works for the followers who determine the details of time, place, and in what way something is to be executed. van Dierendonck (2011) adds further clarity by stating that serving does not mean that power lies with followers and that the leader is powerless and has a poor self-concept. Instead it is about servant leaders possessing an attitude of serving when deciding on matters and when discharging their duties (Iyer, 2013). The above view is supported by Boyum (2008) who contends that the emphasis in SL is not just on the performance or actions of service (which are also important) but rather on the process of servant hood.

Another form of manipulation is that which comes from corporate business which aims to present their organisation as servant-led. The organisations in question seem to have an unnatural or artificially contrived look of SL approach. In other words, SL is outwardly enforced instead of internally derived (Boyum, 2008). The manipulation by the organisation is orchestrated to increase profitability instead of serving, as Greenleaf (1977) intended. Another criticism levelled against SL is that servant leaders tend to focus too much on individuals and as a result they lose sight of the needs of the organisation (Lynch & Friedman, 2013). The idea is that sometimes a servant leader may neglect the needs of the institution. The above criticism may lack credibility since many of the SL frameworks include aspects of foresight, conceptualisation, growth (Spears 1998), vision (Patterson, 2003) and goal setting (Laub, 1999). These aspects clearly show that servant leaders do also have the future of any organisation in focus when they lead. I now conclude with the last of the nine key areas which is the chapter conclusion.

2.3 Conclusion

The current chapter contains a review of literature on various dimensions of servant leadership. The current review centred around leadership redefined in the new millennium, the history of SL, metamorphosis of SL, themes in SL, principals' understanding of the value of their roles as servant leaders, how do principals' leadership practices reflect SL practices, how does principals' leadership practice influence the school as an organisation and factors which hinder

SL Finally, I concluded with the summary of the chapter. In the ensuing chapter I plan to present the two leadership frameworks which will set the parameters for my study.

CHAPTER THREE

CONCEPTUAL FRAMEWORKS

3.1 Introduction

The previous chapter presented a detailed review of literature on various aspects of servant leadership. This chapter provides an in-depth discussion of theories and models that frames this study. In the ensuing chapter I firstly present an understanding of what a framework is. Next, I show the significance of a theoretical or conceptual framework to a scholarly piece of work. Thereafter, I move on to the differences between theoretical and conceptual frameworks. Subsequently, I look at conceptual frameworks in general. Secondly, I begin with a detailed discussion of SL conceptual framework by van Dierendonck (2011). Thirdly, I will discuss Ubuntu leadership theory framework by Ncube (2010). These two frameworks will set the parameters for my study. Fourth, I then attempt to show the connection of my chosen theories to the focus of my study and finally I conclude the chapter.

Firstly, frameworks must be clearly articulated by the researcher early in the research (Grant & Osanloo, 2014). Frameworks are significant to a research as they guide the study. This means that without a framework, a study would have no direction (Imenda, 2014) and structure. Frameworks are specific perspectives which scholars use to investigate, understand or clarify occurrences, conduct, deeds or activities of the participants or events which he is researching (Imenda, 2014). Frameworks are like a pair of spectacles through which the researcher views the world. However, they do come with boundaries or limitations (Imenda, 2014). Frameworks are also described as maps which offer a justification for the key questions (Fulton & Krainovich-Miller, 2010).

The use of frameworks within research is widely accepted but relatively obscure within research literature (Green, 2014). This is supported by Grant and Osanloo (2014) who further maintain that frameworks are often scarcely covered in doctoral work. Frameworks, whether theoretical or conceptual, serve specific functions within research. Frameworks provide a solid foundation, demonstrate how the study adds to the knowledge base, comprehend a study, evaluate the research design and lastly, they provide an orientation point for interpreting the findings (Merriam & Simpson, 2000). When data is generated and analysed, frameworks are used as a reflector to investigate if the findings coincide with the chosen framework or if there

are inconsistencies and if so, can the framework account for these inconsistencies (Imenda, 2014).

Grant and Osanloo (2014) use the analogy of a plan of a house to show the significance of the theoretical and conceptual framework within research. These researchers maintain without a blueprint for a house, the house cannot be built. Similarly, without a blueprint of one's theoretical or conceptual framework, a study cannot take shape. At the same time no theory can sufficiently explain every phenomenon (Imenda, 2014), nor is there one correct or flawless theory (Grant & Osanloo, 2014). Frameworks are there to assist new researchers and should not be seen as a hurdle (Green, 2014). Frameworks also assist novice researchers to order their ideas and present their data in a systematic and coherent way (Green, 2014).

There are differences when it comes to theoretical frameworks as opposed to conceptual frameworks even though some literature views them as synonymous. A theoretical framework is when a specific theory like instructional leadership theory is used in a study as the shell which frames the study (Merriam 2001). A theoretical framework is the use of a theory or ideas elicited from the specific theory to advance a reason for a specific occurrence or to further explore a particular phenomenon or problem (Imenda, 2014). While a theoretical framework is used when examining specific theories, a conceptual framework is made up of abstract and pragmatic work which is related to the purpose of the study, where the purpose is not to investigate a specific theory (Rocco & Plakhotnik, 2009). Fain (2004) distinguishes between theoretical frameworks and conceptual frameworks in simple terms. He states that where a study uses theories it should be called theoretical frameworks and where a study uses concepts it should be called conceptual frameworks (Fain, 2004).

The goal of conceptual frameworks is to group and define concepts related to the study and to show links and connections among them (Rocco & Plakhotnik, 2009). Conceptual frameworks also relate concepts, practical research and other theories to expand and organise knowledge about the relevant issues (Rocco & Plakhotnik, 2009). A conceptual model can be expressed as the cumulative result of piecing together many related concepts to present an expansive understanding of the phenomenon or problem (Imenda, 2014). Miles and Huberman (1994) view conceptual frameworks as an organisation of concepts, supposition and ideas which provides support for the plan of research. A conceptual framework is a structure of what has been investigated to suitably illuminate the normal development of an occurrence under study

(Camp, 2001). The conceptual framework provides coherent structure of related concepts which assists to provide a visual presentation of how the ideas are connected to each other (Grant & Osanloo, 2014).

The focus of my study is school principals' understandings of the value of their roles as servant leaders at the case schools, how school principals' leadership practice reflects SL at the case schools and how principals' SL influences the school as an organisation. As a result, the conceptual framework which guides my study draws mainly from SL framework by van Dierendonck (2011). However, with a focus on SL it was important to draw on a second framework which would enhance our understanding of leadership locally within a South African setting. For this reason, I selected the Ubuntu leadership theory by Ncube (2010). The aforementioned conceptual frameworks are significant for my study since both frameworks place the needs of others first. These frameworks are a substantial shift from other existing leadership theories (Naidoo, 2012). The following presents the SL conceptual framework which is the second aspect of this chapter.

3.2 van Dierendonck's (2011) Servant Leadership framework

I have opted to employ van Dierendonck's (2011) servant leadership framework given that, in my view, it is comprehensive and was arrived at after an analysis of the different frameworks which were proposed by various scholars (Laub, 1999; Page & Wong, 2000; Russell & Stone, 2002; Patterson, 2003). van Dierendonck (2011) maintains that there are so many models available with so many overlaps, it could sometimes become perplexing. van Dierendonck (2011, p.1228) emphasises that the cornerstone of SL lies in the shared enthusiasm to "lead with the need to serve". van Dierendonck's (2011) framework involves four sectors which have a bearing on each other. These sectors are (a) the antecedents, (b) the 6 SL behaviours, (c) the mediating processes and (d) outcomes. I begin the discussion with the antecedents.

3.2.1 Antecedents

The first of the four sectors are the antecedents. The antecedents are personal attributes and culture which are related to a motivation to lead with the need to serve. I begin this section by discussing the antecedents. van Dierendonck (2011) maintains that one of the first antecedents of becoming a servant leader is the need to lead coupled with the need to serve. This requires

power in order to have an impact on the lives of others. There appears to be a misperception that servant leaders have no need for power. However, literature appears to be suggesting that servant leaders are able to lead with power more responsibly than their counterparts. Servant leaders need for power is not based on their needs but on the needs of others. They use their power to improve the lives of others.

The second antecedent of becoming a servant leader is what van Dierendonck (2011, p.1244) calls individual characteristics and these three are self-determination, moral cognitive development and cognitive complexity. Self-determination means to have an appreciation of choice in starting and adjusting one's own actions (Deci & Ryan, 2000). Self-determination involves meeting three psychological needs which are the need to feel capable, the need to feel united with others and the need to feel independent.

I briefly examine the three psychological needs. When a leader has self-determination he or she makes better use of his own provisions, he or she has healthier relationships with his/her staff and he/she is a catalyst for self-determination in others (van Dierendonck, 2011). Another characteristic is called the moral cognitive development which is based on Kohlberg's (1969) six stages of moral development where a person is able to differentiate between right and wrong in various stages. In this characteristic, when the leader reaches the sixth level, shared respect becomes the foundational guiding values. When he/she reaches the highest level of moral reasoning, there is a possibility that he would more likely conduct himself as a servant leader. The third characteristic which can have an influence on a person becoming a servant leader is called "cognitive complexity" (van Dierendonck (2011, p. 1245). This involves the ability of a person to see situations in many different dimensions which ordinary people can miss. They are able to read many social situations far more easily than other type of leaders. This involves the ability to have foresight about needs and outcomes. As a result, this ability is another characteristic related to a servant leader.

The third antecedent is culturally based effects of SL. Van Dierendonck (2011, p. 1245) cites two dimensions within culture that may have an influence in promoting SL namely: "humane orientations and power distance". Humane orientation is understood by Kabasakal and Bodur (2004) as the extent to which an institute supports and compensates its staff for being just, generous, sympathetic and pleasant to others. This antecedent has a resemblance to the concept

of 'agapao' love which is found in Dennis and Borcanea (2005) SL dimension. Humane orientation may be driven differently by different societies. Some societies may value tolerance, sensitivity and concern for others while other societies may not. As a result, those societies that do value tolerance, sensitivity and concern for others will give more emphasis to empowerment, interpersonal acceptance and stewardship (van Dierendonck, 2011).

The second dimension is power distance which is the degree to which a society receives and approves authority and differentiations in power (Carl, Gupta & Javidan, 2004). In high power distance cultures there is an expectation of obedience to authorities whereas in low power distance cultures there is a decentralisation of power and formal respect is valued but not over rated. In low power distance cultures, it is expected to foster SL because of a flatter hierarchy and a sense of equality. The reason for this flatter hierarchy is that leaders do not engage in self-protection strategies. Their focus is not on themselves instead they focus on the needs of others which is an essential SL element (van Dierendonck, 2011). These antecedents may give rise to servant leader behaviours. I now turn my attention to these behaviours.

3.2.2 Six servant leadership behaviours according to van Dierendonck (2011)

In this section I discuss the second of the four sectors which are the six servant leader behaviours as derived by van Dierendonck (2011). These behaviours are “empowering and developing people, humility, authenticity, interpersonal acceptance, providing directions and stewardship” (van Dierendonck, 2011, p. 232).

3.2.2.1 Empowerment and developing people

The first of van Dierendonck's (2011) six traits of SL is empowering and developing people. A summary of SL models by leading scholars (Laub, 1999, Page & Wong, 2000, Russell & Stone, 2002, Patterson, 2003, Liden, *et al.*, 2008 & Nuijten & van Dierendonck, 2011 & Randolph & Blanchard, 2010) shows that empowerment is consistently cited as an integral component of these SL models. This is not surprising considering that Greenleaf has been saluted as the expert of the present-day empowerment drives in business leadership (Page & Wong, 2000).

Ebener and O'Connell (2010) explain that empowerment means to spread and share power with followers by allocating resources which are needed (van Dierendonck & Patterson, 2015) and by developing competence within followers in order to complete a task. According to Campbell, Clark and Clark (1992) empowerment involves selecting, developing and sharing power with followers with a commitment to the institutional purposes. Further, the purpose of empowerment is to develop a forward thinking and self-assured approach within followers which gives them power to bring about change (van Dierendonck, 2011). The leader appreciates and treasures his followers and fosters their growth (Laub, 1999). Servant leaders fully grasp the dynamic forces involved in sharing responsibility with others. The servant leaders comprehend the abilities of their followers and in turn are able to match their followers' strengths with relevant tasks (Brewer, 2010).

No doubt when a servant leader empowers his followers it leads to greater benefits for the individuals, teams and the institutions. Yukl and Becker (2006) highlight the advantages of empowerment. These scholars maintain that empowerment leads to a deeper responsibility and loyalty to the organisation. In addition, it leads to better quality of work, pioneering behaviours and a deeper job satisfaction. Similarly, Laschinger, Gilbert, Smith, and Leslie (2010) notes that empowerment within SL leads to independence, self-efficiency, work satisfaction and a difference within the organisation. I now move on to the concept of humility.

3.2.2.2 Humility

The second characteristic of SL according to van Dierendonck (2011) is humility. This is the skill of the servant leader to place his personal pursuits, abilities, benefits and accomplishments in a sober and proper view (van Dierendonck, 2011). Genuine humility focusses on the good of the other, instead of one's own benefit. This is not to say that servant leaders have a dim view of their own self-worth, but they view themselves on the same level as others (van Dierendonck & Patterson, 2015). Boone and Makhani (2011) posit that servant leaders must be humble leaders who give away power while maintaining their accountability and one way is by acknowledging their mistakes. This, they maintain, builds trust among their followers and gives the leaders more power in the long term. Owens and Hekman (2012) add that humble leaders have three main ingredients. First they possess deep moral integrity, second they possess a serene magnetism and lastly they have a belief in their own and their followers' flexibility. In addition, within their social interactions humility facilitates the nurturing of

authenticity and appreciation which fosters closer ties between servant leaders and their followers (Patterson, 2003). Humble leaders are unassuming people who disappear in to the background after a task is completed (van Dierendonck, 2011). In other words, they are not arrogant, flashy or overbearing people who seek to be in the limelight. In fact, they shy away from attention. The next section explores authenticity as a servant leader.

3.2.2.3 Authenticity

Authenticity is the third aspect of van Dierendonck's (2011) framework. With the exception of Laub (1999), Wong and Davey (2007) and Sendjaya, *et al.*, (2008) all other significant theories on SL omit this crucial aspect of SL. Authenticity means being truthful and transparent about the real you as well as your intimate thoughts and emotions and bringing this to the fore of communicating with followers (Metzcar, 2008; van Dierendonck, 2011). van Dierendonck (2011) further explains that authenticity is about an alignment of one's confidential and community life. In other words, the leader must display the same characteristics, intentions and dedication consistently in all areas of his life. Authenticity is demonstrated by matching one's action with one's words and vice versa (Lam, 2015). This is what is commonly referred to as walking the talk. In other words, there is an alignment between what you say and what you do, as alluded to earlier. Metzcar (2008) however adds that authenticity also includes being answerable to others and being willing to become a learner. This entails taking responsibility for one's actions and decisions. In addition, the servant leader views others as more knowledgeable and therefore as assets to the organisation. I proceed to look at interpersonal acceptance within SL.

3.2.2.4 Interpersonal acceptance

Interpersonal acceptance is the fourth dimension of this SL framework. Servant leaders have superb people skills as a result they are able to work across various cultures (Wong & Davey, 2007). But interpersonal skills are much more, in fact it is the skill to grasp and understand the feelings of followers and to be thoughtful and accepting about their background (George, 2000). Furthermore, it also includes the ability to psychologically adopt the emotional state of other people with the view to show concern for others even in the face of personal attack (van Dierendonck, 2011). Servant leaders are also non-judgemental, flexible and able to resolve conflicts in order to maintain harmony (van Dierendonck, 2011) which is necessary to improve

work performance. Schools today, are filled with people and situations that must be handled with care. Tactfully, servant leaders apply different skills to deal with differing situations and individuals (van Dierendonck, 2011). The aspect which I move on to next is direction, which is significant to servant leaders.

3.2.2.5 Providing direction

Providing directions is paramount for leadership to be successful and is the fifth aspect of the SL framework. Wong and Davey (2007) believe a powerful vision leads one in the right direction. Providing direction means that servant leaders must ensure that all who work in an institution understand their roles and expectations (van Dierendonck, 2011). In this regard servant leaders must collectively set goals with followers and must provide the necessary support to ensure that the goal is achieved. The implication is that direction must be periodically evaluated to determine if a change is required. One way to do this is to make work more meaningful and suited to the ability and requirements of the follower (van Dierendonck, 2011).

Providing direction can also mean looking at new solutions for old problems through a firm focus on agreed values which regulates one's conduct (Russell & Stone, 2002). According to Spears (1995) providing direction is one of the important features which Greenleaf calls foresight. In order to possess foresight, servant leaders must have the ability to comprehend the former and have a clear view of the current while understanding the implications of their decisions for the future (Spears, 1995). Wong and Davey (2007) cogently describes this skill by stating that servant leaders can see things distinctly with a long term view. In addition, they can sense the rhythm of the environment and foresee the vision become reality (Wong & Davey, 2007). Without fail they possess the right answers to problems even when orthodox intelligence prescribes otherwise (Wong & Davey, 2007). Servant leaders are seen as stewards and I look at the final aspect of van Dierendonck's (2011) SL framework.

3.2.2.6 Stewardship

Lastly we look at the stewardship within the SL framework proposed by van Dierendonck (2011). Stewardship features in both Barbuto and Wheeler (2006) and Nuijten & van Dierendonck (2011) SL models. Stewardship is the enthusiasm of the servant leader to freely become the custodian of the entire organisation and to serve others instead of himself (Spears,

1995). This custodianship or stewardship is based on trust and trust can easily be lost or withdrawn (Spears, 2004). Servant leaders, therefore ought to act as protectors and examples for followers and in so doing they encourage others to act in unison (van Dierendonck (2011). The third of the four sectors is the mediating processes.

3.2.3 Mediating processes

There are two mediating processes in van Dierendonck's (2011) conceptual model of SL. These are the relationship between the leader and follower as well as the psychological climate. At the epicentre of the relationship between a servant leader and his followers is a leaders' belief in the worth of his followers. Leaders who recognise the value of others and their own shortcomings are able to create an acceptance of others and are able to create a safe environment for others to operate in. To encourage this relationship servant leaders, rely on mechanisms other than manipulation. They use persuasion and influence techniques similar to clarifications, logic, substantiation, explaining, rousing requests and discussions. Ultimately followers are able to follow the servant leader because they are convinced that the leader's way is the best way for them (Greenleaf, 1998). In addition, the leader has confidence in his followers' sense to discover on their own, which is the best way. The blend of encouraging and progressive behaviours with a combination of offering independence and a course of action are inclined to give rise to healthy relationships (van Dierendonck, 2011).

The next mediating process is the psychological climate which the servant leader fosters in the organisation. McGee- Cooper and Loooper (2001) says servant leaders are adept at providing direction through the emphasis of goals and targets, through the emphasis of their roles in the community and individual roles of the followers. When this is clear, people are clear about the direction of the organisation which results in a healthy atmosphere for others to learn. In addition, a servant leader's emphasis on empowerment fosters a climate where decisions are based on proper information generation and reflection. As a result, there is a form of safety for followers to use their own knowledge to highlight the sustain growth and development. The example of stewardship trait by servant leaders is their underscoring of community development (McGee- Cooper & Loooper, 2001) and their underlining of deep interpersonal relationships inside the organisation. The idea of trust and fairness is significant for a safe

psychological climate. These two mediating processes have a positive influence on the outcomes (van Dierendonck, 2011). The last sector is the outcomes of the framework.

3.2.4 Outcomes

Two outcomes of van Dierendonck's (2011) conceptual framework are follower outcomes and organisational outcomes. When leaders and followers enjoy a healthy relationship and operate in a healthy climate, there are possible positive outcomes for both the followers and the organisation. The conceptual framework highlights positive outcomes among the people. These outcomes are self-actualisation, positive job attitudes and performance. Self-actualisation is a driving force in any person's life according to prominent psychologists in van Dierendonck's (2011) view. It is a realisation of one's full development potential. It also involves an acceptance of oneself self-worth with flaws and strengths'. The second outcome among followers is positive job attitudes which relates to job contentment, organisational allegiance, enablement and loyalty. The third outcome is a higher performance among workers as a result of SL. Performance is typically studied in the context of organisational citizenship behaviours (OCB) and effectiveness within teams. Within OCB, servant leaders use all-inclusive values to support followers to find an equilibrium amidst their own interest and the interest of others. Servant leadership also has benefits for the organisation. These include sustainability and corporate social responsibility (CSR). By CSR van Dierendonck means involvement by an organisation in acts of kindness toward others outside the organisation not regulated by legal precepts.

The strength of the SL theory by van Dierendonck (2011) has taken a somewhat murky picture of SL through the years and its various components and extracted key ideas in interrelated compartments so that one can view the antecedents which give rise to servant leaders as well as the behaviours servant leaders engage in and the outcomes of these behaviours on the followers and the organisation. However, van Dierendonck (2011) in the process of attempting to simply and synthesise the various studies of SL into a comprehensive model has left some significant components out. One noticeable component which was present in other models is that of spiritual leadership. Having presented SL framework according to van Dierendonck (2011), I now turn to a detailed discussion of Ubuntu leadership theory according to Ncube (2010) which is the third aspect of this chapter.

3.3 Ncube (2010) Ubuntu Leadership-theory

Ubuntu leadership theory is an African bred leadership, emanating from the Nguni people, based on the principles of Ubuntu as a philosophy. It is a leadership theory which values the personhood of individuals. Ubuntu leadership shows great compassion for the individual and community. A well-known phrase describing this theory is “*umuntu ngumuntu ngabanye* which means through others one becomes a person” (van Der Merwe, 1996, p. 1).

The theoretical framework which serves as parameters for this study is the Ubuntu leadership theory by Ncube (2010). Christie, Lessem and Mbigi (1994) notes that Ubuntu is uniquely African and is able to bridge the divide between the continents and between individuality and community. In addition, Christie, *et al.*, (1994) notes that Ubuntu allows for interactions and habits that encourages peace, harmony and more efficient productivity in African institutions. Ncube (2010) notes that Ubuntu as a philosophy has great promise for ethical dimensions within Africa. Ncube’s (2010) sentiments are fitting for this study which relates to principals’ leadership in South Africa in the light of the unethical practices within South Africa at large and education in particular. The following are the six dimensions of the Ubuntu leadership theory: “modelling the way, communal enterprise and a shared vision, change and transformation, interconnected interdependency and empowerment, collectivism and solidarity, and continuous integrated development” (Ncube, 2010, p.80). The first of the six dimensions looks at the conduct of leaders.

3.3.1 Modelling the way

Modelling the way is one of the elements of Ubuntu theory as advanced by Ncube (2010). I begin the discussion with reference to Ncube’s (2010) first aspect of her leadership framework, modelling the way. Msengana (2006) suggests that Ubuntu also includes practices which directs the conduct of citizens appropriately. Modelling is one such practice which refers to the standard of conduct that leaders should set as an example for others to follow (Msila, 2012). These leaders exhibit African values such as honesty, sincerity and truthfulness and compassion (Malunga, 2009). These values guide leaders in deciding how and when they should respond in any situation (Ncube, 2010).

Le Roux (2000) describes a person with Ubuntu as unassuming, selfless, understanding, astute, big-hearted, warm, welcoming, socially perceptive and upright. Karsten and Illa, (2005) suggests that there is enveloping spirit of concern, unity, peace and generosity which people display toward one another. Kamwangamalu (1999) adds that Ubuntu demonstrates appreciation for any person's worth and life. In addition, he maintains Ubuntu stresses the value of sharing, of servant hood, togetherness, caring and friendliness. Msengana (2006) suggests that the above behaviours are what fosters Ubuntu. Letseka (2012) extends this description to include treating others with impartiality and fair-mindedness. Muwanga-Zake (2009) encapsulates the purpose of Ubuntu as making sure that a cheerful and quality shared life exists, one that resembles the family. Tutu, cited in Prozensky (1996) presents the most in-depth description of Ubuntu when he says that Ubuntu is about our human quality, our tenderness and openness. In addition, it is about extending and stretching one's capacity and resources for the benefit of others. A leader who models these values sets the benchmark for others to follow. Or to summarise Naicker (2015) a leader's words must match his actions. Bhengu (2006) notes that the behaviour which a leader models is the behaviour the leader can expect from his followers. Conduct is related to ethical aspects of a leader.

3.3.1.2 Ethics

The concepts of ethics and morality feature strongly in the Ubuntu philosophy and, consequently, within Ubuntu leadership theory. Similarly, the idea of ethics resonates with the SL framework where the servant leader has an ethical role to play in the organisation. A manner in which an African leader models the way is through his ethical actions. A leader cannot expect high ethical standards from his followers if he has not modelled this standard (Ncube, 2010). Murithi (2007) calls Ubuntu a traditional African protocol of ethics which not only shows compassion for others but encompasses the view that all people fit into the greater family of humanity. Louw (2004) believes that Ubuntu goes further by locating the individual within the ethical protocols which dictates how he must interact with others. Shutte (1993) further cements the need to model Ubuntu when he suggests that Ubuntu is necessary to deal with the moral dilemma facing our society. Shutte (1993) believes that Ubuntu is the answer to our scandalous and corruption ridden society as well as our drive to want more. A view shared by the author hence my choice of Ubuntu leadership theory as a framework for this study of principals' leadership approach within South African public school system.

Matolino and Kwindigwi (2013) maintains that the South African post-apartheid government had attempted to revive Ubuntu as an ethical standard and code of conduct which it believed will bring about a social and ethical transformation within society. As a result, the Government had adopted and implemented the Batho Pele approach within state departments to ensure that services are delivered by observing this principle of people first (Broodryk, 2006). This suggests that the South African democratic government saw the value of promoting and modelling healthy social practices of Ubuntu which aimed to personalise Governments service through it various agencies. The discussion now moves to communal enterprise and shared vision which is the second of the six dimensions

3.3.2 Communal enterprise and shared vision

The second dimension of the Ubuntu leadership theory is communal enterprise and shared vision. Communal enterprise in Sigger, Polak and Pennink (2010) view is related to collaboration and team progress. Endeavours are communal (Ncube, 2010) with everyone enjoying the benefits thereof instead of a very selfish approach to the benefits. In this regard group goals far outweigh those of the individuals. A leader must be able to share the vision and also offer a clear picture of the future for others. Most of the decisions which are taken, are circular and all-encompassing (Ncube, 2010). In other words, extensive discussions are held and decisions which are taken includes everyone's concerns. Leaders in this dimension look at issues with multiple lenses and are not myopic (Ncube, 2010). The first aspect within this section which I present is community which is followed by a discussion on vision.

3.3.2.1 Community

From the various scholars' views on Ubuntu, it is apparent that Ubuntu is tied to a person's humanity in relation to his fellow being (Broodryk, 2006; Venter, 2004). In other words, a person cannot claim to possess Ubuntu if he or she is isolated and distant from his community. Gyekye (2004) posit that the key meaning of community is the sharing of the total way of living, stirred by the idea of the collective good. A person can only develop and learn this worldview when in contact with other people within his community. This view is supported by Letseka (2000) who supports the notion that nobody is born with Ubuntu. In fact, one can only acquire it throughout one's life within a community. Kamwangamalu (1999) further adds that this acquisition is fostered through direct interaction with community members.

Beets (2012) maintains that in African culture a person cannot exist separately from his community. On the contrary a person is a person because he belongs to a community. This component of community is another unique contribution to leadership literature in general and to this study in particular. Gade (2012) solidifies this view by stressing the significance of community, cohesion and compassion within Ubuntu philosophy. Venter (2004) further notes that in African culture the community always takes precedence over an individual. A view supported by Louw (1998) who maintains that Ubuntu does not support the idea of advancing the individuals needs above the community. Lutz (2009) however, cautions that this does not mean that the individual is inferior to the community. On the contrary, in an authentic community the individual does not follow the collective good as a substitute of his own good but rather he follows his own good by pursuing the collective good (Lutz, 2009). In other words, an authentic community understands that the individual can only achieve success by promoting the success of others (Lutz, 2009). The element of communalism has implications for leadership within South African schools. It may mean that principals may have to reconsider their leadership approach and begin to foster a collectivist approach to leadership. Having looked at the concept of community the discussion proceeds to visioning.

3.3.2.2 Shared vision

Mangaliso (2001) notes that a community can create a shared vision through intimate common understanding. Robbins and Finley (2000) aver that a vision is not about words, in fact it is a consuming idea which resides exclusively at the core of who we are. Ncube (2010) views Ubuntu leadership theory as one in which a vision is stimulated and shared by all which also provides a future with direction for all. Ncube (2010) further notes that a vision which incorporates multiple perspectives acknowledges diverse viewpoints. Lutz (2009) notes that a vision is the foundation of collectivism which benefits the entire community. Firstly, a community with a shared vision has a quicker response time with regards to unexpected problems and is able to find solutions much more swiftly (Poovan, 2005). Secondly there is a higher degree of productivity and confidence within the team since all the members share the same vision (Poovan, 2005). Thirdly, people who share a common vision invariably help create a stable environment in which communal values flourish and self-esteem is restored (Msengana, 2006). I now embark on a brief discussion on transformation which is the third of the six dimensions

3.3.3 Change and transformation

Before Nelson Mandela became the first President of new democratic South Africa it became clear that our country needed to transform. This transformation began with the business sector. African culture, particularly Ubuntu, was used as a tool to be a catalyst for transformation in the country (Karsten & Illa, 2005). Matolino and Kwindigwi (2013) concur with Karsten and Illa (2005) that the new Government adopted Ubuntu as the foundation for transformation in all domains of life. Msila (2008) also adds that Ubuntu was highlighted as a vehicle to bring about transformation specifically within the education sector. Not surprisingly, therefore, the third dimension of the Ubuntu leadership theory according to Ncube (2010) is change and transformation. In spite of the fact that change is not normally associated with traditional societies from where Ubuntu ascended, Ubuntu paradoxically contributes to transformation (Ncube, 2010). For schools this means radical transformation with new organizational arrangements, new outlooks and possibilities for advancement (Msengana, 2006). Ncube (2010) suggests that leaders look for possibilities to introduce change through others. Through a process of openness, people welcome change. Ncube (2010) however, notes that decisions of change must be consensual rather than dogmatic. Decision making must have a built in process which allows decisions to be robustly discussed and fine-tuned before adoption (Ncube, 2010) as changes are ushered in. In the ensuing discussion I shift the focus to interconnectedness, interdependency and empowerment which is the fourth of the six dimensions

3.3.4 Interconnectedness, interdependency and empowerment.

Interconnectedness, interdependency and empowerment according to Ncube (2010) is the fourth dimension of Ubuntu leadership theory. It is vital for leaders to acknowledge that no person functions alone. Relationship building is a pivotal aspect of Ubuntu leadership theory. Relationships give rise to trust and teamwork which leads to better co-operation (Ncube, 2010). Through interconnectedness a leader can then empower others, which means allowing others to believe in their capabilities and to develop self-confidence (Ncube, 2010).

3.3.4.1 Interconnected- Relationships

Usually the interconnectedness related to Ubuntu was cultivated by actions of kindness and sensitivity toward others (Hailey, 2008). In view of interconnectedness it is not difficult to make the assumption that Ubuntu values the humanness of a person over all else. Ubuntu supports cohesion over independent activities (Louw, 1998). Therefore, as a philosophy, Beets (2012) and McDonald (2010) describe Ubuntu as a people-centred way of life. Ubuntuism is therefore best actualised in interactions with other members of the school community (Beets, 2012). Saule (1998) note that Ubuntu operates as a linkage which unites people in sync in order to form a strong compassionate and open relationship. Mthembu (1996) adds that communalism is the binding factor which forms the system of relationships which are pivotal in society. Higgs and Smith (2000) suggests that the strong point of Ubuntu as a worldview, which creates the environment for human beings to care for their fellow human beings, lies in the belief that human beings are defined and grow in a relationship with other human beings. Muwanga-Zake (2009) further notes that Ubuntu is about harmonious and close relationships which emphasises the importance of consensus. Venter (2004) suggests that many scholars emphasise the overall importance of social ties and relationships. Therefore, people respond with the belief that one's allegiance to one's social ties is far more valuable than individual entitlements. The next aspect is interdependence.

3.3.4.2 Interdependence

Africans have learnt to prevail not by singular self-sufficiency but through communal action, joint care and assistance (Hailey, 2008). For their survival they developed a collective consciousness which allowed them to share their supplies and work together (Hailey, 2008). For this reason, an integral component of Ubuntu is the interdependence which characterises the sense of community. Ubuntu encourages a deep idea of interdependence and stresses that the genuine human value can only be experienced through a relationship with others within the community (Ngcoya, 2009). Kamwangamalu (1999) notes that in this interaction, the fundamental aspect is respect for another person or the other person's humanity. Kamwangamalu (1999) further differentiates that in western cultures independence is both promoted and valued and is the norm whereas in African cultures interdependence carries the highest values. This highest value is expressed through social interdependence and a profound connectedness within the community (Letseka, 2012). I now look at empowerment.

3.1.1.4.3 Empowerment

Through trust and interconnectedness, the leader will have the desire to empower others. Empowerment means improving, supporting and bolstering others and giving them the opportunity to take the initiative on their own and to believe in their own abilities and potential (Ncube, 2010). The subsequent section looks at collectivism and solidarity within Ubuntu leadership theory which is the fifth of the six dimensions.

3.3.5 Collectivism and solidarity

The next dimension of Ubuntu leadership theory is collectivism and solidarity (Ncube, 2010). Within African cultures the need of the individual is secondary to the need of the community. In other words, communal needs are more valued than personal interests (Poovan, 2005). Ncube (2010, p. 81) compares this aspect of Ubuntu leadership theory to the “gestalt” theory where the whole is larger than the totality of its portions. This aspect is one of the unique contributions of Ubuntu leadership theory which is different from SL. Collectivism and solidarity develops a sense of pride for the community (Poovan, 2005).

African communities are generally collectivistic by character (Msengana, 2006). Naidoo (2012) supports the notion that Ubuntu has, at its foundation the idea of collectivism. Therefore, foundations of African centred leadership are based on collectivism which has as its objective the idea that no man is left behind (Lutz, 2009). Collectivism and solidarity approach to leadership encourages collaboration and cohesion and leads to an uncompetitive environment. Such an environment encourages team work and solidarity which promotes togetherness and the achievement of common objectives or goals (Ncube, 2010). van Norren (2014) states that to advance the benefit of a community is to advance the benefit of all, this is collectivism over the long term.

While the concepts of collectivism and solidarity are related I have chosen to separate them for the purposes of organisation and flow. Lutz, (2009) defines solidarity as a resolute and enduring purpose to devote oneself to the common good of all people because we are our brothers’ keeper. Poovan (2005) maintains that the solidarity spirit saturates the African way of life from arts, culture, ceremonies, family and reverence. According to Mbigi (1997), the notion of

solidarity is best described by the idea that one finger alone is unable to do the work, it needs the help, strength and co-ordination of the other fingers. This imagery serves to highlight the unity and solidarity of the African community. Ubuntu as a philosophy stresses the need to channel the solidarity tendency within Africa to guide leadership practices in other contexts (Lutz, 2009) particularly school leadership. The application of solidarity to other contexts ensures that we do not view each other as contracting parties but as family (Lutz, 2009). In addition, the solidarity spirit within Ubuntu is viewed as a counteracting agent to unethical conduct (Poovan, 2005) which is so prevalent in our schools. The final dimension is development which is both integrated and continuous.

3.3.6 Continuous and integrated development

Continuous integrated development completes the dimensions of Ubuntu leadership theory (Ncube, 2010). One should have no doubt that the ideals and qualities intrinsic to Ubuntu can perform a significant role in developing individuals and society (Hailey, 2008). Karsten and Illa (2005) further note that Ubuntu is a significant introduction into all spheres of life with a view to rejuvenate business, enhance proficiency and to assist with transmission of concepts and knowledge. Development in the view of Msengana (2006) is the transformation which occurs and seen in society as long as they are in line with what society endorses and in line with preferred aims and objectives.

Karsten and Illa (2005) maintain that Ubuntu provides a theoretical basis for a type of leadership which is more consensus, discourse, dialogic and discussion based. Ubuntu leadership theory necessitates that leaders develop capacity within the institution by promoting innovative ideas and requiring excellence from all workers (Ncube, 2010). A leader who practices Ubuntu will capacitate others to act through a form of mentorship and growth. Christian (2004, p. 244) expands on this capacitation through what he calls the oxymoron of “freedom-in-dependence” to explain the two fold aspects of our need for freedom and dependence. He notes that inwardly we desire to be free. However, our freedom is inextricably tied to our dependence on others. Without dependence on others for our development we can never truly be free. Mbigi and Maree (1995) support Christians (2004) view that Ubuntu is united, communal and cohesive, all of which are essential ingredients for the growth and development of both people and institutions. Finally, Ubuntu acknowledges the contributions

of all members thus spurring them on to further development (Ncube, 2010). Having examined Ubuntu leadership theory (Ncube, 2010) my intention is to now show the relevance of the selected frameworks to my study which is the fourth aspect of this chapter.

3.4 The connection between the theory and the focus of the study

The two theoretical frameworks I selected for this particular study is Servant leadership (van Dierendonck, 2011) and Ubuntu Leadership theory (Ncube, 2010). There are numerous reasons for the choice of these two frameworks. Not only do they individually complement each other, but they also offer unique perspectives on leadership. The focus of the study is school principals' understandings, practices and influences of SL at the case schools. I selected SL as a theory because I believe school principals ought to place their teachers, schools and communities before themselves. Grant and Osanloo (2014) maintain that some philosophers call this pre-theoretical position by the scholar which highlights the perspective of the scholars' heart in this matter. In other words, scholars must settle on a framework early on in their research. In this regard SL theory posits that a leader always serves first before leading. Currently school principals appear to be self-serving instead of serving the needs of others.

Some might argue that an ethical leadership model may have been more appropriate as a theoretical framework. However, the author maintains that after careful consideration, SL is a better fit for the study in that it encompasses so much more than ethical actions alone, of a leader. Ethical action is one component of SL. Yukl, Mahsud, Hassan, and Prussia (2013) maintain that SL contains aspects which ethical leadership lacks, namely: the promotion of social responsibility, people skills to positively influence people, attentiveness and astuteness of the given circumstances and emotional healing. Some may slate the choice of SL framework as foreign to a study conducted in South Africa. For this reason, Ubuntu leadership theory was selected so that an African leadership framework could be used to understand issues of African school leadership. Furthermore, Ubuntu philosophy, from which Ubuntu leadership theory is derived, emanated from Africa and has been practiced and richly woven into the lives of African people. It may also help me as a researcher to view understandings, practices and influences of school principals through the lens of an African leadership framework.

The purpose of this study is to explore the principals understanding of the value of their roles as servant leaders at the case schools, to examine how principals' leadership practices reflect

SL at the case schools and to examine how principals' leadership practices influences the school as an organisation. With regards to the first purpose, the SL model by van Dierendonck (2011) highlights the significant roles of principals. The first component of van Dierendonck's (2011) model is developing and empowering people, which in this situation means that school principals ought to ensure that staff growth is prioritised. It calls for school principals to ensure that their staff is growing in all spheres within the school. The role for the school principal to develop his teachers and the rest of the school is a continuous one. In the same vein school principals are expected to share power with their followers. Therefore, development is the first step to empowerment. Empowerment and development are key concepts at this time in South African society and school principals have an essential role to play in this regard.

School principals have long adopted roles which reflects them as masters and others as subservient, yet in van Dierendonck's (2011) framework it is the researcher's view that principals should reflect humility. However, it is more than simply a reflection of humility or an outward facade. There ought to be an internal journey of transformation which will then allow Principals to become humble leaders. This transformation is a slow process. This does not however mean that school principals must allow everyone to do as they please or for the followers to assume the role as masters and principals to assume the role as subservient. Instead, principals ought to serve first and then lead. Humble leaders can be resilient and gentle at the same time.

School principals in the current age are not characterised as transparent and genuine in their interactions with stakeholders. They are not open and willing to be vulnerable. As school leaders there is a need for them to be authentic in their dealings with all stakeholders. In being authentic the principals are able to gain greater respect, loyalty and co-operation from followers who are looking for leaders whose words match their actions. In other words, the staff is willing to follow as long as their principal is a person who is consistent in his actions. This is a significant role of a servant leader within a school perspective.

Interpersonal acceptance relates to much more than people skills. With regard to interpersonal acceptance, servant leaders are to be non-judgemental, flexible and able to resolve conflicts in order to maintain harmony (van Dierendonck, 2011). This is particularly relevant in South African schools where people of different cultures are beginning to encounter more of each other. When this happens there may be potential for conflict. For this reason, school principals are to accept all people within the school and beyond as unique. School leaders should be able

to understand their staff needs and be thoughtful of all people. Principals are to be in tune to the needs, feelings and thoughts of others as they interact with them.

Often servant leaders are misunderstood as leaders who lack direction. van Dierendonck (2011) notes that servant leaders are instrumental in providing direction to the workers and the organisation. This, within a school environment, means that principals are expected to chart a way forward through a vision with others so that there is a definite route or path for the teachers, learners and other stakeholders to follow. This is a significant role of a principal who must determine the trajectory of the school. Servant leaders are stewards of all that is entrusted to them. This includes resources, both human and physical. The decisions, methods and actions of a servant leader related to these resources must be based on a strong ethical foundation (McMahone, 2012). Similarly, school principals have a significant responsibility to act ethically in all that they do and say. They are to serve the needs of their followers, students and community. How they use these resources as principals will demonstrate whether they are serving others or themselves. This is a critical role of the school principal and is central to the purposes of this study. Having shown the connection of SL framework (van Dierendonck, 2011) to my study I now turn my attention to the connection of Ubuntu leadership theory (Ncube, 2010) my study to.

The second framework of Ubuntu leadership theory also serves as a blue print for this study. Leaders in Ncube's (2010) view must lead by example. In a school setting, principals have a unique responsibility to show the way to others. How they respond to issues and how they conduct themselves with others provides a platform for them to be the change they would like to see in others. The values that principals ought to be modelling are kindness, generosity, concern and care for others. Many scholars allude to the fact that school leaders can determine the kind of organisation they want to build by the way they conduct themselves. An important manner in which school leaders model the way is through their ethical decisions, actions and choices. Ncube (2010) maintains that leaders cannot create an ethical organisation if they have not modelled ethical actions. These ethical actions are significant for school principals in the light of reports of unethical conduct by many school leaders.

Sigger *et al.*, (2010) maintain that communal enterprise involves collaboration and teamwork. Efforts are communal which means that all people enjoy the fruit of the combined effort (Ncube, 2010). There is no selfishness and self-centredness with regard to the resources. The

needs of the community are more important than the needs of an individual. Likewise, within school environment school leaders have an important role to ensure that they see themselves as a part of a larger community in which the community needs take precedence over their own individual needs. Further, Beets (2012) avers that within African communities an individual cannot exist independently from his community. The individual always belongs to a community and it is in this relationship that his identity is forged. In education, school principals are to foster this kind of community among staff where the staff has a sense of belonging and they can easily identify with the rest of their colleagues. It's a case of all for one and one for all.

Tied to community enterprise is the vision of the community. In this regard school communities under the leadership of the principal are to flesh out a vision with the community. In this way there is a multiplicity of ideas and ownership of the vision by the greater school community. This collective vision has many long term benefits for the school. Firstly, Poovan (2005) maintains that schools with a collective vision are able to rapidly deal with the challenges of the current school system. This means that school principals are surrounded by people who have a similar vision and diverse skills to assist the principal to find solutions to the challenges which they face collectively. Secondly, staff who support and share the vision of the school are able to bring about stability to the school where community values can thrive. Thus principals have a significant role to develop a collective vision within the school community.

Karsten and Illa (2005) noted that the new Government in South Africa saw the need to relate to all citizens with humanness. To this end Ubuntu philosophy was a building block of the constitution and has permeated all spheres of government. This was expected to permeate the whole of society from leaders to teachers to the very class rooms where children learn. Through Ubuntu leadership theory, principals are expected to be key personnel within schools to drive transformation physically, spiritually, emotionally and psychologically. Organisationally, principals were to usher in change collectively. While this in itself is a significant role of the school principal, it has not been fully realised.

Now I turn to Ncube's (2010) fourth component of Ubuntu leadership theory which is interconnected interdependency and empowerment. In terms of interconnectedness, Ubuntu is described by McDonald (2010) as a people focussed approach which is realised through interactions with those within the school. Communalism is the basis of all relationships which

is valuable in society. It is valuable because it creates a space for principals and staff to demonstrate care and compassion for each other, firstly as people then as employees. For this reason, school principals ought to encourage positive and caring interconnectedness among staff to create a sense of community within the school as well as in the community outside the school. In terms of interdependence Ubuntu emphasises that human ideals can only be experienced when in contact with other human beings in a community set up (Ngcoya, 2009). In African culture interdependence overrides independence. Within school leadership it implies that principals need to adopt the mentality and approach which suggests that they need one another or they were made for interdependency (Hailey 2008). In other words, school leaders and stakeholders must act in solidarity in order to realise the collective benefits.

Collectivism and solidarity forms Ncube's (2010) fifth aspect of Ubuntu leadership theory where communal needs are far more important than individual interests (Poovan 2005). This means that principals of schools must look to the schools' interest instead of any individuals' interests. In addition, leaders must develop teamwork and harmony in order to achieve their goals. The popular analogy by Mbigi (1997) of the ability of one finger as compared to the ability of many fingers highlights the concept of solidarity within the African community. This solidarity spirit is seen as countering the unethical behaviour of many school leaders today. When school leaders act as a collective and in unison with their staff and the community they are held accountable by the collective.

The last aspect of Ncube (2010) leadership framework is continuous integrated development. Karsten and Illa (2005) affirm that Ubuntu is important to resuscitate business and improve capability. In this study, principals have a role to ensure that they develop capacity among staff by supporting original and pioneering ideas which can bring growth to the individuals as well as the organisation. One of the ways of accomplishing this development is for school principals to adopt and maintain a form of mentorship within their schools. The above discussion was to show the connection of the chosen frameworks to the purpose of this study which leads me to the last aspect in this chapter

3.5 Conclusion

In this chapter I went on to present the conceptual frameworks of my study namely, Servant Leadership framework (van Dierendonck, 2011) and Ubuntu leadership theory (Ncube, 2010)

as underpinnings of my study. I offer a justification for my choice of frameworks and why I believe they are suitable for this study as well as criticism of the SL theory. In the ensuing chapter I aim to present the aspects related to the paradigm, research design, research methodology, research sampling and selection of participants, pilot study, data generation, data analysis, trustworthiness, ethical issues, limitations of the study and the conclusion.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

The previous chapter provided a detailed discussion about theories that framed my analysis. These theories are Servant Leadership theory as advanced by van Dierendonck (2011) and Ubuntu Leadership theory by Ncube (2010). The current chapter discusses the research design and methodology that I used to generate data that would assist me to understand the school principals' understanding of the value of servant leadership. I begin the discussion by talking about the paradigm, the research design, the methodology, and the participants to the study. I then move on to discuss the pilot study, data generation methods, data analysis, issues of trustworthiness and vigour, ethical considerations, as well as the limitations of the study. I end the chapter with a conclusion.

4.2 Research paradigm

Research paradigms are important in conducting a systematic inquiry and various scholars describe it a variety of ways. For instance, Babbie (2001) describes a paradigm as a primary or essential model which scholars use to systematise and arrange what they observe and the underlying reasons. A paradigm is also described as a collection of important suppositions and values about how one understands the world which then guides the researchers' choice of research tools and perspectives within the research (Jonker & Pennink, 2010). This view is also shared by Willis (2007) who describes a paradigm as an inclusive principle, worldview, or structure that directs inquiry and the manner in which research is carried out within a research site. Arguing along similar lines, Cohen, Manion and Morrison, (2011) views a paradigm as broad methods of contemplating about how the world we live in operates and how we obtain knowledge about that world. In other words, paradigms function as lenses or guiding tenets by which reality is understood (Nieuwenhuis, 2007). Due to the ways in which philosophies are looked at, research paradigms are rarely questioned nor subjected to experimental tests (Creswell, 2009). Below is the detailed discussion of the research paradigm that I used to guide to position this study in terms of how I as a researcher can make sense of the relationship between participants and their lived worlds.

This study is located within the interpretivist paradigm. The goal of the interpretive mode in research is understanding the sphere of subjective experience (Hesse-Biber & Leavy, 2011). The interpretivist or constructivist researcher often depends upon the perspective of the participants with regard to the situation under study (Creswell, Hanson, Clarke Plano & Morales, 2007). Many realities exist within the interpretive paradigm and these realities are

developed in a shared context (Wahyuni, 2012). For this reason, interpretivist deny the existence of a single truth as espoused by objectivist (Wahyuni, 2012). Instead, the interpretivist researchers maintain that in order to understand the meanings and subjective experiences of the social world, they prefer to interact with participants and work with rich data which is located within qualitative studies (Wahyuni, 2012). Interpretivist researchers depend heavily upon the participants' perspectives of the situation under study (Mackenzie & Knipe, 2006). In other words, interpretivist researchers assume the position of insider which involves observing the social reality from the viewpoint of the actual participants (Wahyuni, 2012). Hence, this study relied upon the principals' perspectives on their understanding of the value of their roles as servant leaders at the case schools, how principals' leadership practice reflects SL at the case schools, as well as, how the principals' SL practice influences the school as an organisation. Furthermore, principals assumed the role as co-researchers (Karlsson, 2012; Werts, Brewer & Mathews, 2012) as they photographed aspects related to the aims of the study and discussed their reasons for taking these photographs. The photo voice approach provided the researcher with a more authentic perspective of school principals' understandings, practices and influences of SL at the case schools.

One of the building blocks of research (Grix, 2002) is ontology, which Mouton (1996) maintains is an investigation of reality. Similarly, Wilson (2001) suggests that ontology is a view concerning the makeup of reality. Rawnsley (1998, p. 2) notes that ontology is the "nature and structure of being". Scotland (2012, p. 9) simplifies the understanding of ontology when he states that ontology refers to "the studying of being". Scotland (2012, p. 9) further argues that researchers ought to adopt a stance concerning their view on "how things really are". In this regard the ontological assumption in this study is that there are many realities and these realities are experienced differently by different people. Further, the social world is being continuously created in the course of human interfaces (Hesse-Biber & Leavy, 2011). In other words, knowledge of principals' subjective understandings and practices was generated through human interaction.

The second dimension of research (Hesse-Biber & Leavy, 2011) is the epistemology, and it refers to the beliefs about knowledge (Krauss, 2005). Scotland (2012) proposes that epistemological beliefs are related to how knowledge is fashioned, attained and transmitted. Simply put, Scotland (2012) maintains that epistemology refers to what it means to comprehend or how we arrive at understanding a particular reality (Krauss, 2005).

Epistemology asks questions like what relationship exists between the one who knows and what is known and “how do we know what we know” (Krauss, 2005, p. 759). How these questions are answered determines the paradigm they fall into. If one believes that knowledge is external and is waiting to be discovered and proved through measurements then one may well operate within a positive paradigm (Krauss, 2005). However, if one believes that knowledge is generated through multiple subjective perspectives (Waring, 2012) and this generation occurs through the relationship between the researcher and participants and knowledge is bound to a particular time and place (Krauss, 2005), then one may well operate within a naturalist paradigm as it is the case in this study.

In this study knowledge of principals’, understandings of the value of their roles as servant leaders at the case schools and how school principals’ daily leadership practices reflect SL at the case schools as well as how principals’ SL practices influences the school as an organisation, is socially constructed based on information provided by the three categories of participants (principals, HODs and teachers). As a researcher my responsibility was to generate and analyse data with the aim of enhancing appreciation of understandings, practices and influences of Principals realities.

The third dimension of research, in terms of the central principles within social sciences, is axiology. Axiology refers to the role of values and beliefs within the research and the researcher (Wahyuni, 2012). Within the positivist paradigm the researcher maintains an objective posture and remains detached from the data. The research is described as free of values (Wahyuni, 2012). However, within the interpretivist paradigm the researcher is very much involved in the interactive process with participants and the phenomenon under research (Wahyuni, 2012). This type of research is described as value laden (Wahyuni, 2012). The current study can be described as value laden in that I as the researcher interacted with participants in order to obtain their perspective on the aims of the study. This interaction included all the subjective experiences which I and the participants brought to the study, which made for a richer understanding of the case.

4.3 Research design

The research design I adopted for this study within the interpretive paradigm, is qualitative in nature. Qualitative research is described as more flowing and adaptable than quantitative

designs which are more focussed on measurements and hypothesis (Struwig & Stead, 2004). In the main, qualitative research is founded upon a constructivist ontology which maintains that there is no objective reality but rather a subjective reality which is constructed by participants and this reality is manifold (Krauss, 2005). Qualitative researchers aim to make sense of naturally occurring experiences, social situations or phenomena (Terre Blanche, Durkheim & Painter, 2006). This view finds support in Polit and Beck (2012) who contends that a main appeal of qualitative research is its ability to see the world from the participants' view. In this process the researcher obtains rich data (Cope, 2014). I was interested in the experiences of principals in their natural environment and their understandings of the value of their roles as servant leaders at the case schools. In addition, I wanted to know how principals' practice reflects SL in their daily work at the case schools as well as how principals' practices of SL influenced the school as an organisation.

4.4 Research methodology

Research methodology can be described by many scholars in a myriad of ways. Methodology denotes a mode in which research is conducted specifically within a paradigm (Wahyuni, 2013). A methodology can be described as an approach and procedure to research which is subject specific (Dash, 1993). A research methodology refers to the whole approach to research which is connected to the research paradigm and theoretical framework (Mackenzie & Knipe, 2006). A methodology is related to a series of questions which relate to what, why and how information is generated and evaluated (Scotland, 2012).

This study used a case study methodology which allowed for an in-depth examination of a real life, present day phenomenon within its natural environment (Yin, 2014). Similarly, Cohen, Manion and Morrison (2011) supports this notion by noting a case study approach aims to portray the reality of what it is like to be in a specific setting or a real life situation. Rule and John (2011) adds that a case is a systematic and thorough investigation of a specific occurrence which is context based with a view to clarify and generate understanding. Most case studies direct attention to an issue using a selected case in order to offer understanding and awareness of the issue (Creswell *et al.*, 2007). In addition, case studies develop detailed and context based interpretation of the case which is based on many sources of data (Yin, 2003). Until recently, case studies were thought of negatively as an easier route within methodology literature (Robson, 2002). In contrast, case studies are not flawed research methodologies, they are in

fact significantly different strategies with a unique design (Robson, 2002). The case in this study is the case of five public school principals. It is a case of the principals' understandings of the value of their roles as servant leaders at the case schools as well as how principals' leadership practice reflects SL in their daily work at the case schools and finally how principals' SL practices influences the school as an organisation.

Preferably, case studies should be carried out through a multiple case study design which involves multiple sites, multiple data analysis methods (Wahyuni, 2013) as well as multi-participant analysis in which the voices of other relevant parties are also heard (Nieuwenhuis, 2007). The justification for the above was to enable comparisons to be made between the understandings, practices and influences of participants (Wahyuni, 2013). For this reason, the current study adopted a multi-site case study methodology.

4.5 Data generation methods

Research methods are special ways, techniques and approaches we use to generate and analyse data (Wahyuni, 2013). However, while some methods are more appropriate in specific methodologies most methods are a-theoretical (Sarantakos, 2005). In other words, these methods are not limited to a particular paradigm or methodology (Wahyuni, 2013). This study used a multi-method qualitative research approach which refers to the use of multiple data generation techniques and the use of multiple methods of data analyses using non-statistical data (Wahyuni, 2013). This study utilised three data generation methods to ensure a richer perspective. They are semi-structured interviews, photo voice discussions and observations. The semi-structured interviews, photo voice discussions and observations were used to illicit data from principals whereas only semi-structured interviews we utilised to illicit data from HODs and Teachers. A discussion of these three methods follows.

4.5.1 Semi-structured interviews

The first method is a form of interview which generally involves a researcher posing well thought out questions to participants and receiving responses to those questions from the participants (Robson, 2002). The first method to be used was the semi-structured interview which afforded me greater flexibility to pursue and explore new ideas which arose during the

course of the interview (Rule & John, 2011). Semi-structured interviews are defined as interviews which are systematised around specific areas of consideration (de Vos *et al.*, 2005). Semi-structured interviews are guided by questions which are determined beforehand. However, the sequence of the questions can be altered based on the researchers' perception of what is most suitable. The wording of the questions can be altered or amended and the researcher can offer some elaboration. Specific questions which appear unsuitable for specific participants can be altogether deleted and suitable ones included (Robson, 2002).

The suitability of this method was appropriate for my study since this method allowed me greater flexibility to ascertain particular details as alluded to earlier. In addition, the suitability of this method allowed my study to focus on the participants understanding of the value of their roles as servant leaders at the case schools. Specific probes were also used to illicit richer data from the participants. Probes are research devices intended to encourage participants to expand, explain or elaborate on a response which they have offered. Some probes included asking the participants if there was anything more to add, or could you elaborate or what is your view on this subject (Robson 2002). Teachers were also asked a set of questions which only related to principals' leadership practices and influences.

4.5.2 Photo voice

The second method of generating data was the photo voice method. This method had to be adapted to suit the purpose of my study. This method was originally developed by Wang and Burris (1994) for use with rural women, to give them a voice. The photo voice method allows participants to select, voice and circulate their understandings (Teti, Murray, Johnson & Binson, 2012). This method was adapted by Teti *et al.*, (2012) for their study among principals. I have used the photo voice method in a similar manner. In the photo voice method, I trained the participants to cautiously use a camera, while observing strict measures of ethical protocols, to record their views which related directly to the aims of the study. The shots which were taken were displayed on a computer screen and participants were then given the opportunity to voice their perspectives about their pictures.

The ensuing discussion highlights the motivations and support for the use and value of visual methods. Harper (2002) notes the reason for the effectiveness of visual methods lies in the make-up of man. Harper (2002) posits that human beings respond better to images than words

because parts of our brain which processes visual information are far more developed than those aspects which recognise words alone. In view of Harpers' (2002) sentiments, visual methods awaken intensely deeper aspects of human consciousness.

van Auken, Frisvoll and Steward (2010) highlight three specific qualities of visual methods which has a bearing on this study. Firstly, Van Auken *et al.* (2010) notes that visual method can stimulate in-depth interviews. This was evident as principals spoke at length and in some cases they were asked to politely stop as they deviated. The purpose of this study was to explore public school principals' understandings of the value of their roles as servant leaders at the case schools, to examine how school principals' daily leadership practices reflect the practices of SL at the case schools and to examine how principals' practices of SL influences the school as an organization. The need for in-depth knowledge was supported by the first quality cited by van Auken *et al.*, (2010) since this study required in-depth data within a case study methodology. Secondly, van Auken *et al.* (2010) note that visual methods can yield unique data which may not be available through other methods. While other methods were used within the current study, it was the view of the researcher that visual methods could yield richer data - Data which would result in deep discussions.

Lastly the visual methods of research attend to concerns in respect of unequal power relations between the participants and researchers. This method serves to balance out the power relations by allowing the participants to become co-researchers (Werts, Brewer & Mathews, 2012) and to correct the notion that researchers were doing research on participants whereas researchers were now doing research alongside the participants (Pain, 2012). In light of the above, photo voice method was considered suitable for the purpose of this study since it allowed for deeper reflection and it allowed the participants greater personalisation and expression of their experiences. The deeper reflection and personal expressions aligned well with the aims of this study.

4.5.3 Observations

For the purpose of this study, HODs and teachers' views as well as observations concerning principals' practices of SL in public schools was also elicited and compared with views of principals. While this comparison was not the focus of the study it assisted to present a balanced perspective of practices of principals' SL within public schools. In essence, observation

contains the idea of being present at a site before being judgmental (Le Riche & Tanner, 1996). Nieuwenhuis (2007) states that observation is an organised process of chronicling the behavioural displays of participants without conversing with them. Observation studies are those studies which refer to the orderly and methodical recording of noticeable happenings or behaviour within a naturalistic environment (Gorman & Clayton, 2005).

The benefits of using observation as a research tool was distinctive in that it offered me the unique opportunity to gather live data from the actual site. This also allowed me to determine first-hand what was happening *in situ* (Cohen *et al.*, 2011) and confirm whether principals' leadership practices did reflect SL or not. Put differently, observation offered me an occasion to verify what principals in fact do in reality, instead of what principals articulate they do (Kohlhuaf, Neuhaus & Rutke, 2011). For this reason, observation as a tool was appropriate and significant in effectively answering my second research question which semi-structured interviews may be able to do less effectively.

Gold (1958, p. 217) presents three types of observation roles namely, full observer, "observer-as-participant, participant-as-observer", and full complete participant. These roles may be fluid in nature and may change at times depending on the purpose of the study. My role in this study was observer as participant. This included greater proportion in observation than in participation (Baker, 2006). While my identity was known to the participants, Adler and Adler (1994) cautions that as a researcher I had to remain firmly rooted in the purpose of the research.

In consultation with each individual principal, I arranged dates and times over many months when I could visit their schools in order to observe them. In some instances, I used an audio recorder, with prior consent, to record the events and leadership practices during my observation time. At times, members of staff were apprehensive about having a stranger sit and record the events of their meetings. I had to seek permission from staff to sit in on staff meetings even though I was there to record the principals' words and actions. I had to assure staff at schools that I was there to observe the principal and not them. I also had to point out that I was bound by ethical protocols which meant that everything I observed was confidential and was for the sole purpose of the study. This, I believed, greatly assisted me during my reflection time. In addition, I used field notes as well as an observation schedule to supplement and guide me in writing up the report. Lofland, (1971) provides additional ideas about field notes. He suggests that recording of notes should occur soon after observation to avoid the loss of data

over time. Secondly, he suggests that disciplining oneself to write rapidly and to note that recording notes may take as long as the actual observation.

4.6 Selection of participants

Purposive sampling is a form of sampling where research participants are intentionally chosen due to their appropriateness in enhancing the rationale of the research (Rule & John, 2011). Cohen *et al.* (2011) supports this view by noting that in purposive sampling the researcher specifically selects the cases which are to be included in the sample because the researcher deems the sample to possess some specific qualities which he may be looking for. Informal discussions with principals from other schools which were described as having principals who were supportive of their staff, learners and community were selected as research sites.

In view of the difficulty to get teachers to participate in a study, I opted to use the volunteer sampling strategy. The volunteer sampling strategy allowed participants to willingly participate in the study. Through the gatekeepers, teacher participants from the five schools were given the option to indicate their willingness to participate in the study or not. Those who indicated their willingness to participate in the study formed the participants. From the willing participants, I selected two teachers as well as one HOD from each of the five schools to form the full complement of participants. Since they formed the teaching staff at schools they offered a clearer perspective of the principals' daily leadership practise which served to confirm or reject the principals' claims. Teacher and HOD participants were appropriate because they were most likely to be knowledgeable (Robson, 2002) about the principals' SL practices since they experienced this leadership. The choice of teachers and HODs were significant because HODs are part of school management teams (SMT) and offered a management view whereas teachers who are not part of the SMT offered a different view of their principals' leadership practices. The selection of teachers and HODs also supports Creswell's (2003) view that it is important for all participants to have experienced the phenomenon under study.

The choice of the five schools for this study was also based on time, cost and their close geographical proximity to the researcher. In addition, this educational region includes a mixture of schools that are ranked between quintile five and no fee schools. These variables deepened the researchers' perspective of principals' understandings of the value of their roles as servant

leaders at the case schools, principals' practices of SL at the case schools and influences of principals' SL within multiple contexts.

The following table introduces the participants of this study. Each participant was given a pseudonym in order to protect their identity. In each school 1 Principal, 1 HOD and 2 teachers formed the participants. The Principal participants were all male except Principal Susan. Most of the other participants were dominated by females.

	Dallas Primary School	Denver Primary School	New York Primary School	San Francisco High School	Vegas High School
Principals	Manny	Susan	Dan	Ted	Fred
HODs	Mr Thabrez	Mr Yagambaram	Mrs Soma	Mrs Shoba	Mrs Denetia
Teacher	Mrs Lemmer	Mrs Jadine	Mrs Kindle	Mr Stix	Mrs Kalay
Teacher	Mr Madurai	Mrs Sohana	Mrs Nadine	Mrs Minnie	Mrs Preston

Table 1: **Overview of participants**

4.7 Pilot study

Pilot study can be a very important element in the research process. It is a process which assists the researcher to come to terms in the field with some of the real but unforeseen challenges related to the study and it is used to assess, revise and refine actual instruments (Cohen *et al.*, 2011). The study was piloted in September 2017 in a nearby circuit. Principals and teachers from a separate circuit were selected as participants in the pilot study. During the piloting phase of photo voice, participants gave me valuable input which I used to refine my study. The identification and labelling of each photograph by participants served to tie the discussion with the said photograph well after the interview had ended. This organising tool helped me to track and trace each photograph as each participant discussed his or her photographs. During piloting phase participants also found that the questions were helpful to guide their choice and selection of photographs. Some photographs also provided more data than what the principals intended. This was particularly helpful as it allowed me to probe principals' understandings of their

importance of their roles at the case schools when it came to certain parts of the photographs. During my interactions with participants, many were also not familiar with the concept of SL. This may be viewed positively since the data which was generated, was therefore viewed as untainted. Some of the participants struggled with the interview questions because they were ambiguous and this was discovered during the piloting phase. As a result, the questions were refined before generating data for the final study. The next section is a discussion on data generation methods.

4.8 Data analysis

Data analysis is a process of assembling, constituting and bringing meaning to the deluge of data (de Vos *et al.*, 2005). This a chaotic, uncertain, time consuming, imaginative and absorbing process (de Vos *et al.*, 2005). Qualitative data analysis is a process of finding statements concerning connections among the groupings of data (de Vos *et al.*, 2005). de Vos *et al.* (2005) maintain that this analysis is not a linear process. Creswell (2009) expands further that data analysis and interpretation is best represented as a spiral image where the steps move in circles and often overlap.

Qualitative data analysis incorporates arranging, accounting for and clarifying the data, in other words making good judgment of the data from the participants understanding (Cohen *et al.* 2011). The researcher does this by identifying patterns, topics, classifications and consistencies. Qualitative data often relies heavily on interpretation, as a result there can be multiple understandings however, that is both to their advantage and disadvantage (Cohen *et al.*, 2011). This study organised data using the research questions since this organisational method allowed the researcher to draw all relevant data for the express purpose of reporting on the study's aims clearly.

All photo voice interviews were digitally voice recorded and transcribed *verbatim* since digital recording was able to capture much more than note taking (Smit; Harre & Van Langenhoven, 1995). In addition, I was able to capture the voice of the participant which revealed more than what was simply stated. The transcription was tedious yet interesting at times as I got to become familiar with the data. Photo voice transcripts and observations schedules were analysed using content analysis while semi-structured interviews were analysed using thematic analysis. The

following section outlines the content analysis approach which was adopted for this study which is followed by a discussion on thematic analysis.

Content analysis is an approach utilised to examine textual records which aims to present knowledge and appreciation of the phenomenon one intends to explore (Hsieh & Shannon, 2005). Of the three approaches to content analysis, I adopted the conventional content analysis which aimed to interpret a phenomenon (Hsieh & Shannon, 2005) which, in this case sought to explore principals' understandings of the value of their roles as servant leaders at the case schools, to explore principals' daily leadership practices at the case schools and how it reflects SL as well as how principals' SL influences the school as an organisation.

In content analysis it is the substance of communication which functions as the foundation of interpretation (Cohen *et al.*, 2007). Content analysis is defined as a method which subjectively interprets the textual data through a systematic process of categories and codes with a view to identify patterns (Hsieh & Shannon, 2005). Nieuwenhuis (2007) notes from this view that photographs, and other written documents can be converted into texts for content analysis. Krippendorff (1989) offers further support for the use of content analysis as a means to analyse visual images. Hence, this study used content analysis to analyse data from the photo voice discussions and observation schedules with school principals.

This study used the content analysis process proposed by Cohen *et al.* (2007). My starting point was my research questions and photo voice questions. The data from these questions and observation reports formed the documents which, in my case, were the photo voice transcripts and observation schedules from five school principals. The transcripts generated from the photo voice method and observational reports formed the actual texts from which I worked.

Following this step, I decided the unit of analysis which were words, expressions, sentence, and ideas which related to the principals' understandings, practices and influences (Cohen *et al.*, 2007). Lincoln and Guba (1985) refer to this process as unitising the data where the researcher specifies and recognises the units of analysis within the data.

I decided on the codes which I was going to use in analysing the data. A code is a term or abbreviation which closely resembles that which it represents from the data so that the researcher can quickly ascertain its meaning (Creswell, 2009). I went one step further and

colour coded the codes and to make it stand out clearly. Through a glance I was able to notice how often a unit of analysis appears within the data and through configurations I was able to determine which patterns appeared together and their relationship (Cohen *et al.*, 2007). I then cut and pasted them into a cluster folder to see its relationship. If it did not fit the pattern I cut and pasted them in a separate folder in the event, it was needed for another cluster later on.

I then developed main clusters of ideas or main characteristics of the text which show relationships between the units of analysis (Cohen *et al.*, 2007). I ascribed a label and colour code to a specific part of the data. The codes had to bear some similarity to the original data so that tracing its origin and meaning became easier (Cohen *et al.*, 2007). This would prove invaluable later on, as I tried to retrace my steps.

I worked on small sample of texts in order to fine tune my coding system (Weber, 1990). I tried to avoid counting frequencies of the codes but rather looked for linkages and relationships between words and codes (Cohen *et al.*, 2007). The result I came up with were summaries which included major themes, difficulties, contradictions, complexities and important areas for future study (Cohen *et al.*, 2007). The last step which was painstaking and took the bulk of time involved making theoretical inferences (Cohen *et al.*, 2007). Here I tried to present some plausible explanation based on the available evidence.

I begin discussing the second data analysis method which was used in this study. The current study applied thematic analysis according to Braun and Clarke (2006) to the data from the semi structured interviews. Braun and Clarke (2006) define thematic analysis as a technique which is used to distinguish, scrutinise and report themes which are found in the data. In view of Braun and Clarkes (2006) criticism that numerous studies skimp on reporting on details of their analysis process, this study attempts to make this aspect abundantly clear. Its use within this study was qualitative in nature.

When using thematic analysis, one ought to answer the question, what exactly is a theme? The researchers' assessment is significant here in order to establish what constitutes a theme. Braun and Clarke's (2006) advice is to avoid rigidity and instead embrace a degree of flexibility in determining a theme. The qualification for a theme does not hinge on the quantification or the number of times it appears in the data but on whether the data portrays anything significant related to the main research questions (Braun & Clarke, 2006). While thematic analysis has no

specific correct or incorrect way of determining prevalence, consistency is the key (Braun & Clarke, 2006). The current study used the inductive method in order to create or work out a system of meanings (Creswell, 2003). The choice of the inductive method was guided by the purpose of the study which was to explore principals' understandings of the value of their roles as servant leaders at the case schools and how principals' leadership practice reflects SL at the case schools and how principals' SL practices influences the school as an organisation. The principals' subjective realities were the focus of the study.

The current research uses the Braun and Clarke (2006) five phase approach to conduct thematic analysis. In phase one I became familiar with the data by immersing himself within the data. One way I did this was to spend time transcribing the data which led to familiarity with participants and their words. (Braun & Clarke, 2006). Transcribing the data from 20 participants many of whom spoke for over an hour was exhausting. In Phase Two I developed initial codes from the data corpus based on the purpose of the study. Coding in my case was driven by the data. Working methodically, I discovered thought-provoking features which formed the foundation of repeated patterns across the corpus. One way I did this was to write notes on the transcripts and highlight potential patterns (Braun & Clarke, 2006). For the next phase I cut and pasted many of the codes into a word document and created many folders labelled with each theme.

In the fourth phase I reviewed the data on two levels. On the first level, I reviewed the data at the coded extract level in relation to the candidate. In other words, I read each collated extract and reread it many times to see if the themes form a logical pattern and was authentic to the speaker. In some cases, they were flowing and logical. If they do not coalesce I had to rework the theme and created fresh themes and I rehoused extracts which did not coalesce with certain themes for use at a later time. On the second level I carried out a similar process only this time I did so with the entire data in mind (Braun & Clarke, 2006). In some instances, this required constant comparisons with data from teachers, HODs and Principals to arrive at a holistic perspective to determine agreement or disagreement with views of the participants. This was much more arduous than I expected.

In the fifth phase I proceeded with final refinements to distil the essence of each theme. Researchers are cautioned about simply summarising the content of the data. Instead they are to distinguish what is of value about the extracts and the reasons thereof. Thereafter, I wrote

an in-depth analysis and identified the narrative which each theme spoke of and how this fit into the big picture I was conveying, connected to the research question (Braun & Clarke, 2006). In the final phase of reporting, the researcher must influence the audience of the importance and soundness of his analysis. In this regard I used evidence of the patterns or themes from the data which served to enhance the point I was making. Finally, my analysis went past description to make reasonable claims (Braun & Clarke, 2006).

4.9 Trustworthiness

Evaluating trustworthiness is the defining test of one's data analysis, findings and conclusions (Nieuwenhuis, 2007). How can a researcher determine if his approach to research is credible or believable? Creswell (2009) responds to this question by noting that researchers need to communicate the various steps which they adopted in order to determine correctness and trustworthiness. Lincoln and Guba (1985) and Yin (2003) suggests that trustworthiness of a study is achieved through transferability, confirmability, credibility and dependability.

When a researcher provides enough particulars and descriptions in order to allow the reader to make their own determination with regards to inferences and outcomes, we call this transferability (Rule & John, 2011). In other words, is there enough detailed description offered to the reader for him or her to make a comparison between his/her own group context and that of the research (Taylor & Medina, 2012). Designing a study which utilises multiple cases, participants and data generating tools can greatly enhance transferability (de Vos *et al.*, 2005). de Vos *et al.*, (2005) further clarifies transferability as the application of conclusions from one study to another. I aim to make available the necessary instruments, transcripts together with the data analysis in order to attend to transferability. The above was done solely to ensure that other researchers could have access to the necessary information in order to replicate this study in parallel environment.

The second principle of trustworthiness is confirmability. Confirmability indicates the degree to which readers can authenticate findings with the intention of ensuring that the findings echo the subjective experiences of the participants and not the researcher (Wahyuni, 2012). Mertens (1998) points out that confirmability is when qualitative findings can be traced back to its roots and the reasoning that was utilised to decode the data ought to be made clear. Central to confirmability is the paper trail which offers the reader the opportunity to track the research

process one step at a time through the procedures which are outlined (Shenton, 2004). Lincoln and Guba (1985) emphasises the importance of determining whether findings of a study can be confirmed by other researchers. I intended to use a critical reader to authenticate my findings and conclusions.

The third principle is dependability which emphasises thoroughness and soundness in so far as methodology towards generating results and conclusions which researchers can positively receive (Rule & John, 2011). Simply put, dependability is the match between what researchers' record as data and what truly occurs in the actual research site (Cohen *et al.*, 2007). Shenton (2004) maintains that to empower the reader to develop a comprehensive understanding of the research the researcher ought to clearly articulate the implementation of the design, the data generating operations at the site and the appraisal of the inquiry. This addresses dependability issues and allows other researchers to repeat the study if needed. In support of Shenton (2004), Tobin and Begley (2004) further notes that researchers ought to leave an audit trail of data, methods, findings and recommendations which adds to dependability within qualitative studies. Tobin and Begley (2004) further recommend that researchers keep a reflective journal in which they record a modest account detailing their journey through the research process. In keeping with the views of Shenton (2004) and Tobin and Begley (2004) I relied on an independent critical reader (Rule & John, 2011) to ensure that the findings were authenticated by the data and that there was an alignment between the analysis and results of the data.

Tobin and Begley (2004) notes that credibility, which is compared to internal validity, deals with the matter of match between the participants' views and the researchers' rendition of that view. In other words, credibility asks how aligned are the results to the reality (Shenton, 2004). Credibility indicates the scope and range to which a case study documents the completeness and substance of the reality of the case (Rule & John, 2011). In other words, did the researcher take on sustained engagement at the site and cross check his understanding with his participants? (Taylor & Medina, 2012). Member checks is one of the important yardsticks in substantiating this credibility (Mertens, 1998) and avoid the halo effect. In keeping with Mertens (1998) and Taylor and Medina's (2012) idea to substantiate credibility, I consulted with my participants to determine if my understanding was in harmony with theirs. Where necessary, clarity was sought and changes were noted. Another way to enhance credibility of one's research is to discuss data that may reveal contrary accounts or deviant cases (Creswell, 2009).

4.10 Ethical considerations

This discussion centres around three main areas. The first centres on autonomy, non-maleficence and beneficence. The second area centres around ethical issues in photo voice in particular and the third area concludes with ethics in observations. Ethics are concerned with a general guideline of what a researcher ought to do (Robson, 2002). Ethics refers to the moral concern for the rights of participants (Cohen *et al.*, 2007). Ethics also refers to code of conduct to which researchers must subscribe (Robson, 2002). Creswell (2007) maintains that researchers are to be sensitive to moral considerations because we are entreating participants to allow us free entry into their private and intimate thoughts about their life experiences - A request which they can turn down. Scholars must therefore safeguard their participants, create an environment of trust, uphold reliability of the research, guard against improper conduct which can reflect negatively on the institution which they represent and cope with new dilemmas (Creswell, 2009). Ethical issues can arise at different stages within the research process and it is up to the researcher to foresee and attend to them (Creswell, 2009). Sensitive practices for ethical behaviour therefore call for “autonomy, non-maleficence and beneficence” (Rule & John, 2011. p. 112).

Firstly, autonomy guarantees the participants secrecy and privacy (Rule & John, 2011). In order to obtain permission from participants to participate in this study a written agreement was signed between myself and the participants. The written agreement encapsulated the purposes, the right to withdraw, privacy, anonymity and any dangers or advantages associated with participating in the study. Further I sought permission from principals of schools to conduct the study in their schools. In this regard principals granted written permission for the study to take place. In addition, I sought both written permission and ethical clearance from both University of KwaZulu-Natal (UKZN) ethics committee as well as permission from the KwaZulu-Natal Department of Basic Education, both of which were granted.

The principle of “*primum non nocere*” (first of all do no harm) (Cohen *et al.*, 2007, p. 58) is the second guiding principle I observed which is also referred to as non-maleficence. This is a moral obligation on the part of the researcher to safeguard his participants from intimidation and threats which may result from the study, even if it means compromising the impact of the research (Cohen *et al.*, 2007). de Vos *et al.*, (2005) firmly notes that a researcher has an ethical

duty to modify his research instead of exposing his participants to any form of harm which he is aware of. Protecting the identity of the subjects and using discretion to observe confidentiality is one of the methods adopted to safeguard the subjects. This study removed specific information from all documents which could link the data to any individual or institution. In addition, I used *pseudonyms* for participants and places to protect my participants. The third principle of beneficence as described by Rule and John (2011) involves supplying feedback to research participants in follow-up meetings that should be agreed upon by both the researcher and participants early in the research process.

Secondly, when research involves visual methods, it most often poses numerous other challenges. Uses of photographic images in research highlights numerous ethical questions like: How are the rights of those in the pictures and rights of those who take the shots protected? (Teti *et al.*, 2012). In order to protect the identity of the participants, subjects as well as the schools where the study was conducted, all photographs were anonymised and *pseudonyms* were used. In view of the ethical issues, ethical clearance was requested from the university's ethics board. Written permission was obtained from gatekeepers such as the Department of Basic Education in KwaZulu-Natal province and principals in order to gain entry into the sites. I obtained signed consent from school principals expressing an interest to participate in the study.

Wang (1999) suggests a guideline when conducting photo voice which the author has adapted since the requirements of this study differs from that of Wang (1999). The first step is to recruit a group of participants to introduce them to the photo voice method of data generation and its underlying issues (Wang, 1999). Wang and Redwood-Jones (2001) also maintain that discussions must be held about ethical matters during training sessions. Details about the photo voice method must be clearly stated in written form and understood before the commencement of the project.

The second step is to obtain a written informed consent from principals who are willing to participate in the study. I obtained the five principals co-operation through the signed informed consent forms. At a workshop, I outlined the benefits and or risks associated with photo voice approach. This included the legal ramifications of photographing anyone who did not wish to be photographed. In addition, I outlined the voluntary nature of participation as well as the right to withdraw from the study at any time. Further, Wang and Redwood-Jones (2001) begin by

suggesting that researchers must obtain signed consent from both the principals and subjects of photographs. For this reason, principals had been armed with prepared consent forms in advance, for those who were willing to be photographed during their teaching day.

Further, I clarified that no images taken by the participants would be used without a separate signed consent form from the subject in the photographs (Wang, 1999). This therefore, meant that the consent process included two sets of documents: One declaring the principals' intention to participate in the study while the second document (Teti *et al.*, 2012) was consent form signed by subjects in a photograph before principals could take the shot. Participants were asked to photograph only things which related to the purpose of the current study over a three-month period. They were asked to take pictures (Sonn, Santens & Ravau, 2011) of people, places or items which answered the researched questions: the purpose of the study.

Thirdly, there are also many ethical challenges when researchers prepare to enter the field for observation. In this regard (Spradley, 1980) suggest that researchers must place the safety of their participants first. In addition, he suggests that participants' interests and privacy be protected and finally participants face no harm as a result of the study. To gain entry into a site is difficult and requires much time, determination, patience and tact (Baker, 2006). In this regard I met with participants of schools, before the study, to introduce myself as well as the purpose and nature of the study. At these meetings I outlined the various ethical challenges as well as how I planned to protect the identity of my participants. Angrosino (2012) notes that the apprised consent and guarding confidentiality are cornerstones of ethical research. In this regard I outlined the nature and purpose of the observations and gave assurances that the participants' anonymity would be protected. Finally, I assured my participants that all data would be treated with strict confidentiality (Angrosino, 2012).

4.11 Limitations of the study

The current study utilised a case study methodology as a result the findings cannot be generalised to other contexts. The goal in case study methodology was in-depth understanding rather than generalising the results. In this regard I wanted to gain insight into principals' understandings of the value of their roles as servant leaders at the case schools and how their

leadership practices reflected SL at the case schools as well as how their leadership practice influenced the school as an organisation. In order to compensate for this limitation, I used multiple sites, multiple data generation methods and multiple data analysis methods. Triangulation of methods namely, semi-structured interviews, photo voice discussions and observations were used in order to enhance trustworthiness.

The second limitation was the use of digital voice recorder. This device seemed to have made participants weary at the beginning of the interviews and may have influenced their responses. In order to put my participants at ease, I attempted to reassure all participants of their right to confidentiality and anonymity. In addition, to overcome the limitation I used other data generation methods. Thirdly this study was conducted in rural primary and secondary schools. It did not include schools from more affluent communities. The reason for this was that schools were chosen because of geographical convenience. Fourthly, many principals may have tried to create the impression that their schools were operating as servant led. For this reason, I also interviewed HODs and teachers whom I believed would give me a clearer perspective of their principals' leadership practice and influences. In addition, using three data generating methods, I believed would have also assisted me in determining if principals were leading as servant leaders should.

Lastly, many principals were initially not comfortable with the process of photo voice even though I had provided training for them. This process was also a new area for me as a researcher. In order to deal with this limitation, I had to simulate a second mock photo voice interview with participants in order to get to fully understand the dynamics, limitations and strengths of this process. This mock interview also assisted the principals to become more familiar with the process. This simulation greatly assisted me to fine tune the process. Many good photographs were taken by principals which would have made a good source of data. However, many of these photographs could not be used in this study since principals did not obtain written consent from the persons concerned. As a result, these photographs had to be discarded from the study for ethical reasons.

4.12 Conclusion

This chapter focused on issues of design and methodology. In keeping with this focus, I have provided a detailed account of all processes I went thorough in conducting this study. Perhaps, others may say that some sections are too detailed. My view is that it is better to provide as much detail as I possibly can rather than the other way round. The next chapter deals with the data analysis and discusses major themes which emerged from all the data generating methods with regards to the first research question.

CHAPTER FIVE

SCHOOL PRINCIPAL'S UNDERSTANDINGS OF THE VALUE OF THEIR ROLES AS SERVANT LEADERS AT THE CASE SCHOOLS

5.1 Introduction

The previous chapter provided a detailed discussion about issues of design and methodology. The following three chapters are based on each of the three key research questions due to the volume of data. Chapter Five which is the first of three data presentation chapters, is based on the first research question which is about school principals' understandings of the value of their role as servant leaders at the case schools. Chapter Six which is the second of three chapters is based on the second research question on how school principals' daily leadership practices reflect SL at the case schools. Chapter Seven is the third of the three chapters which is based on the third research question on how school principals' SL influence the school as an organisation.

In this chapter data that was generated through semi-structured interviews from five principals is presented first. Semi-structured interviews were analysed using the inductive method of thematic analysis in order to create or work out an arrangement of meanings (Creswell, 2003). Thematic analysis refers to categorising the various codes into themes and identifying the extracts which support the coded data (Braun & Clarke, 2006). Thereafter, I present data analysis from photo voice with the same five principals. The photo voices were analysed using content analysis methods. Content analysis is defined as a method which subjectively interprets the textual data through a systematic process of categories and codes with a view to identify patterns (Hsieh & Shannon, 2005). Nieuwenhuis (2007) notes from this view that photographs, and other written documents can be converted into texts for content analysis. The chapter utilised literature and the two conceptual frameworks to support and understand the data. This chapter had been divided in three sections. The first section has been titled school principals' understandings of SL at the case schools. The second section is called school principals' understandings of the value of their roles as servant leaders at the case schools. In this section I illustrate themes which were prevalent in both the semi structured interviews and photo voice. The final section is the chapter conclusions.

5.2 School principals' understandings of servant leadership at the case schools

The first section explores school principals' understanding of the concept SL. This study has focussed on five public school principals in the Umlazi District. Data suggested that these school principals' understandings of SL encompass certain similarities yet different emphasis. In terms of the similarities in the first instance, there was agreement that SL is not about themselves but that it is caring about the needs of others. Flowing from these relationships, in the second instance, all three principals expressed an understanding SL as having a bearing on creating an improved organisation. In this way principals allude to the positive effects of SL on the organisation.

However, all three principals also articulated different emphasis in their understanding of SL. A unique understanding of SL in Fred's view was that the person being served was put first. He maintained that people are central in the serving process. Yet, the emphasis in understanding of SL in Principals Dan's view was different from other principals. He said that SL is birthed from a specific worldview and SL is a calling more than a job. This was how he understood SL. Unlike her counterparts, Principal Susan's understanding of SL emphasised the organisational needs first, before all else. Thereafter, the needs of a range of stakeholders are served, including those outside the organisation.

Principal Fred understands SL to mean having a natural inclination to serve people first. Similar to Principal Dan and Principal Susan, Principal Fred suggested SL is about showing concern for the people. In Principal Fred's case however, people are priority and their needs are placed first. This suggests that to serve others one must first cultivate a bond with them. Furthermore, he understood SL to mean enhancing and developing others which eventually leads to a caring and healthier organisation. There was a clear progression from the individual to the organisation in terms of growth. His views are captured in the statement below:

Servant leadership... my understanding about a servant leader is that you should put the serving first and to serve first it's to put the people that you are leading first. And then it's about caring about other people, so if you look at such practices that enriches an individual, it tries to build a better organisation (Principal Fred).

Unlike his counterparts, Principal Dan understands SL to stem from a person's worldview. He added a unique facet to his understanding of SL. In other words, SL is not simply tacked externally onto a person. It is not simply a set of practices. It stems from what is deeply ingrained into a person's inner self. This deep engraining is what Principal Dan believed influences a person's belief system and subsequent leadership actions. He understood SL to be a noble calling. For him, it is more than a job. His understanding of this calling as servant leader involved adding value to the lives of others. In order to add value to the lives of others leaders must enjoy a close relationship with followers and learners. Through this close relationship, he/she is able to add value to the entire institution. Literature endorses the view that servant leaders themselves understand the value of building genuine relationships with workers (Beaver, 2008). After all, the soul of the school is not the physical structure but the people who work there (Brumley, 2007). This understanding of adding value to the lives of others was also endorsed by Principal Fred. Principal Dan's position is qualified by his statement:

I think it stems from your entire world view. How you see the world and the belief system that is inculcated within you. So if you ask me what is my view of servant leadership. It is more than just an office that you hold. It's a function that you are called to fulfil. I think servant leadership is a function in whatever institution, you make a difference in the lives of the people, and you make a difference in to the institution in which you are. I think foremost the leadership that we provide in school must make a difference in the lives of our learners (Principal Dan).

Unlike the other principals, Principal Susan expressed her unique understanding of SL as a form of leadership where the organisational needs are always first, followed by learners' as well as teachers' needs. This may be in contrast to Principal Fred and Dan who believed that the people come first. In addition, Principal Susan said that her understanding of SL is also serving the needs of a variety of participants, not just teachers and learners but the SGB as well as personnel from the District. However, she also prioritised the needs of the learners. She alluded to a form of interaction and by extension a relationship with stakeholders. These views are contained in the following quote:

The needs of the organisation are always put first and then people and the needs of the learners rather than sometimes what I think should be done. Servant leadership as I understand it is that you serve the various stakeholders in the school community. For

example, the learners, the staff, department officials and School Governing Body (SGB) of which the most important being the learner whereby we also serve and address their needs (Principal Susan).

Of the five principals in this study, two principals were unable to clearly articulate their understanding of SL. The concept of SL appeared to be new to them. The remaining three principals expressed similarities as well as differences in emphasis in their understanding of SL. The similarities to which SL is relational is confirmed by literature. In literature, Herndon (2007) states that leaderships are about bonds and connections which we make with others. As a result, leadership is an interactive process that takes place in a group as they jointly respond to one another (Chung 2011). Northouse (2007) refers to this relationship as a reciprocal relationship which is mutually beneficial to both the leader and follower. This reciprocal relationship leads to the second similarity according to principals in this study which is a healthier organisation. It leads to a purpose which some scholars have described as shared objectives (Ekundayo *et al.*, 2010), common goals (Herndon, 2007), organisational goals (Chung, 2011), vision (Ebener & O' Connell, 2010) and purpose (Jacobs & Jacques, 1990) which leads to a healthy organisation.

In terms of the different emphases, some views in literature seem to resonate with the understandings of Principal Fred. Scholars (Bowman, 2005; Iyer, 2013; Spears, 2004) positively affirm that SL is about the leader serving the needs of another person first. This signifies that the relationship between the leader and follower is based on service. However, other scholars (Sergiovanni, 1992) admit that SL is about serving the principles and ideals of the organisation. This supports Principal Susan's understanding of SL which places the organisation first. These differences and similarities in the literature seem to support the understandings between participants. This leads me to conclude that while there was a diverse understanding of the concept of SL amongst principals in this study, there were also points of commonality. I now present principals' understandings of the value of their roles as servant leaders at the case schools.

5.3 School principals' understandings of the value of their roles as servant leaders at the case schools

The subsequent section comprises school principals' understandings of the value of their roles as servant leaders at the case school. Data analysis brings to light that principals display an understanding of the value of their roles as servant leaders in the following way. They see themselves as empowering future leaders, sharing, communicating and monitoring of the vision, supporting the vulnerable, spiritual leaders, being an example who sets a new benchmark, motivating others to commitment and excellence and guardians of their staff and learners. In the following sub-sections, I explore each dimension of principals' understandings of the value of their roles as servant leaders at the case schools, beginning with empowering of future leaders.

5.3.1 Empowering of future leaders

Data analysis suggests that there was an understanding among school principals in my study of the valuable role they play as servant leaders in empowering others to become effective future leaders. Corroborating this view, Covey (2002) notes that empowerment and SL are strongly related. Indeed, he goes on to suggest that without empowerment, organisations cannot become sustainable in the twenty first century. Principals had a similar understanding of the value of their roles as servant leaders and expressed a belief that they should empower various stakeholders within the school in various ways so that the stakeholders become future leaders who are skilful and experienced. Data supports this view within leadership context. Servant leadership theory is located within the empowerment paradigm mainly because of its thrust and focus on promoting and developing followers (Dambe & Moorad, 2008). In line with literature, there were four ways in this study in which school principals claimed they empowered their staff. Firstly, principals delegated functions, then they mentored their staff, they trained their staff and lastly they developed the full potential of staff.

Firstly, data shows that some of the principals understood delegation as one strategy of empowerment because they wanted to build capacity and provide experience to their teachers. Building capacity is described as a transformational understanding to living and vocation (Spears & Lawrence, 2002). Delegating responsibility to others allows for a form of power sharing which Maxwell (2007) claims empowers followers to maximise their ability. With a

view to maximise his staff's abilities, Principal Manny exclaimed that he encouraged his School Management Team (SMT) members to chair meetings in his presence because that was a unique way for him to develop their leadership skills. He insisted that he developed capacity in individuals before he delegated tasks. In line with this idea literature tells us that servant leaders fully grasp the dynamic forces involved in sharing responsibility with others. The servant leaders comprehend the abilities of their followers and in turn are able to match their followers' strengths with relevant tasks (Brewer, 2010).

Principal Manny also understood that as a servant leader, empowering teachers must be practical for it to be beneficial to teachers. For this reason, he empowered staff by delegating responsibilities to his deputies or HODs to attend principals' meetings. While he was quick to point out that he was empowering them before they assumed positions of leadership, he also noted that leadership was not always positional. By this he meant that one did not have to wait for a position in order to lead. A person can lead from wherever a person is currently based. Support for these comments is echoed below:

In my meetings at some stage I delegate someone to chair the meeting. That's also the reason I delegate. It's my philosophy it's my role. I believe in delegation. As much as delegation.... you must understand you must give capacity to each individual before you give that particular individual a task to do. In other words, whatever you need whatever you wish to do its only profitable if you do it practically. In other words, one day I might need to get information but if I don't send you to meetings like I for one I used to delegate to deputies or HODs to principals' meetings. Not because I don't want to attend the meeting, because I want them to say one day I wish to be a leader but being a leader does not mean you start leading when you are in a position (Principal Manny).

Secondly, data displayed Principal Susan's understandings of the value of her role as a servant leader was to be a mentor to her staff. By being a mentor she developed competence in her staff. When she mentored teachers, they began to understand how the school operates and they adjust accordingly. She asserted that mentees also began to take ownership of their tasks and in many cases they performed to their maximum potential. Furthermore, as a servant leader Principal Susan designated peers to be mentors for her newer teachers so that they can guide their new teachers. In this way, the mentors can enhance the newer teachers' strengths and help

them overcome some of their own weaknesses. She argued that the process of mentoring is not about being critical but nurturing as a servant leader. Mentorship was meant to bring success in the end. The idea of mentorship resonates with the leader to recognise, accept and grasp each person's potential to contribute to the organisation (Greenleaf, 1998). van Dierendonck and Patterson (2015) further suggests that servant leaders must create the culture and climate necessary for empowerment to take root and give the followers the opportunity to lead and use resources that may enhance their functioning. It also calls for followers to be involved in decisions related to schooling, mainly decisions that may affect their responsibilities and aims (Ebener & O' Connell, 2010). This is confirmed by the following comments: The following comments support this understanding:

I mentor the educators and build capacity among them. They begin to take ownership of decisions that are being made and they are au fait with what's required so that they can perform to their maximum. With mentorship I assign a peer to serve as the sound board for their ideas, we also in that way of mentoring we get to know the strengths and weaknesses of the educator so that we can develop the strength and overcome the weakness. It's not about being judgemental because it's to ensure that the educators are more confident so that they can take on more leadership roles or improve their duties and tasks. To ensure at the end of the day that there is some success in whatever they are doing (Principal Susan).

Thirdly, data indicated that Principal Fred understood the value of his role as a servant leader in training the teachers in his school. He understood that even though he delegated tasks to his staff nevertheless as a servant leader he was still accountable. This principal was adamant that schools are training grounds for staff to become future leaders. He stated that, these teachers may someday want to be promoted and, as a servant leader, he understands that he is training them for their future roles. He believed that one of the dangers of principals who did not train their staff was that they sent out inexperienced and inept leaders to other institutions which usually resulted in them failing to execute their tasks. This is qualified by his statement:

One day they will be the principal themselves, so if you do not give them chances of exploring some of the duties that you are doing then it becomes difficult for them. That's where the fear comes from. That's where when people are promoted then they fail to run the schools. So my understanding and my philosophy is to do a delegation of all the

duties, decentralise everything but without forgetting that I am still going to be accountable for all the mistakes and everything that is happening (Principal Fred).

Uniquely, Principal Dan understood the value of his role as a servant leader in so far as empowerment is concerned. He suggested that empowerment is a process which he uses to develop a teachers' capacity. He understood this role as extending far beyond the school. He used personal interactions, developmental sessions and workshops to develop his teachers' potential. His understanding emphasises his role of getting teachers to see their own potential. When he has achieved this realisation in teachers, he said that empowerment is possible. These ideas are contained in the explanations that follow:

It is a process that we use to help teachers reach their full potential and their full capability. It is a process you may not achieve in the school but we set in motion that process of enabling educators to reach their potential or full capabilities. Once there is personal interaction, we talk. There are developmental sessions, some are formal some are informal. There are workshops that we have. All the SMT members conduct the workshops. A lot has to do with motivating teachers to realise their capabilities on their own. If you get the mind-set right the process becomes achievable (Principal Dan).

The school principals' understandings of the value of their role as servant leaders at the case schools to empower the future leaders were partially supported by evidence from photo voice. The important role of the principal as servant leader was to develop capacity in the SMT and staff. Principal Manny articulated that it is his understanding of his role as a servant leader to ensure that there was enough capacity in his staff to effectively manage the school. He believed that his SMT must have the same knowledge and understanding as he did in order to manage the school. He groomed his staff and had clear expectations for them. He understood the importance of this role as a servant leader to mean that, when the principal is not at school for whatever reason, the school must continue to operate optimally. Principals understood that no individual was going to be based at their schools permanently. Thus, principals were preparing these teachers to lead effectively wherever they went. Principal Manny recognised that as a servant leader he was not grooming people for their own needs but for the needs of the institution where they may, someday be called to. There was support in the photograph taken by the Principal Manny of the deputy principal (Figure:1) of the school addressing the

assembly. Principal Manny has empowered the deputy principal to manage the school together with his SMT. Shortly after the photograph was taken the same deputy principal was promoted to a different school.



Figure 1: Deputy principal addressing morning assembly

Similarly, Principal Susan believed that her role as a servant leader is to develop and train teachers at her school so that she could build capacity and empower them. Her understanding of the value of her role as a servant leader was to ensure that there was a sufficient supply of trained leaders for the efficient operation of her school. She claimed that training is important to pass on specific expertise and knowledge which would assist the teacher in classroom management. She argued that as they receive this training teachers would become more confident. In this way the school would operate optimally and deliver on its purpose. The following photograph (Figure 2) illustrates a new teacher undergoing training with the HOD in the office. There were many new teachers employed at her school. Ongoing support and monitoring takes place for purposes of empowering and developing her teachers. The SMT trains these teachers on a monthly basis and meets with teachers regularly to guide them.

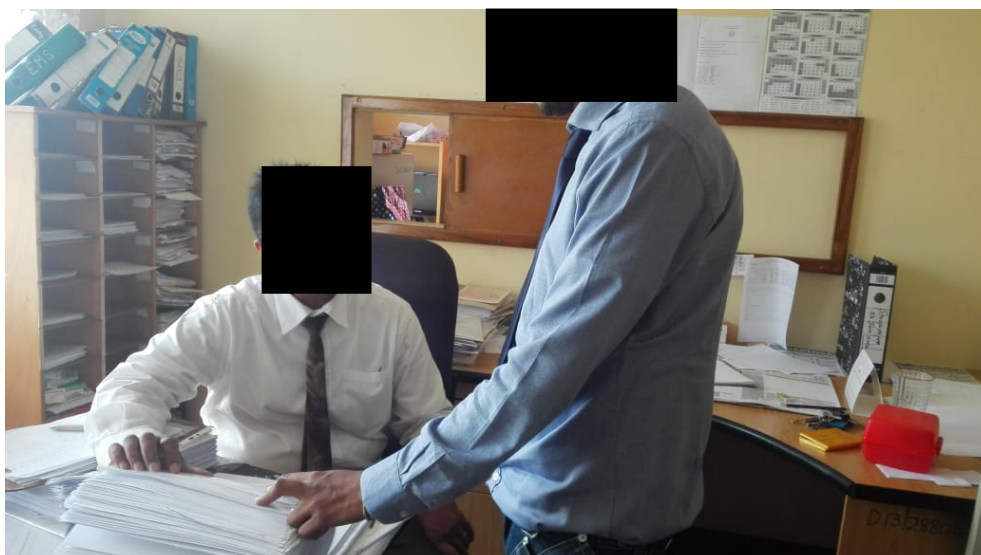


Figure 2: HOD offering training to a new teacher

But she announced that there must also be a willingness on the part of the teachers, to be trained. She further notes that there was reluctance by teachers to take on leadership at her school. In order to attend to the issue of reluctance, she said that she first profiled her staff which enabled her to gain a clearer perspective of their abilities to manage a task. Thus, she did not set them up for failure. Secondly, she assigned a peer to support the teacher during the training process. Thirdly, regular meetings were held with the trainer and trainee with a view to support the trainee. She also added that training teachers was accompanied by a responsibility by the teacher to be held accountable for the task. In this regard, Blanchard, Carlos and Randolph (1996) maintain that empowerment brings freedom and accountability under one roof. This means that autonomous teachers accept the flexibility and responsibility to operate while at the same time understanding that they would have to account to each other and to leaders within the organisation. I agree with Boone and Makhani (2011) that this line of action calls for great risk taking on the part of the leader as he must release the reins of control into the hands to others. This action is daunting as the leader may not know if the risk will pay off. However, Blanchard, Carlos and Randolph (2001) state one of the fundamental values of empowerment obviates the risks by allowing teachers to operate with freedom through borders. In other words, principals may stipulate a clear boundary or safe zone for teachers to operate within. Within this boundary a degree of freedom is allowed commensurate with their experience.

Principals suggested an understanding of their roles as leaders in empowering staff and SMT. However, there were gaps in their understandings of their roles as SL at the case schools in the process of empowering others. Principals exhibited understandings of their roles as leaders; however, these understandings lacked awareness of the value of their roles as servant leaders. It appeared that only Principal Dan had an understanding of the value of his role in empowering others as a servant leader. I now proceed to the succeeding theme in relation to principals' understandings of the value of their role as servant leaders at the case schools which is communicating, guiding and monitoring the vision.

5.3.2 Collectively sharing, communicating and monitoring the vision

Principals' understandings of the value of their roles as servant leaders at the case schools seemed to reflect two dimensions which are collectively sharing and communicating as well as monitoring the vision. Robbins and Finley (2000) aver that a vision is not about words, in fact, it is a consuming idea which resides exclusively at the core of who we are. Principals acknowledged that the vision for a school is significant and as servant leaders it was their responsibility to collectively share, communicate and project the vision to all who are partners within the school. However, before communicating the vision, Mangaliso (2001) notes that a school community needs to create a shared vision through intimate common understanding. Setting and driving the vision leads to another understanding of principals' roles. Principals, in this way, understood their role as servant leaders to be collectively monitoring the direction of the school when it comes to the vision. In this regard, they had an understanding that they had a significant role to collectively keep the school heading in the right direction. This may sometimes require midway realignment when the school deviates off course.

Firstly, data suggests Principal Dan's understanding of his role as servant leader involves collectively sharing and communicating the vision to all stakeholders. He asserted that the vision at his school had been made very clear and visible to others. The principal had to ensure that the vision was displayed boldly outside the school for all visitors and motorists to observe as they pass by the school. In addition, the principal had the vision displayed within his office. He further ensured that the vision of the school was displayed in every class. His office records also have the vision pasted on the cover.

Secondly, Principal Dan stated that his understanding of the importance of his role as a servant leader was to collectively monitor where the school was heading. He maintained that if a leader did not have a vision, such a leader is aimless. He contended that the vision offers clear standards for his staff to achieve the goals which are also set out. He affirmed that when everyone is clear about the vision or expectation then it is much easier to work together to deliver on the vision. There is harmony in workplace when everyone is clear about the vision. Supporting the idea of harmony, the Ubuntu Leadership Theory notes that a vision is the foundation of collectivism which benefits the entire community (Lutz, 2009).

Some of the benefits of a clear vision in a school set up is that there is a quicker response time to unexpected problems and solutions are found more swiftly (Poovan, 2005). Secondly, there is a higher degree of productivity and confidence within the team when all stakeholders share the same vision (Poovan, 2005) which appears to be the understanding of principal in this study. Thirdly, people who share a common vision invariably help create a stable environment in which communal values flourish (Msengana, 2006). In addition, the principal maintained that he understood his role as a servant leader was to collectively monitor the vision in order to determine attainment of goals. He informed us that the vision becomes the basis from which one can conduct an assessment. There is confirmation in the following comments:

You see in my office there is a vision statement. Every class has that. That is a small version of what the big one is right at the entrance. Driving into the school, you see what the school is supposed to be like. You walk in to the office you see what it is supposed to be like. You see the big one here as well. We always lead ...towards a vision that you have for the entirety of the school. You have a clear picture in your mind of where you are supposed to be and where you are going. The result is people know what's expected of them. I think it's a servant leadership principle if you don't have that you just shooting in the dark but if you have something that you are aiming for it becomes the basis of your analysis (Principal Dan).

The same Principal at New York Primary School revealed an honest summation that while he understood his role as a servant leader was to collectively share, communicate and monitor the vision, he was not always successful. He held it that it was not always easy because there were those on the staff who tried to deviate from the vision. While this is the case, he also declared

that he never gave up, he never stopped trying, he never stopped leading. This is qualified by his statement:

Truth of the matter you always don't fulfil those visions and pictures that you have in your mind. As a leader you never stop trying. You never stop learning. From even those you are leading you never stop leading (Principal Dan).

Likewise, Principal Fred understood his role as a servant leader was to also share, communicate and monitor the vision of his school with others. He had an understanding that as a principal, he must share and communicate such a vision clearly because the vision forms a standard for every teacher to follow. He further understood that as a principal, he must collectively monitor their visions to determine if they were still relevant. This was important, in his understanding, because if they had a vision which was irrelevant and no longer practical, he said it would serve no purpose and the school would remain aimless. This is confirmed by the following comments:

I think what is most important is that at the beginning of the year we should clarify the vision and then that must form as a guide to every teacher who is going to get into class because some of these visions and missions are very wide and then if we explain them clearly and then discuss whether they are still valuable to our school or helpful to our school, because we might have them but if they are not put into practice we find that the school is not going anywhere (Principal Fred).

In contrast, Principal Susan's understanding of the value of her role as a servant leader is to be a defender of the vision. In defending the vision, she understood that she had to be steady and domineering. However, this understanding, did not reflect a SL understanding. She said that she did not require any negativity from staff or resistance in this regard. Like Principal Ted, Susan alluded to the fact that staff tended to drift away from the vision. In order to avoid staff from moving off in different direction, she added that she had to drive and inspire her staff. This view is contained the words below:

In my role I see myself as a protector of the vision. I need to be firm and have an autocratic style of leadership. I don't need any one to be negative on my staff. Constant

motivation must be necessary to prevent the staff from creating a diversion from my vision (Principal Susan).

The principals' understandings of the value of their roles as servant leaders at the case schools in collectively sharing communicating, and monitoring the vision was not fully supported by photo voice. When one enters San Francisco High, one can immediately see the vision of the school prominently displayed. The following photograph, Figure 3, which reflects the vision statement was taken by Principal Ted of San Francisco High. The photograph is of the vision and mission statement which is prominently displayed outside the campus so that it could be easily communicated to passers-by.

The principal claimed that even though the vision was a collective effort by all stakeholders he understood that through the various seasons of the school, he assumed the responsibility as a servant leader to share and communicate the vision to all stakeholders. He further claimed his understanding of the value of his role as a servant leader was to monitor the progress of the school in so far as the vision was concerned. He swore sometimes, schools can disregard their vision and begin a process of deviating from the vision. Principal Ted's understanding of his role as a servant leader was to steer the school back on course when it deviates. He had to ensure that all activities and decisions supported the vision. The principal referred to the fact that many new staff members joined his staff annually and some came with good ideas but he said even good ideas may not align well with the vision of the school. He claimed that he became unpopular when he had to realign the organisation with the vision. He concluded that the realignment gave focus to the staff, learners, School Governing Body (SGB) and the community.



Figure 3: Vision at San Francisco High School

Moreover, Principal Dan firstly said that he had an understanding that he had to share and communicate the vision using different methods. The photograph taken by Principal Dan of the foyer of his school administration block, clearly and boldly shares and communicates the vision of his school. He maintained whoever entered the administration block was greeted by the vision, mission and values of this school. The principals understood the value of their role as servant leader, was to make the vision conspicuous so that everyone was well informed of where the school was heading. The principal insisted that when he came to the school, there was a lack of visibility of the vision of the school. He had a sense that he had to make the vision, mission and values very visible to everyone. An alternative way in which he shared and communicated the vision was through a reassertion of the vision at various platforms like staff meetings and other meetings. Furthermore, he wanted his team to know where he wanted to lead them to. He claimed that he did not want just the SMT to know about the vision but every teacher, every learner and every parent.

Secondly, the principal also has an understanding of the value of his role as a servant leader to collectively monitor the schools' direction using the vision. He added that the key value of the vision is that it becomes a point of reference for all activities of the school. This extended from teaching and learning to all other activities. This reference point allowed him to monitor the vision to determine if the school was attaining the vision.



Figure 4: Visible vision at New York Primary School

Principals communicate an understanding of their roles in sharing, communicating and monitoring the vision. With the exception of Principal Dan and Fred, principals' understanding of the value of their roles as servant leader at the case schools appeared limited. Sharing and communicating and monitoring the vision may not necessarily be a servant leaders understanding even though they may have reflected it in this way. These could be understandings of any type of leader even an autocratic leader as Principal Susan points out. Supporting the vulnerable was the following theme within principals' understandings of their roles as servant leaders at the case schools. This is the theme I turn to now.

5.3.3 Supporting the vulnerable in the community

Evidence from the data analysis indicates that all five school principals in the current study expressed an understanding of their role as servant leaders as also involving supporting and providing for the needs of the vulnerable and underprivileged in their community. Principals appeared to have an understanding that by removing obstacles from the children and parents, they were able to support the vulnerable and reduced their burdens. They seemed to use various means to reduce the burdens on learners and parents who lived in their community. All five principals voiced their concerns over the high levels of poverty and the plight of the destitute families in the area. Hence, they had an understanding that they had a role to support the vulnerable in communities.

Principal Fred argued that these families did not consciously take this route that put them in such situation in their life. It may have been as a result of issues outside their control. He stated that parents who lived in informal settlements were not able to pay their basic necessities, including school fees. Their inability to meet their school fees obligation poses challenges for them. However, he averred that they were given opportunities to render some service to the school to offset their debt. The evidence is qualified by his statement:

I am very concerned about them (the vulnerable) because they are in the situations that were not their own decisions, so these are the situations that may have been caused by social things political issues and all that stuff. So the policies of some of the school in terms of payments that are happening in the school they may be excused from paying them, if parents are not working because that is that they are unemployed, they can do voluntary work at school just for two to three hours cleaning the yard, because they are unable paying anything (Principal Fred).

In addition, Principal Manny seemed more concerned about the children who come from poor socio-economic backgrounds in his community. Principal Manny's words reflected an understanding that he had to be supportive, sensitive and considerate of these learners' feelings and their situation. Furthermore, he attempted to include all children in school activities irrespective of the social standing. For instance, he gave the Grade Seven farewell function as an example of how he took their plights into consideration and supported them. His school planned to have a farewell for the Grade Seven children who would leave his school in 2019 and go on to a high school. He believed that the farewell had be affordable for all children. However, not all of them could afford such a function; he sympathised with those children who could not afford the cost of the farewell. In such circumstances, he urged that fundraising should be carried out by staff to make up for the shortfall. This, he argued, would reduce the financial burden on the poorer children and their parents. He insisted that no parent or child must feel excluded and that every child must be included in the farewell. This is confirmed by the following comments:

We are organising a farewell as it is one of the things that must be cost effective. It's not for the elite. It is for all of them. There are those who won't be able to pay that particular amount of money that is why whatever we are doing we make sure that there is a lot of fundraising so that it won't be a burden even to those who are not financially

stable at home. This goes beyond the learners and understands the parents' situations. This allows them to be taken care of in a way they are being considered that when something is done they must not feel that oh my kid cannot be part of this because of my situation. No, the system accommodates everybody (Principal Manny).

Correspondingly, as a servant leader, Principal Ted understood that he had a role to ease the plight of the vulnerable in his community. This understanding is tied to a person's humanity in relation to his fellow being (Broodryk, 2006; Venter, 2004) which is the core of Ubuntu leadership principles. In other words, a person cannot claim to possess Ubuntu if he or she is isolated and distant from his community and its needs. In that regard, Gyekye (2004) posits that the key meaning of community is the sharing of the total way of living, stirred by the idea of the collective good, as Principal Ted demonstrates below through his involvement in the community. Through various initiatives and actions, he asserted that he served the vulnerable in his community. He began by highlighting the lack of proper nutrition at his school. Even though the KwaZulu-Natal Department of Education (KZN-DoE) has not provided funding for nutrition, he had approached non-governmental organisations (NGOs) in the area to provide nutrition for learners in his school. As a servant leader, he also understood that he had to network with other companies in order to provide for the physical needs of the children with various vulnerabilities in his school. This principal was acutely aware of the socio-economic plight of his community and as a servant leader he understood that he had to take the lead role to meet those needs even if it was at his own cost.

He told of an instance where he took time off from school to drive parents and learners, who had no money, to the Department of Home Affairs in order to apply for the learners' identity documents. He further shared with me that learners often fall sick at school and his role was to call the parents. However, understanding that the parents were financially unable to take public transport to pick up their children, the principal took the child home, himself. Literature appears to share sentiments expressed by Principal Ted's understanding. For instance, Reed *et al.* (2011) reinforces the claim that servant leaders must understand the impact of their decisions on the most vulnerable in society to ensure that they are either not deprived or best case they are benefitted in some way. This denotes that servant leaders have a responsibility both within and outside the organisation. Their role extends to the welfare of those in and around the community. The following comments support the above view:

We never had a DoE feeding scheme so through our involvement we got some NGOs to do feeding within the area. Last month we had 20 pairs of shoes that we got from SAPREF which we gave to the poor children. In terms of the needs when it comes to helping learners personally, the latest incident was two matric learners didn't have their IDs and they needed IDs to register. The parents didn't have money. Personally, I went and picked the parent, took the children to the police station, made an affidavit, took them to home affairs and got their application sorted out. Both of those learners now have an ID. I even paid my personal money to do that (Principal Ted).

The theme of supporting the vulnerable as it emerged from semi-structured interviews was partially extended by the photovoice. Principals in the photovoice suggested an understanding of their role in supporting the vulnerable children. Data analysis suggested that Principal Susan understood her role as a servant leader in meeting the needs of those who are vulnerable. The principal explained that when parents report to school during the year, she carefully observed and tried to ascertain the needs of parents and in response, she provided left-over food for their children to take home. The photograph which was taken by the principal showed some of the indigent children receiving left-over meals which assisted in sustaining them at home. She sent left-over food from the nutrition programme to the poorest families in the area. Children from the poorest families were seen receiving the left-over food so that their families could have a meal. One of the reasons afforded by the principal for her SL role was to prevent families from turning to addiction and destruction. She understood that she had a role to alleviate some of the burden of the children and parents. She also said that her actions would help keep children off the streets and in school.



Figure 5: Children receiving left over meals

In a similar fashion, Principal Dan shared his understanding of his role as a servant leader both in his local community and beyond. This principal recognised that he had a role to play as a servant leader by assisting children from informal settlements so that they could rise above their situations. The photograph which he took is of a certificate awarded to him by an organisation called Transkei Life. The organisation works specifically with children from poor communities. The organisation helped to reduce poverty in specific communities by focusing on educating children. The principal recognised a need and approached the leaders of Transkei Life and they offered the use the school premises to do their work free of charge. The principal stated that over the last four years, children from the informal settlements received reading and Mathematics lessons from 15:30 to 17:00 every day at his school. He argues that such lessons gave them some focus and improves their lives. He maintained as a servant leader he had an understanding that he could improve the world one life at a time.



Figure 6: Certificate awarded by Transkei Life to Principal Dan

Principals suggested an understanding of the value of their roles as leaders in supporting the vulnerable. Evidently, principals understood their role as servant leaders to address the plight of the poor in their communities and they had taken steps to ease their plight. However, the question that can be raised is whether the principals understood the essence of SL. It appears only Principal Ted and Susan may have an understanding of the value of their role as servant

leaders in supporting the vulnerable. Principals' understandings of their roles as servant leaders at the case schools also highlighted their spiritual dimensions which is my ensuing discussion point.

5.3.4 Spiritual leaders

Data shows that Principals' reflect an understanding of the value of their roles as servant leaders. The spiritual dimensions of SL in Lynch and Friedman's (2013) view completes the SL theory and makes it more valuable in the work place. These dimensions come together with Herman's (2008) study which posits the understanding that SL is advantageous for institutions which yearns to have an ethos of spirituality at their place of employment. I noticed these advantages in two of the three elements which principals shared as their understandings. Principals in this study seemed to share three elements in their understanding of SL. Firstly, four of the principals seemed to have an understanding that SL is related to spirituality. Secondly, as servant leaders who are spiritual, they understood that spirituality changes people and their conduct. Thirdly, they demonstrated an understanding that they could rely on a higher power when faced with challenges of various kinds. Literature expands our understanding that spirituality is discovering one's purpose for existence through deep reflection and soul-searching (Braskamp & Hager, 2005). Further, Braskamp and Hager (2005) maintain spirituality is taking action through prayer, reflection, devotion and association with others as is evident in some of the data which follows. Some principals were not reticent about expressing their own personal beliefs and their relationship with God.

Principal Dan acknowledged that from his perspective, SL has spiritual aspects. He understood SL and spiritual leadership to be closely related. Secondly, he held it that one's idea of God shapes one's life and also that it becomes part and parcel of who you are. In other words, there is a change which occurs in a person's life. He also noted that when belief in God is sincere, it shapes a person's life and conduct as a result of an inner transformation. Thirdly, on a personal note, he contended that God is central to his life and he can rely on God. This implies a dependence on a higher power in challenging times. This thought is in line with literature which offers an understanding of spirituality as having an inner security that offers the person courage and strength to do what is right for others and to serve others (Perkins, Wellman & Wellman, 2009). The following quote supports his position:

When we talk about spiritual leadership and being a leader, it also has a spiritual dimension to servant leadership. Your concept of God moulds who you are. It moulds the person you become and a lot of the values that you get is values that become entrenched because of your belief in God. Believe in God and if you sincerely believe, it will sincerely shape your life and how you do things. For me personally God is important in my life. For me that's foundational I am believing in God in particular Jesus Christ (Principal Dan).

In concert with his peers Principal Fred appeared to understand SL and all other qualities of leadership to have a spiritual connection. He acknowledged that spirituality is a foundation for his leadership. In addition, his understanding as a servant leader is that he relies on God to spiritually energise and encouraged his staff and learners during times of difficulties. He had an understanding that his staff, his learners and he himself needed that spiritual inspiration every day. Because of that, his schools conduct morning assembly every day. He believed that one's spiritual affiliation was not important but that the need for spiritual upliftment was. That was important since it strengthens a person in times of difficulties. He explained that consistent with spiritual upliftment needs, his teachers began each day with meditation. Finally, in his understanding, a spiritual leader is a servant leader who is aware of his staff and learners' spiritual needs and takes steps to meet these needs. There is confirmation in the following comments:

All the leadership aspects will be based on spirituality. We need to have that kind of spiritual boost. Sometimes just a little prayer in the morning. That's why we have morning assembly where we have a prayer, both teachers and learners to boost that spiritual morale. We take it very seriously. It does not matter which religion you are belonging to but you need to uplift your spirit in times of difficulty and that motivates you. If you keep on doing it, it changes you inside so that every day you start with kind of meditation. A spiritual leader in this case will be a servant leader who will understand when learners are unhappy or when learners are down and then we try to pray for them (Principal Fred).

Likewise, Principal Ted suggested that he understood his SL role to be related to spiritual leadership. He seemed to understand his role to be that of a spiritual leader. As a servant leader, he led the school with specific religious values which he hoped would build people up. He said

that he held regular assemblies at his school. Even though he recognised that he lived in a multi-cultural community, most of his staff and learners were from the Christian faith. As a result, his school assemblies are conducted in a Christian way. At these assemblies he emphasised adherence to moral principles which he believed would develop the character of his learners. The character component of spiritual leadership which is highlighted by Principal Ted is alluded to by Franklin (2010) who adds that spirituality is made up of two components namely, faith and prayer as well as character. However, Franklin (2010) specifies that the faith and prayer components are exclusive and central to spirituality. The faith and prayer component is also demonstrated as Principal Ted claims when there is no clear way forward, he based his decisions on biblical values. In other words, he was dependent on a higher power for guidance in leading his school. This is evident in the thought below:

It is like spiritual leadership. We have assemblies. I know that we are in a multicultural society. But at this school most children and staff if not all they are more Christian based. So our assemblies are done in a Christian way and those values are preached about in the assembly with the learners and educators. Its more character building you know. Most of our meetings, if a decision is to be taken, if there is no textbook answer, then we depend on biblical principles to find an answer. So that's how it is (Principal Ted).

Similar to Principal Ted, Principal Dan's understanding of his role as a servant leader was to be a spiritual leader as well. He viewed spiritual leadership as vital to the growth and development of a person. He added that the values which drove him were values which he derived from his spiritual beliefs. He used these values to bring development in his staff. Like Fred, Dan relied on solutions which he maintained were found in a higher power. These thoughts are captured in the extract below:

If you want a holistic development of the individual. It requires us to make a spiritual input into the spiritual part of his life to change him to become better and a lot of the values which we constantly have, drives us. Values that we garner from our spiritual views and life. As a principal I try to make that input. There are lots of solutions that is outside the psychological framework that can be obtained from the spiritual realm or from our spiritual views (Principal Dan).

The theme of principals' understandings of their roles as servant leaders at the case schools as spiritual leaders was partially corroborated through photovoice. Two principals alluded to their understanding of their role as both servant leaders and spiritual leaders. They were also collectively proposing their dependence on a higher power. Principal Manny from Dallas Primary School hinted that God is close to them and that they depended on God to direct their way in all their endeavours. During times of bereavement, the staff and the learners came together at assemblies and they prayed for those who were in mourning. The photograph which the Principal took was of an assembly where teachers and learners were observed praying for the family of a learner who had passed on. The teacher and learners in this specific photograph are seen in a posture of prayer. For the Principal from Dallas Primary, the understandings of his role as a servant leader to be a spiritual leader were significant because he confirmed that he was developing the staff's spiritual understanding. He suggested that, that would prepare them to become spiritual leaders like he was.



Figure 7: Teachers and learners at morning assembly in prayer

What is more, the fifth Principals' understanding of his role as a servant leader emphasised the spiritual role he played at his school. Regarding himself as a servant leader, Principal Ted ensured that the school held morning assemblies on Mondays and Fridays in a Christian way where Godly principles were conveyed to all. He took a photograph of a child (Figure. 8) praying for the school which he professed was very important in his community. He confirmed that it was so important that the school had to hire a nearby hall where all members of the community and learners converged for prayers, specifically before major examinations. As a

servant leader he did not embark on any examination without having a prayer day. Other spiritual leaders were invited to pray for the school, for teachers and for the learners. He admitted that the running of the school was guided by a higher power and, and that as a servant leader, he received wisdom as he faced various issues. He conceded that formal professional qualifications were not adequate to deal with challenges in leading his school. Therefore, as a servant leader he sought the wisdom from God for the operations of his school.



Figure 8: A learner leading morning prayer at the assembly

Principals' understandings suggested that they had a spiritual leadership role to play in the life of their schools. However, these understandings of spiritual leadership roles revealed inconsistencies in understanding SL. For instance, two of the principals, Manny and Fred appeared to have a surface understanding of their role as spiritual leaders. It appears that the other two principals seemed to have a deeper understanding of the value of their roles as spiritual leaders and as a result SL. Principal Dan and Ted did so because they constantly alluded to their dependence on a higher power and they acknowledged that they were deeply

religious. The subsequent theme is principals understanding of their roles as servant leaders lies in being examples to others.

5.3.5 Being an example sets a new benchmark

Analysis of interviews data intimate that all five school principals understood their servant leadership role to include leading by example. Principals' understandings of the value of their roles as servant leaders at the case schools were that when they set the standard, teachers tended to follow that particular standard. In this way, teachers re-evaluated their own standards and leaned towards adopting a new standard in so far as their own work and conduct is concerned. The idea that the school principal needs to set sound examples in order lead others is shared by many scholars (Oshun *et al.*, 2016; Taylor *et al.*, 2007). For instance, Taylor *et al.* (2007) found that being an example was rated highest within servant leaders as opposed to non-servant leaders in their study. Being an example was also one of the most valued behaviours from the followers' perspective (Taylor *et al.*, 2007). This emphasises the importance of principals' conduct in the eyes of their followers. In other words, teachers are looking for someone to emulate.

Correspondingly, Principal of Denver Primary emphasised her understanding of her role as servant leader, and highlighted being an exemplary leader. In doing so, she was leading the way for others to follow. When asked why this was important, she replied that her example was being closely viewed by other staff members. Others seemed to simulate the actions of their principal. The principal asserted that staff members tended to produce work which was of a better quality and they took pride in their work because of the example they see in their principal. The following confirms the above sentiments:

My philosophy of leadership would be to lead by example through dedication and loyalty. As I said earlier when you lead by example your behaviour is emulated. Spending extra time in school. Taking pride in your work and this kind of behaviour is being monitored and watched by educators and they also tend to give you work back which is of a good standard (Principal Susan).

Additionally, Principal Fred like his counterparts, understood the value of his role as a servant leader, and argued that it lies in being an example to his staff by setting the standard in areas

of punctuality, work ethic and caring. His understanding was that by being early at school and highly organised in his own work as a principal he was able to influence his staff to follow his example.

My leadership at the school is to set myself as an example in terms of punctuality, in terms of doing the work correctly and in terms of playing a father figure of the school. With full understanding that we as educators sometimes have our challenges at school, sometimes we need to provide care so that you keep the educators healthy to be able to function to do their duties very clearly and very well at school (Principal Fred).

Likewise, Principal Dan understood his role as a servant leader lay in being an exemplary leader because it served to enrich the lives of others. Firstly, Principal Dan has an understanding that he had to be an example to his teachers. As a servant leader he had an understanding that in the pursuit of excellence he was setting the standard. His staff know the standard of their principal and anything which they did, they did it superbly as a result of him. His staff was also quick to perceive if the principal was not achieving that same standard which he set for others. He had an understanding that all things must be done exceptionally.

Secondly, he contended that both he and his staff had to be an example to his learners. This, he affirmed was very important because he wanted to impart to his learners more than just academic lessons but life lessons through his example. Being an example, he suggested was his understanding of the value of his role as a servant leader. He insisted that these examples remained in the minds of his learners long after they had left school. He also disclosed that the values we hold fast to as individuals' influences those around us. These values, over time, influence the kind of people his staff and learners may become. As a result, it leads to change within individuals and sets a new benchmark. Confirmation can be found in the following words:

I must get this thing done in excellence. So the pursuit of excellence for me is like an important thing and. The staff know even if they doing something they know they have got to get it done excellently. If I am not doing it excellently, they picked it up. One of the things I said is you can teach a lesson or you can impact a life. I like them to learn values of caring not by what lessons we teach but by examples we set. So that's what our value system is all about. It's about setting examples through teachers and through

what I do. So they learn through example and those are things that stick in your mind and not just the lessons you taught (Principal Dan).

In contrast, in Principal Manny's case, he understood his role as a servant leader to be exemplary in what he did. He suggested that the value of his role was to show others how they must do their work. For this reason, he did it according to the policies so that his staff could see how he works and they follow his example in doing it correctly.

I model the way of doing things procedurally as per request. I follow the regulations and do the work to show others how to do it. They must do it correctly (Principal Manny).

The principals' understandings of the value of their roles as servant leaders at the case schools were partially supported by the photo voice. In keeping with this idea, Principal Dan from New York Primary School has an understanding of the value of his role as a servant leader to be an exemplary leader. As a servant leader he claimed that a principal can only lead through the positive example which he sets. The photograph Figure 9 which was taken by the deputy principal illustrates the principal on the sports field with his learners and staff setting up for the sports day. The principal is seen with his back turned towards us. He said he understood his role as a servant leader was to lead with his staff. He said that this photograph shows that he was leading from the front. He was neither far from them, nor above them. He was seen with them.

In the photograph he emphasises that his understanding of his role of SL was to show by example how things ought to be done. Therefore, he is on the field. He elaborated that staff did not want to "hear a leaders talk but they want to see a leaders walk". In other words, the principal testified that staff wanted to see leaders lead by example and not just talk about leading by example. In addition, the principal understood the value of his role is that it is a catalyst for changes in how his staff behaves. As a catalyst, first he revealed that his staff related better to each other as a result of the example which they see in him. Secondly, he stated that as a result of his exemplary leadership, his staff began to sound like him, think like him and respond like him to issues. The staff tended to emulate his conduct.



Figure 9: Principal assisting his teachers on the sports field.

Principals in this section seemed to have an understanding of being examples to their staff. While they claimed to understand their roles as exemplary leaders, their understanding of their exemplary roles as servant leaders lacked adequate insight. For this reason, only Principal Dan expressed an understanding of the value of his exemplary role as a servant leader. Principals appeared to understand the value of their roles as servant leaders are to be motivators. This is the theme I discuss next.

5.3.6 Motivating others to commitment and excellence

Data analysis proposes that school principals' understandings of their roles as servant leaders at the case schools were to be motivators of their staff. Laub (1999) supports this view that servant leaders must recognise that it is necessary for people to be encouraged and acknowledged for their intrinsic worth and for their contribution to the success of the organisation. In this regard, Principals understandings appear to highlight a method to their motivation as well as the result of their motivation. While their methods of motivating staff differed from one principal to another, they understood that the result was a more highly productive and changed staff.

In the light of the above, Principal Dan expressed an understanding of the value of his role as a servant leader to motivate his staff and thus, he motivated them in his daily interaction with them. He pointed out that he often informally visited the teachers in their classrooms to greet them and to enquire about their days and their health. He admitted that it is the small things that matter. When he showed concern for his staff in little matters it motivated them. He motivated them not through specific programmes but through his method of personal interactions with them. In this way, he gave them a sense of identity and value which can change them. He contended that he did not force regulations upon staff but he had a meaningful and respectful interaction with individuals. The method of meaningful and respectful interactions affirms the staffs' self-worth which leads to motivation. When he motivates staff, the result is that they go beyond what is expected of them. The following comments give us a glimpse in to the principals' understandings of his motivational role as a servant leader:

In the morning I greet the teachers. I find out [“how was your day?”, how was yesterday?]. If somebody is sick, I ask about how they are feeling. Those are the small things I do. They know I am there to look after their best interest. I motivate teachers, it's not something I plan to do its just who I am. I find people to talk to or lift them up that's how I motivate. If you can make them realise who they are it gives people always a sense of worth, I think you can drastically change their life. The way you motivate and talk to them, people will work because that will produce the results. I see teachers going over and above the call of duty. Motivation changes who you are (Principal Dan).

In a similar way, Principal Ted understood his role as a servant leader to be a motivator of his staff. He shared with us that as a servant leader he motivated his teachers through the many social interactions at formal and informal occasions which they have. He used the means of social gatherings to motivate his staff. His staff valued his role as a motivator. Staff and other principals routinely depended on him to encourage and motivate them. Principal Ted shared the example of a farewell function which the school wanted to have for two of their retirees. He maintained that the committee had decided in advance that the guest speaker was going to be the principal. The result was that the staff did not want anyone else to motivate them, knowing that the principal would do a fantastic job of motivating them. The staff had great faith in the principal as a motivator. In addition, a school principal from a different school who was a teacher under Principal Ted still routinely invited him to motivate his own teachers. He

still remembers the motivational words of Principal Ted when he was a teacher at San Francisco High. The result has left a positive impression on the new principal in spite of the many years which has elapsed. The following words supports this position:

The motivating part as servant leadership is mainly through the social activities that we have. For example, this weekend we have two educators retiring and we had a farewell function for them. When I requested for them to get a guest speaker, the committee said “No, the guest speaker is the principal”, knowing very well I will be motivating other educators. Motivating them encourages them. At most functions they ask me to motivate the learners at awards function. An educator who was promoted from our school and became a principal at another school he calls me to speak at his functions just to motivate his staff. There are things I mentioned many years ago and he remembers that which I even forgot. So those things have a long lasting impact on others (Principal Ted).

Like his peers, Principal Fred from Vegas High school understood his role as a servant leader to be a motivator of his staff and learners. He understood that teachers shoulder many responsibilities and are most often under pressure and work in difficult times. He understood that as a servant leader his method is to recognise these factors and applauded teachers' efforts when they did something well, no matter how small it may be. His understanding of this role as a motivator of staff had benefits in that staff in turn then motivated their learners. The principal added that he also had to recognise the efforts of his learners and motivate them both internally and externally. This motivational relationship between teachers and learners brings success.

No matter how little a thing a teacher has done you need to give praise to that teacher because every teacher must feel equally important for anything he does at school. The same thing applies to the learners. A learner who has just achieved something then you need to praise them. It could be external motivation or intrinsic motivation that they feel, great or motivated. Because this a tiring job, teachers need to be continuously motivated so that they in turn can motivate the learners. That kind of mutual relationship between the teachers and learners will make education to run smoothly (Principal Fred).

Similarly, Principal Susan admitted that she understood her role as a servant leader was to motivate staff. She said that her method of motivating staff was through acknowledging the efforts of her staff and being thankful for what they do. Further, she invited other staff members who acknowledged good work, to share their approvals with their peers. Her understanding of the value of her role as a servant leader is to motivate her staff so that they could become effective which leads to success in the classroom. In addition, Principal Susan understood that in order to meet her goals and to prevent teachers from leaving the profession she had to motivate her staff. This is evident in the following comments:

I give praise and recognition and appreciation to all educators and I allow for educators to voice compliments of tasks that were well performed by other teachers. They have to be motivated to give off their best. To be more productive so that there is quality teaching and learning. It is to ensure the goals and vision of the school is achieved and to prevent educator from exiting the system by seeking jobs in other schools or in other countries (Principal Susan).

Unlike other principals, Principal Manny provided an understanding of his role as a servant leader in the following way. His understanding was very general and vague of the value and of his role as a servant leader. His understanding of his role as a servant leader included methods of motivating his staff by providing details for acting positively and telling teachers how to go about doing their work. In addition, he offered incentives when they did well in their work. Furthermore, the principal supported his staff on educational related issues. These thoughts are found in the comments which follow:

I provide reasons to act positive in life. I state correct things and means to accomplish something. I also provide incentives for good performance by staff in various categories. I encourage others in all aspects of educational matters (Principal Manny).

The theme of principals' understandings of the value of their roles as servant leaders at the case schools as motivators was partially supported by evidence from photo voice. For instance, Principal Ted from San Francisco High school understood the value of his role as a servant leader was to create cohesion amongst his teachers which he disclosed is important for them to deliver in the classroom. In line with his understanding of his SL role he motivated his staff to

give of their best to the extent that many of his teachers start teaching at six o' clock in the morning, while others continued to teach from four o' clock to six o' clock, in the afternoon on a daily basis. The principal understood his role as a servant leader to be a motivator and the result of this high level of motivation has produced its first learner with seven distinctions and many other learners who obtained six and five distinctions in the history of the school.



Figure 10: Learner with 7 As proudly displays her results

In a parallel fashion, Principal Dan from New York Primary local school also admitted that he understood that he had an important role to play as a servant leader in motivating his teachers. He regarded himself as a pragmatist and admitted that it did not happen all the time. In the photograph Figure: 11 taken by his colleague he talked about the importance of having a motivated staff. He is seen sitting with his staff and enjoying an evening function. All members in the photograph appear relaxed and comfortable. By his own admission of being a servant leader he understood the importance of valuing his staff and spending time getting to know each one informally. Through this method of valuing his staff he learned how to motivate them.

Being a servant leader allowed him to motivate them, so that they would give off their best to him and the learners whether they are in school or not.



Figure 11: Principal enjoying an end of year function with his staff

Principals shared an understanding of their role as motivators of their staff. However, they fell short of their understanding of their role as motivator as servant leader. The only principal who expressed an understanding of the value of his role as a motivator as a servant leader is Principal Dan. The final theme in this section of principals' understandings of the value of their roles as servant leaders at the case schools is the guardian of the staff and learners.

5.3.7 Guardian of staff and learners

One of the themes which appeared in the data with regards to principals' understanding of the value of their roles as servant leaders at the case schools was that of being a guardian of their staff and learners. Data analysis present the notion that four of the principals had an understanding that they played a protective role in the lives of their teachers and learners. Principals highlight that both teachers and learners faced many threats during their schooling career. These threats varied in nature and so did their sources. Some of these threats emanated from within the school while others came from outside the school. Principals acknowledged

that it was their responsibility to counteract these threats so that safety of both the teachers and the learners could be ensured.

In a similar manner, Principal Dan understood his role as servant leader to be a guardian over his staff and learners. He declared that he was a protector of his staff. He professed that staff had to be aware that he always had their benefit in mind. He looked out for their best interest. Threats came from those outside the school, as well as, those inside the school. With regards to threats that came from outside the school, the principal used the analogy of the wolves who hunt their prey. He stressed that he did not place his teachers in danger. He defended his teachers from others who attempted to disrespect and discredit them. He asserted that servant leaders must watch over their staff. He also pointed out that there were provocateurs within the school who aimed to destabilise the staff and he saw his role as servant leader who was swift to perceive these threats and to possibly defuse them.

I am very protective. For the people you lead you've got to have that protective leadership. Your staff must know you have their best interest at heart. You don't throw them to the wolves at every opportunity. I can be tough with them but I won't let anybody else come in here and say things about my staff or say things to them in a way the disrespects them. Any leader should watch over the people in his care. Don't let outside people unnecessarily influence your thoughts. I am also very aware of divisive people whose words may affect the staff badly and I am very quick to pick that up and I find out if something is wrong. I watch over them (Principal Dan).

Principals' understandings of the value of their roles as servant leaders at the case schools as guardians of their staff and learners was also shared by Principal Fred. First, he understood his role as a guardian of his staff. In the first instance the principal pointed out the threats internally within the school. He emphasised that teachers faced daily challenges of abuse within the school. He contended that he implemented strict policies to counteract these threats and protect teachers from abuse. In the second instance, he informed us that his school deployed security personnel who monitored the classrooms to detect dangers faced by teachers and to ensure a safe environment for teachers and learners. There was an understanding in the principals' words that he had a protective role to play as a servant leader. He also had to ensure the safety of his staff.

Secondly, he understood that the value of his role as a servant leader was to protect his pupils which he regards as an important role. He alleged that his pupils had substance abuse problems and that he tried to protect them from those outside the school who sell illicit substances to his pupils. He contended that he counteracted these threats by referring parents and children to drug testing agencies who can help identify if the child is addicted to the substance and who can provide further assistance. His aim is to seek help for the child. These ideas are contained in the words below:

I take a firm approach at people who are going to injure the teachers physically but there also some of the emotional things that we need to protect the teachers from. We have strict policies. In terms of physical we have security guards that are always moving around the block to see whether teachers are teaching in a safe environment. My main role is to make sure that all learners observe the safety policy of the school. I am trying to protect them from any outside forces who sell the drugs to them and sometimes I refer them to some medical agencies. I need to work with the parent so that together we identify which institutions we can refer the child to without making the child anxious and lose hope (Principal Fred).

Likewise, Principal Susan claimed that she had an understanding that the learners in her care needed to be protected. She understood the legal importance of her role as a servant leader to act as a parent to the child when the child is at school. In this regard, she had to get to know each child and to be able to keep parents informed about health of her children. This idea is contained in the expression below:

As a guardian of the school we act as locus parentis. We have to ensure the safety of the learners are of vital importance. I must know the children so that I can keep parents informed about their health and activities they are involved in as well as the activities of the school via SMS, phone calls, newsletters etcetera (Principal Susan).

Principals suggested an understanding of the important roles they played as sentinels or guardians of those under their care. This understandings of the value of their roles seemed to be supported by evidence from photo voices. The Principal at San Francisco High echoed an understanding of the value of his role as a servant leader to be a guardian of the learners and

staff who attend his school. The photograph which he took (Figure. 12) is of the exterior view of his school.



Figure 12: A little stream alongside the school building

This was a strange photograph to depict the principals' understanding of the value of his role as a servant leader. But as our time progressed it became apparent that there was more. The principal described the photograph of the exterior view of his school. He expressed that this seemingly harmless view of his school triggered an event of the past. In 2008, there was a severe flood which created a torrent of fast flowing water at the school next to the building which we see in Figure: 12. The principal told me of the sad events in which four of his learners lost their lives as they were swept away while still inside the vehicle which was transporting them. The school is surrounded by streams and rivers which eventually converges at an area close to the school building where the disaster occurred. So the principals understanding of the importance of his role as a servant leader is to protect the learners and staff during times of disaster. He emphasised that he had the responsibility to make a decision to close school and send learners away before it becomes impossible for them to cross the streams. He saw himself as the guardian who must make the final decision to counteract the threats. He also added that the KZN DoE does not grant permission for the closure of the school because of their policy. However, he insisted that they are not on site to view the threats to the learners and staff. The KZN DoE also refuse permission for teachers to leave the school. However, the Principal argued that the same dangers facing his learners are faced by his teachers. The same flood does not discriminate. It can take the life of his teachers as well as his learners. For this reason, he

defies the KZN DoE and sends his teachers off any way for their own safety. He declared that the safety of his learners and staff are paramount. He had the responsibility as a servant leader to ensure their safety at all times.

Similarly, the Principal Fred from Vegas High understood the value of his role as a leader is to protect his learners. Principal Fred had to ensure that learners were kept safe at all times from various threats. To counteract the threat, he had to deploy teachers to specific areas, daily, within the school to supervise learners during mornings, tea breaks, lunch breaks as well as after school. A photograph (Figure: 13) taken by the same Principal from Vegas High is of a soccer field area which was empty at the time because learners were in class. Ordinarily, he stated during the break that particular part of the field would be jam-packed with learners.



Figure 13: An empty school ground

He said sometimes, learners can be rough as they play with each other. His understanding of his role was to provide supervision and call learners to order if their conduct posed a danger to the safety of other learners. He also understood that some incidents were so minor yet without warning they quickly escalated into serious issues which leads to altercations between learners. The principal highlighted a case in point when a fight broke out at his school between two groups of boys over a soccer ball which led to serious injuries as well as the assault of an educator. This brought the school to a standstill and led to chaos. He said he called the police to school to attend to the matter. He responded in this way in order to protect his staff and learners from further harm and to bring calm to the school. The principal therefore understood

that he had a valuable role as a servant leader to ensure that the school was a safe environment for all learners to learn and play freely. He had to ensure that the lives of learners are also protected from threats and dangers as well.

Principal Dan also shared his understanding of the value of his role as a servant leader as being a sentinel of his staff. In the photograph taken, he is seen at the assembly with his learners and staff. He claimed that the photograph shows that he stands guard over his learners and staff. He claimed that his staff was helpless. They struggled with both personal issues as well as professional issues. His understanding of his role as a servant leader was to guard them from factors which may distress them or persons who may seek to sow divisions within his staff and discourage them. He valued his staff therefore he sought to shield them from harm. He claimed he was much stronger and able to deal with these challenges.



Figure 14: Principal staff and learners at the morning assembly

In this final section all Principals seemed to have an understanding at the case schools of their roles as guardian of staff and learners. These understandings reflected knowledge of their expected role function as heads of their respective schools but not necessarily an understanding of the value of their roles as servant leaders. I now move on the chapter conclusions.

5.4 Conclusion

In the final section, the current chapter focussed on the first research question which sought to gain insights into principals' understandings of the value of their roles as servant leaders at the case schools in Umlazi District. It is my view that there is a permeating understanding among principals that they had a role to play in developing the next generation of leaders at a school level. However, they appeared to lack a deeper understanding of SL. Only Principal Dan demonstrated a deeper understanding of the value of his role in empowering others as a servant leader. His understanding of his role as a servant leader reflects empowerment for the sole benefit of the follower.

All Principals seemed to suggest an understanding of their roles as leaders in sharing as well as communicating and monitoring the vision. However, their understanding of the value of their roles as servant leader appeared narrow with the exception of Principal Dan and Fred. Sharing and communicating the vision was not necessarily a servant leaders understanding even though they may have reflected it in this way. These could be understandings of any type of leader even an autocratic leader as Principal Susan pointed out. Their understandings did not reflect a servant leaders' perspective. Therefore, I believe that only one of the principals in this aspect held an understanding of the value of their role as a servant leader.

All Principals have an understanding of their role in so far as the vulnerable and the poor in their communities are concerned. They have taken measures to support the vulnerable however, this does not automatically mean that they had an understanding of SL. It appears only Principal Ted and Susan may have had an understanding of the value of their role in supporting the vulnerable as servant leaders. Principals bring to mind an understanding of their roles as spiritual leaders in their schools; however, only two of the principals developed a deeper understanding of the value of their roles as spiritual leaders as servant leaders. This may be because they themselves accepted that they were deeply religious.

All principals had an understanding of the significant role they occupy as guardians of the staff and learners. However, this knowledge reflected a limited understanding of SL. Only Principal Dan and Ted appeared to have understood the value of their roles as guardians as servant leaders. In review, data suggests that principals have a limited understanding of the value of their roles as servant leaders who empower future leaders, share and communicate as well as

monitor of the vision, support the vulnerable, provide spiritual leadership, are examples who set a new benchmark, motivate towards commitment and excellence and are guardians of their staff and learners. Their understandings may point to a light understanding of the value of their roles as servant leaders. Having come to the end of this chapter I move on to the following chapter which addresses the second research question which is how does principals' leadership practices reflect SL.

CHAPTER SIX

HOW SCHOOL PRINCIPALS' DAILY LEADERSHIP PRACTICES

REFLECT SERVANT LEADERSHIP AT THE CASE SCHOOLS

6.1 Introduction

Having concluded the analysis of the first research question in the previous chapter, the current analysis chapter deals with the second research question namely which is about how principals' daily leadership practices reflect servant leadership (SL) practices. Data has been arranged according to the practices which principals reflect as servant leaders. Data was generated through semi-structured interviews with principals, semi-structured interviews with two teachers and one HOD per school, as well as, observations at each school. Lastly, data was generated through photo voices with principals. Data analysis from the principals' semi-structured interviews are presented first and unfused with data analysis from teachers' semi-structured interviews and observations. Finally, data analysis from photo voices concludes each theme. The data from semi-structured interviews were analysed using the thematic analysis method while data from photo voices and observations methods were analysed using content analysis. Literature will be used in this chapter to support the claims of principals' leadership practices. Both theoretical frameworks will also be used as parameters to understand the data. The current chapter focussed on principals' leadership practices and how these practices reflect SL. The leadership practices are accountability, developing people, active listening, planning, power usage, role modelling and service to others. This chapter ends with a chapter conclusion.

6.2 Principals leadership practices and how these reflect servant leadership

The current chapter has been arranged according data analysis which relate to the leadership practices. The first practice is accountability.

6.2.1 Accountability

Accountability is one of the most important elements in organisations that can make or break their operational efficiency in the sense that when it is lost, few things can be achieved. Accountability can be defined in many different ways by different scholars. For instance,

Marckwardt, Cassidy and McMillan (1992, p 10) view accountability as the art of reckoning or giving a rational explanation for one's actions and taking responsibility for one's action. It is accepting liability for one's actions. Accountability also means having to answer to others who may be senior or junior to the leader (Beckmann & Bloom, 2000). Accountability also means reporting to others through freewill or compulsion (Maile, 2002) Analysis of the data indicates that there was agreement in the practice of accountability by various principals. For instance, four of the five principals acknowledged that they practiced accountability through different mechanisms. These principals held themselves accountable internally through their conscience while others ensure that they were held accountable externally through various formal and informal structures. Literature supports the view that servant leaders are accountable leaders and as such, much is expected from them in this age of accountability (Caffey, 2012). Given the embeddedness of ethical conduct in servant leadership, the practice of accountability has SL practices embedded within it.

Data analysis indicates that Principal Susan openly shared about her practice of accountability as a financial officer. She stated that her practice was to ensure that the finances of her school were in safe hands. Principal Susan maintained that the finances at her school were regulated by policies and every cent was accounted for. She had internal and external mechanisms in place. She had formal external mechanisms' in place such as monitoring the budgetary process as well as variance to avoid financial irregularities. In addition, she maintained that the various stakeholders were consulted before expenditure could be approved. This consultation process which held her accountable is reminiscent of a servant leader. She was also regulated by her internal conscience which was fuelled by fear of facing disciplinary measures if the school finances were not in order. This was evident during my observation that Principal Susan expressed concerns about the consequences if her school deviated from the regulations. For this reason, she was seen constantly scrutinising any information to ensure its correctness and also having her HODs scrutinise the documentation. She appeared obsessed with making sure all her records were correct and up to date. This was significant particularly as her school was operating within severe budgetary constraints. In Principal Susan's school which was also a No-fee paying school, monies which they received were not sufficient to operate the school, and for this reason she had to ensure that there was wise expenditure. This is supported by the following comments:

Ok there are policies in place which is formulated at the various stakeholders which I abide by. In terms of financial management, every decision I take concerning spending and using money are consulted with the various stakeholders like the SGB. The budget is monitored and there is no fruitless or over expenditure. Variance is done in order to check on our expenditure and stuff. I am fearful of being charged for mismanagement or malpractices at school. Because our school is a no fee paying school and monies that we receive generally is just from fundraising and the rest of the funding is from state subsidy so the amount that we receive it's very little and I have to ensure it is spent fruitfully (Principal Susan).

The assertions by Principal Susan of Denver Primary that she was an accountable leader is partially supported by both level one educators as well as HODs from her school. For example, Mrs Jadine, one of the teachers from the above school confirmed that her principal always adhered to the school directives and laws regulating education. Mrs Jadine described her principal as a very accountable person. She added that the principal was transparent and gave full disclosure of all school related matters to the School Governing Body (SGB). She frequently presented a detailed report to the SGB about all the activities that took place on school premises. This view is amplified by the following expressions:

She always makes sure she follows regulation and she sticks to policies. She is very accountable and responsible for whatever takes place. The SGB is regularly presented with a detailed report of everything that takes place at school. She discloses everything (Mrs Jadine).

Likewise, Principal Dan emphasised that he practices accountability by holding himself accountable. This practice of holding himself accountable is reflective of a servant leader. Like Principal Susan, he too did accountability in two ways. One mechanism for holding himself accountable was through his own conscience. He maintained that we must watch how we conduct ourselves. Our own conscience should hold us accountable. This debunks the myth that servant leaders lack accountability as some argue. By holding themselves accountable, Bowman (2005, p. 257) calls this “self-inflicted accountability”. Self-inflicted accountability implies that servant leaders have a standard of excellence against which they measure themselves in their service of others.

The second way of holding oneself accountable is through external mechanisms. One of the external mechanisms was informal structures where a leader got individuals to hold them accountable. Another mechanism was the formal structures. These formal external mechanisms, he mentioned were structures like the SGB along with School Management Team (SMT) and other structures outside of the school. He hinted that such structures held him accountable for what he did. In holding himself accountable, the principal is describing a SL practice. These thoughts can be traced to the following remarks:

You are accountable to your own conscious first before anything else. I think any good leader is accountable to his own conscience. You must set up that accountability whether it's a formal accountability structure that you set up or whether informally you have that accountability means you get people to hold you accountable for what you do. Here we have formal structures like the SGB and SMT. My SMT and teachers, I work with, when we get feedback, for me that's accountability structure even though they're teachers they are watching and they are seeing is this guy doing the right thing
(Principal Dan).

Teachers and HODs from New York Primary concurred that their principal was an accountable leader to his superiors and peers. Mrs Nadine was one such teacher who described him as a highly accountable leader. She articulated that her principal followed regulations and policies of the department. He did not do as he pleased. He was regulated by directives that come from the top and he was compelled to give account to his circuit manager about how he managed the school. Evidence can be seen in the following account:

He is accountable to his boss. When he comes back from principals' meetings he tells us it's not what I am telling you it's what the district manager is saying, this is what the department is saying, this is what policy is saying. It's not like he comes here and does whatever he wants on his own, even though it's his school he is still accountable he still believes that's coming from head office and he has to follow that. He told me he is accountable to his supervisor. He is not doing stuff on his own. He follows protocol and we have to do that
(Mrs Nadine).

In a similar way, Principal Ted agreed that his practice of accountability was regulated through internal together with external mechanisms. Firstly, he averred that his practice started with

internal accountability. He insisted that accountability was first a personal matter. He contended that one's conscience will hold one accountable. Secondly, he reported that external mechanisms like regulations and policies hold people accountable for the work which they must do. I can confirm that during my observation sessions, Principal Ted always followed the required procedures. During one incident the principal informed workers that he could not sign their cheques until the treasurer had authorised the payment. The men were not very pleased but he assured them that the treasurer was going to come to school that day to authorise all payments for the month. This incident also pointed to the principals' level of accountability. He waited for proper authorisation in order to execute payment. In this way the principal alluded to a SL practice. The words of the participants lend credence to this view:

But in terms of servant leadership I think it's an internal thing. In terms of accountability I think it's your own personal accountability. It's your own conscience. It's your personal attribute. In fact, it's your own conscience that will play on your mind. So that accountability is upon you and nobody else. We are also accountable to the DoE through its policies. You have to account to policy. You get paid at the end of the month. Payment is there but you must produce the results. That's where the accountability comes in (Principal Ted).

The theme of accountability in Principal Ted's case is reinforced by teachers together with HODs, as well as, observations at his school. A teacher, Mr Stix who was also a member of the SGB as a staff representative, shared that when they met as the SGB, the principal gave full account of all that transpires at his school. Observations confirmed that Principal Ted was indeed accountable and took his job seriously. He was known for following the regulations of the KZN DoE and doing the right thing. Mr Stix said that the principal shared information about finance and decisions that were taken about other related matters, openly with the SGB. In this way, Mr Stix described his principal as an accountable leader. This description is reflective of a person who serves. The above view is amplified by the following expressions:

Fortunately, I am a rep on the SGB so I can say he is an accountable leader because he gives evidence of what transpires in the office in terms of funds in terms of decisions in terms of leadership that were made by himself and other relevant stakeholders. So he is an accountable leader because he provides evidence of what happens and how (Mrs Stix).

Such narratives about accountable leaders could not be found to be happening the same way across all the research sites. For instance, some participants emphasised both internal and external accountability structured while others focused mainly on external ones. Principal Fred added that he was also accountable to external structures. He maintained that he practices accountability by reporting to the KZN DoE official about the affairs of the school. He said that he was accountable for each department within the school even though he delegated specific responsibilities to his SMT. He was adamant that in spite of his delegation he still retained accountability for what goes on in his school. He suggested that if he did not practice accountability the school will cease to operate. His views are contained in the voice below:

My main duty in school is to report to the KZN DoE especially to my senior who is my circuit manager. I am also responsible for the running of the whole school especially the departments that are within the school. I delegate my duties to the SMT but I retain accountability for whatever is happening at the school. If I am not accountable for the school, it means there will be no school (Principal Fred).

The principals' practice of accountability was partially supported by the data analysis of photo voice. The photo voice also brought to light that principals' practice accountability both internally within themselves and externally through structures. For instance, Principal Dan emphasised the internal accountability while Principal Ted emphasised external accountability. Principal of New York Primary identifies different levels of accountability. These levels included his conscience and as well as SGB. Firstly, he maintained that he was accountable to his conscience which guided him in his actions. Even when no one was watching he held himself accountable by doing the right thing. He admitted that the most important form of accountability for him was associated with the cross (Figure:15). He submitted a photograph of a cross which is associated with Christianity as an indication of his accountability. He maintained that the cross is an indication that he is ultimately accountable to God. He maintained that he had to give account of his actions to God someday and that is the ultimate accountability structure. This cross was proudly displayed in his office as a reminder of his ultimate accountability. This form of accountability is also reflective of a servant leader. Secondly, he maintained that as a principal he was accountable externally to the SGB and parents who send their children to his school. He had to ensure that he provided the best education possible to the children.



Figure 15: The Cross

Supporting his teacher's views, Principal Ted asserted that as a responsible leader he held himself accountable. This photograph (Figure 16) submitted by the principal shows himself in his office as the chief accounting officer. He said he held himself accountable internally through his conscience and externally through various school based structures. The principal stated that internally his conscience held him accountable for doing what is right. This is sometimes the most difficult for him. Principal Ted maintained that finance was a key aspect of his leadership. He had to give full account of all finances at his school. He disclosed school fees in the past were simply collected and banked by one person. The accountability system and structures included a Finance Committee, a treasurer, an external auditor, as well as co-signatories who oversee the finances of the school. All major financial transactions were approved by the Finance Committee. These practices reflect that principals take their practice of accountability sincerely as a result they reflect the practices consistent with servant leaders.



Figure 16: Principal at the office

The principals' practices of accountability were corroborated by principals' semi-structured interviews with teachers and personal observations. Given the nature of this theme, nothing much could come out of photo voice evidence. Nonetheless, practices of these principals demonstrated that they may be engaging in practices which are in harmony with servant leaders. The next practice which I turn to is the practice of developing people.

6.2.2 Developing people

Data points out that principals' practices of developing staff were prominent in four sites in this study. Developing people is a characteristic of a servant leader. Literature substantiates this view in the following way. Servant leadership has been expressed as a perspective of leadership which centres on developing the personnel to their full potential (Grieves, 2010). In this regard, Leithwood, Seashore-Louis, Anderson, and Wahlstrom (2004) cite people development as one the most important leadership practices. Leithwood *et al.*, (2004) state that a principal has a key role to develop staff by supporting staff to better execute their duties, provide cognitive inspiration to enhance work and model good practices. In this section, development was primarily professional and focussed predominantly on the teaching staff or the SMT. Development programmes could be categorised as formal development, informal development as well as school based and development which occurs outside the school.

The head of Dallas Primary, Principal Manny spoke extensively of developing people at a school level. He averred that he shared responsibilities with his SMT with a view to develop his SMT members. He held regular meetings and during this time he rotated his SMT to chair these meetings. By doing this he communicated a message that he was entrusting responsibilities with his SMT and instilling commitment in them. In this way, the SMT was enabled to assume leadership of the school when the principal was away. Similarly, Mahembe and Engelbrecht (2013) advise that schools need leaders who underscore teacher development and are more disposed to serve, empower and celebrate the abilities of others rather than further their own needs. In addition, the servant leader must do all things necessary in order to foster the “personal and professional growth” of workers (Spears, 2004). Fostering teachers’ professional growth was done formally through a roster where each SMT member got an opportunity to chair the meetings. By developing his SMT this principal reflected servant leadership practices. This view is amplified by the following expressions:

It was to capacitate each and every SMT member who is in a leadership position. I decided to have a month by month program whereby each and every member chairs that session. In other words, I give the task. In performing the task, I am also fulfilling the program of delegating jobs to other people. I am also making others to be committed to doing whatever they are doing in this school. By doing also that task, I am giving people an opportunity to take a leadership role even if I am absent from school I know things will happen (Principal Manny).

Teachers and HODs from Dallas Primary were unanimous in their testimony that Principal Manny did develop them systematically. For instance, Mr Thabrez, the HOD at the same school echoed the idea that the principal did develop them and that the development sessions were pre-planned. From my observations, though the principal did articulate that formal professional development programmes did take place at his school, I saw no other evidence of actual development of teachers taking place at this school. For this reason, observations could not adequately confirm whether these development programmes did indeed take place.

Nevertheless, Mr Thabrez insisted that their school had a year plan and within that plan there was a special focus on development programmes for the year. The HODs made known a specific example of a teacher who had difficulties in a curriculum matter. In response, the

principal drew up a specific development programme for that teacher in particular. The programme, according to the HOD, was effective and helpful to the teacher(s) concerned. These thoughts can be traced to the following remarks:

Yes, he does develop teachers because in our year plan we have standing meetings on development only but if he realises that a particular individual needs development in a certain area, he attends to that. For example, there was an educator who was struggling in terms of curriculum he came up with a programme that has yielded positive results. So I can say he is developing teachers (Mr Thabrez).

In addition, Principal Fred contended that he also developed his staff informally whenever the opportunity arose. He further asserted that when he met with his staff they discussed the latest circulars and how that might apply to their school. This he contended developed them. Further, he added that he sent his teachers to numerous workshops outside of school for development in their respective fields and expected them to report back on their experiences to the staff. In this way the staff grew in terms of knowledge about subject matter of other fields. When pressed on the issue of formal professional development at school level, the principal conceded that he did not have any programme for his staff and they did not necessarily need one. He quickly added that he encouraged teachers to attend union meetings and meetings by NGOs held over holidays as a means of development. The words of the participants lend credence to this view:

When we are at the meetings we look at some of the things that have arrived in terms of circulars and we try to explain and dissect those kind of things and see what we can do to implement those new things that have come, I mean circulars and so on. So that to me that is the kind of development because you can no longer develop a teacher in terms of how to teach because all the teachers are attending workshops and so on but when they come back I make sure that they report back so that if you did not have a chance of going to the workshop you also understand how you can develop yourself from that kind of a workshop irrespective of what subject you are teaching (Principal Fred).

Stories contained in the extract above were also shared by other principals and teachers from other research sites. The practice of developing teachers is further supported by Principal Ted

who confirmed that he has development workshops with his teachers. He declared that he did a workshop with his staff just the week before our interview. This was a formal development programme. School was closed early for learners so that time could be made for the development programmes. This workshop was about a new monitoring tool called “dashboard” recently unveiled by the KZN DoE which amongst other issues monitors and red flags problems at school before it becomes systemic. He further added that he also conducted another workshop on leave measures with his staff because he has newer members of staff who may not be familiar with the leave measures. The need for a workshop on leave was helpful for older teachers as well since the principal came across a seasoned teacher who had limited knowledge about the leave measures. He recalls the teacher who was exercising her right to leave without due regard for the measures which regulate that right.

This principal reflected the practice of a servant leader as he developed his staff. This supported what my observations yielded. The principal had a staff development roster pinned on his notice board with names of SMT members next to each date for the term. On 5 June 2018 the principal had a scheduled staff development workshop at school. The venue in which the staff development workshop was held was the staff room. The principal had prepared a power point presentation of a workshop of South African Schools Administration and Management System (SASAMMS) for the entire staff. Literature supports the data analysis by clarifying how principals can develop their staff. Ebener and O’ Connell (2010) explain that one can develop followers by sharing power with followers, by allocating resources which are needed (van Dierendonck & Patterson, 2015) and by developing competence within followers in order to complete a task. According to Campbell, Clark and Clark (1992), development must be in line with the institutional purposes. Further, the purpose of development is to create a forward thinking and self-assured followers which gives them power to bring about change (van Dierendonck, 2011). The leader appreciates and treasures his followers and fosters their growth (Laub, 1999). These thoughts can be traced to the following remarks:

I did one workshop last week with the educators. The DoE was going to a data driven dash board. I needed to inform educators about that although it was for managers but I was going show the entire staff. I went through every detail and based on that our school was on the RED in terms of the dash board in terms of educator absenteeism. Thereafter I did a workshop on leave measures on the procedures because at our school we have newer educators. I had one case where one educator who did not know about

the leave conditions. We dismissed learners early on that day to have the workshop. We had our staff development programme for two hours. We had a power projection and so on (Principal Ted).

Such positive sentiments were also shared by teaching staff in the school. For instance, Mr Stix confirmed that his principal was serious about developing teachers in his school. His reason for this confirmation was based on the fact the principal allowed his staff to attend many workshops which were held out of the school. He added that the principal would go as far as giving them a stipend to attend the workshop. In addition, he maintained the principal went a step further to give them a reminder of an upcoming workshop. He went on to add that the principal urged them to continue with their tertiary studies so that they could develop and mature as teachers. However, he could not provide support for any formal development programmes which occurred at school. These views are reflected in the following ideas:

I think he normally does develop teacher because he used to allow us to go to workshops he even gives us some petrol fees and stuff like that. I think it shows that he does care about developing teachers. He even used to remind you about the workshop that you are supposed to be going to that is why I believe that he does develop us as teachers. He is a good person, in terms of encouraging his staff to continue with their studies so that they would be more capacitated with their subjects and stuff (Mr Stix).

Likewise, Principal Dan noted that one of his leadership practices was to develop teachers in his school. Observations and teachers semi-structured interviews also confirmed that the principal did develop staff extensively. The principal explained that he built both professional and personal relationships with his staff. He told us that his practice of developing staff was based on a healthy relationship with his staff. This relationship was intended to promote the best interest of the teacher and the organisation. This is confirmed below:

I build professional relationships, but over and above that we build a relationship where a teacher understands the professional parameters as well as a level of personal relationship with them. The personal relationship means to the extent that it promotes the well-being of the educator and the school. So relationships for me are important. If you want to have any kind of development it stems from relationships (Principal Dan).

Analysis shows that Principal Susan from Denver Primary also developed her teachers in various ways. She conveys that she developed her teachers both formally and informally within the school. I can confirm through my observations that formal development of teachers did take place at this school. During my time at the school the principal did conduct a workshop on CAPS for the foundation phase teachers. This was evident on 1st March 2018 when the principal conducted a workshop on assessment with junior phase teachers. This workshop centred on fine tuning the CAPS policy for Foundation Phase teachers to implement with immediate effect. She also encouraged teachers to attend workshops externally. Within the school the principal specified that she held formal development programmes for her staff and she develops teacher manuals which staff can use easily. Together with these developmental programmes within the school the principal also allows teachers to be developed outside the school by other agencies. Within the school the principal has an induction programme, appraisal systems, buddy systems, feedback and reflections as methods of developing her staff. These views are reflected in the following ideas:

I have workshops and presentation at school level and I devise user friendly manuals for my staff. In addition, I allow teachers time off from school to attend courses, workshops and meetings held by DoE and NGOs. I also have an induction programme for newer teachers. I attach new teachers to a buddy who is a more experienced teacher. I also assign teachers to a peer or HOD to assist and develop the teachers. I further develop teachers by ensuring IQMS appraisals take place which more developmental. I also develop teachers by ensuring that there is ongoing feedback support and monitoring by the SMT. I allow teachers opportunities to reflect on their teaching (Principal Susan).

There is agreement by Mr Yagambaram the HOD and Mrs Jadine's claim, a teacher in the same school that the principal did develop them formally as a staff and this is on a regular basis. In addition, the HOD recollected a recent workshop on discipline which was conducted by the principal. He stated that the workshop assisted them to deal with discipline issues at school. Like Mrs Jadine, The HOD remembered that they received handouts so that they could follow the progress of the workshop. He further added that the principal also insisted that staff also conducts these development programmes for other teachers so that they too may also grow. The words of the participants lend credence to this view:

My principal definitely does develop teachers. For a term twice she has development workshops. One workshop that took place that stuck with me is discipline where she informed us how to deal with discipline issues at school. She gave us handouts so that we can follow. In terms of developing teachers, I would say it's an ongoing process. She further also gives us the opportunity to develop ourselves in terms of encouraging us to take part in these workshop and also for us to have our own workshops to develop other teachers as well. I would say she is on par with developing teachers (Mr Yagambaram).

In the same way, evidence from photo voices partially supported the statements made by the two principals that they did indeed develop their staff. Together principals acknowledged that their staff underwent regular and intensive staff development throughout the year. Both principals also imply that they could not satisfy the developmental needs of their staff alone. For this reason, they turned to others for assistance. Both principals alluded to what I call “in house expertise”. They recognised that others on their staff were more experienced or qualified in various aspects. They tap into the expertise of staff. In addition, Principal Manny focused on formal school based development while Principal Susan focused on both formal and informal development both internally and externally.

The practice of developing staff was emphatically pointed out by Principal Manny of Dallas Primary School. A SMT member conducted the staff development training at his school. Teachers were seen engaged in the development programme. The Principal called the formal development programme a “Staff Development Program” (SDP) which is run once a month. This SDP is informed by input from staff about areas they would like to be developed in. When input was received from staff, the principals confirmed that the SMT drew up a timetable of the SDP for the year. This timetable confirmed that the principal was not the only person presenting the SDP but also the SMT and staff themselves. The principal added that sometimes he approached someone on staff who was knowledgeable about a subject to present a slot on the SDP. In these ways he assured us that he practiced the development of his staff. This practice of developing others is reflective of a servant leader.



Figure 17: Staff engaging in a development program at school

In keeping with the practice of developing her staff, Principal Susan used a photograph of her staff members to show how she develops her staff. She explains that the photograph reveals a fairly youthful and brightly attired staff who she maintains are newly appointed and inexperienced. She announced that she had a formal induction programme and a mentoring programme for these young teachers. In this way she developed them and inducted them into the system. The other methods which she professes to use to develop her teachers included staff development workshops. She affirmed that she also delegated duties to her staff in order to develop their potential. Furthermore, the principal added that she could not fulfil all their developmental needs. Therefore, she relied on external agencies like the teacher union workshops and DoE workshops to develop capacity in her staff. The practice of this principal is also reflective of a servant leader as she develops her staff.



Figure 18: Two youthful and vibrant teachers

The three sources of data analysis suggested that principals did develop their staff. The claim by four principals of their leadership practice of developing people appeared to reflect a SL practice. van Dierendonck (2011) supports this finding that principals who therefore practice the development of people reflect the practices of a servant leader. With the exception of Vegas High, four school principals engaged in a form of development of their staff. There was a planned formal programme of action to develop their staff. This practice appeared to be consistent with the practices of a leader. However, the practice of developing people lacked the personal development of people.

However, despite such positive stories from three research sites, there is also evidence from interviews with the teachers and HODs did not corroborate the story from Principal Dan and others with regards to professional development activities of the principal. In fact, the analysis of interviews with teachers indicates that teachers and HOD at Vegas High had a different

version of their experience working with the principal on issues of development. Three of the staff members countered the claims made by the principal that he developed them. In the course of my observation sessions at the school, little to no programme of development for staff occurred. Teachers appeared to rely on development through external agencies outside the school like DoE, teacher unions and other organisations. At a SMT meeting which was held on 15 January 2018 in the principal's office, the principal delegated duties to senior teachers and HODs. These delegation of duties appeared to be some form of development. Aside from this delegation there appeared to be no other forms of developing staff. Duties were simply allocated. Therefore, observations at Vegas High could not adequately confirm the principals' admission that he developed his staff.

An educator, Mrs Kalay alleged that she had to expend much energy trying to convince her principal about the value of a development programme for the teachers. If he accepted the programme, then he expected the teacher to plan, initiate and implement the development programme. The principal did not play a part in that. If not, no development occurs at her school. These views are reflected in the following ideas:

Only if you explain to him what it is that you would like to do and you take up the initiative and be proactive, then I guess he is allows it. He does not get involved. Otherwise there is no development going on here (Mrs Kalay).

This extract indicates that not all stories from principals can be supported by other categories of participants like teachers and HODs. Clearly, such leadership practices cannot be said to be servant leadership compliant in any way. In the following theme I turn to principals' leadership practice of active listening.

6.2.3 Active listening

Listening actively is an essential practice of a servant leader. Listening is a significant attribute within SL (Dambe & Moorad, 2008) and is further authenticated by Spears (2004) who listed listening as one of the main elements of SL within his framework. Firstly, four principals described their practice as effective listeners. They appreciated listening to the views of their staff about any matter. Secondly, principals acknowledged that they allowed a degree of

freedom for staff to approach them to discuss matters of concern. Thirdly, they alluded to a particular type of interaction which they enjoyed with their staff and lastly their response after listening to what they have heard. The last point on principals' responses was corroborated by Black (2010) who adds that listening is the ability of the servant leader to grasp the situation before deciding on a course of action. This is vastly different from simply hearing the words of another person (Anderson, 2005). It requires entering the world of another person (Hunter, 2004).

Principal Ted described himself as a tranquil person with sound listening skills. He disclosed that he listened to all parties before responding. Principal Ted alleged many teachers had a good relationship with him. In other words, there was healthy interaction with his staff. One of the benefits of listening was that it was a strong foundation to improving the relationship between a servant leader and his followers (Brewer, 2010). As a result, they could count on the principal to be a good listener. This indicates that the principal is approachable. The principal alluded to the fact that many teachers had personal problems which they struggle with. Principal Ted responded by giving them an opportunity to lighten their burden. In doing so he responded by sharing their struggles and by listening to them and also, he offered his insights. Drawing from my observations I can confirm that Principal Ted was an active listener. In the course of these interactions I observed him listening attentively to the various stakeholders. He had the habit of stopping whatever he was doing and turned to the person speaking to give them his full attention. In this way, the principals' practices do reflect some characteristics of a servant leader. This is supported by the following comments:

In terms of myself, I am usually a kind of a calm collected person. I am good listener. I respond after listening to all sides of a story. On a daily basis people come in to discuss personal issues knowing very well they can get some advice and counselling. I do understand that educators have personal problems family problems. They have got a good rapport with me because I am a good listener and the advice I give after listening is (because I am a preacher. as well and I counsel a lot of people) so it's kind of wisdom that I give (Principal Ted).

The principal's claim that he is a good listener, seemed to find support in the words of his staff. For instance, Mrs Shoba told me that when, as a staff, they had difficulties the principal always tried to help by listening to their difficulties. She asserted that her principal was a good listener

who advised them on the best way forward with regards to their difficulties. Mrs Shoba further added that he was not condemnatory as he listened to you. This view was amplified by the following expressions:

Like if you have a problem, he will attend to your problem; he calls you and listens to your problem if ever he has a solution he gives solution. Yes, he is a good listener. He is not judgemental so if you ever have a problem he listens to you and gives you advice if ever he has an advice to give you (Mrs Shoba).

In addition, the practice of listening was demonstrated very clearly in New York Primary. However, Principal Dan of this school took listening a step further by engaging in healthy dialogues. There was a freedom enjoyed by all teachers at New York Primary school to share their views. In a sense the principal was approachable. The Principal responded by welcoming all and sundry to dialogue with him. In fact, he repeatedly invited teachers to walk with him through the school and to share what they think about issues related to the school. He iterated that he wanted to know their individual views since individuals tended to disappear into the masses in the course of staff meetings and become silent. Support for Principal Dan's practice is provided by Spears (2004) who claims that listening allows the leader to obtain useful information and feedback. Furthermore, listening allows a principal to truly understand what is being said and to understand their followers' requirements and desires and be willing to share in their hurt and disappointment (Yukl, 2006),

Principal Dan also added that his team enjoyed dialoguing with him even though they knew that he may at times disagree with them. There was genuineness and willingness to take notice of all parties' views. A distinctive reason for the genuineness of his interactions was that these interactions were devoid of any personal interests and benefits, instead the interactions always put the needs of the teachers and the school ahead of anything else. In this way he responded positively to staff views. Another reason according to the principal for the genuine interactions and dialogue was that it yielded valuable insights and ideas from teachers for the management of the school. These dialogues gave the principal better insights into teachers' views as he factored these insights into his leadership of the school. In this way he responded positively to feedback from staff. These practices were also reflective of a servant leader as the principal engaged in healthy dialogues with staff. These views are reflected in the following ideas:

My team, my teachers find it easier to approach me to talk with me knowing that there are many instances that I would disagree and they're not afraid to disagree as well but the manner in which we do it is very important because they know the kind of person I am and they know the dialogue we can have. So I think in my practice of leadership I try to be as genuine as possible while listening. No hidden agenda. Even as I talk to you, I talk to my teachers. I try my best to help them and guide them. It's for their good for the good of the school (Principal Dan).

The principals' practice of listening was also reinforced by a newer teacher, Mrs Nadine and other staff members. She contended that the principal took time to listen to her ideas and give her opportunities to experiment with new ideas. He acted as a sounding board without discarding her suggestions. She stated that the principal advised her about other options. Observations corroborated the claims by the teachers and principal that he was an active listener. The principal made his daily morning rounds to various classes to ascertain if all classes were settled. At this time, I observed him listening to teachers' concerns and he recorded these concerns which he attended to, later in the day. Furthermore, he listened to children very intently. In fact, children had the same privilege to approach the principal and have a conversation with him as did the teachers. While I was on observation I saw children speaking freely to him about the challenges which they face. He has the patience to allow them to express themselves about their plight. Some members of staff feel frustrated that he could listen to others so patiently. In fact, some staff members teased him that he was an overly good Samaritan because he had a heart for the children. Mrs Nadine added that he interacted and had dialogues with her and others. The principal also approached teachers for their ideas and listened to all staff members before selecting the most feasible idea. According to Mrs Nadine, he was interested in what teachers had to say about school issues. These ideas support the claim made by the principal of New York Primary that he was an effective listener. The words of the participant lend credence to this view:

Me, I find him to be a good listener. He does not just shut me down and say I don't think that will not work. I say Mr Dan I would like to do this or that. Do you think it's going work? He would advise me also why not do it this way. He will ask how do think if we do it this way? He also asks me for my opinions. He wants to know what I have to say. He does not shoo you off and say we'll pass the idea. He will listen to your idea and we work around it and look for the best idea. He listens to everybody (Mrs Nadine).

The practice of active listening was also found in Principal Susan's leadership. She described herself as a good listener who also paid close attention to the details. She asserted that she gave teachers the occasions to share their views and apprehensions. This points to her approachability. She verbalised that she was accessible and allowed teachers to speak freely without any intrusions from her. In her practice of listening she responded by maintaining confidentiality so as to maintain trust, particularly in sensitive matters. In this manner she had a healthy interaction with staff and reflected the practice of a servant leader. These thoughts can be traced to the following remarks:

In terms of being a good listener I am attentive and I give them opportunities to voice their concerns and show them I am approachable so that educators can feel free to come to me. I give them the opportunities to speak freely without any interruptions and in terms of trust I ensure that confidentiality is maintained. I listen to the learners.
(Principal Susan).

There was agreement by all teachers from Denver Primary, who were interviewed that their principal was a person who listened to them. A younger teacher Mrs Jadine, at the school, portrayed her principal as an approachable person in almost any situation. The teacher affirmed that her principal was a good listener. My observation revealed that, while the principal was at work she was approached by her staff who complained that the delivery of ingredients for the feeding scheme had not yet arrived. While in her office she listened intently and was quick to ascertain the urgency of the complaint. She had to contact the service provider to enquire why the delivery vehicle had not yet arrived since the children were to eat their meals at 10:00. Her quick response to the crisis led to the children eating a hearty meal on time on the day in question. These instances support the principals' contention that she is an active listener and she responds effectively to matters which are brought to her attention.

In addition, she declared that her principal was very fair and she took cognizance of all stakeholders' feelings. She articulated in instances where the principal had to mediate between two parties, the principal was fair in her judgments and if needed, she would correct the erring parties. The same teacher articulated that even when they had personal issues at home, the principal was a sympathetic listener and supported them in those instances. These views are reflected in the following ideas:

She always listens to both sides of the story and if we are doing something wrong at the same time she corrects us, but she corrects us in a good way and we learn from this. She is very supportive especially I mean, when we do have a problem as I mentioned, she's always having a listening ear for us and she is very supportive and her communication with us is very good (Mrs Jadine).

Likewise, Principal Fred from Vegas High School also maintained that he was a good listener and listening allowed him to remain focused on the issue. He suggested that if one can listen, one will be in a better position to respond to teachers. He listened to his teachers to make sense of what they are saying. He stated that he did not know it all, therefore, listening to his staff who gave him ideas and feedback about his leadership. On the other hand, Principal Fred suggested if principals did not listen, staff could easily lose heart and reject them as leaders and even become suspicious of their motives. Principal Fred's claims of being a good listener were very general and vague. The following quote authenticates this idea:

Listening is a good skill for everybody, because if you can listen you are bound to answer the questions. You need to listen attentively to everything that is said by the teachers and you also have to respond correctly, so that a person must be satisfied with the answers you are providing. I don't know everything. If you do not want to listen as a leader, you are possibly hiding something that you think they might unearth (Principal Fred).

The position by Principal Fred was not entirely supported by managers and teachers from his school. For instance, Mrs Denetia, a staff member, painted a different picture of the principal as a listener. She contended that the principal did not listen but that it was momentary. By this she meant that he simply heard what teachers said and thereafter, he forgot about the conversation and never mentioned it again. This seemed to be supported by my observations as well. For example, at an *ad hoc* meeting with his SMT, the principal harshly criticised his SMT because of a damning report which he claimed he received from his circuit manager which related to discipline problems at his school. His tone and voice were high pitched. He appeared very stern and defensive. A member of the SMT pointed out that some of the matters in the report were brought to the principals' attention months ago and that he had not taken any action in that regard. So it appeared that the principal did not actively listen and sometimes,

did not follow through with issues. My observations seemed to support the teachers' assertions that the principal may not be as an effective listener as he would like to be.

Mrs Denetia adds there was no action taken by the principal after listening. She disclosed, that sometimes the same issues were discussed repeatedly with the principal with no response from him. Therefore, she revealed this was not a good leadership practice since a leader ought to be an active listener. Evidence supporting the staff is found in the next extract:

He listens for that moment but he does not follow through. When you walk out, you are waiting for results, nothing is happening but it's been spoken. Same points have been mentioned many times which he doesn't act. He listens but he is not really listening (to what you are saying) He does not take action as to what is being said, which is not good, because a good leader should be the one to listen and act (Mrs Denetia).

Evidence from photo voices partially supported principals' statements that they were active listeners. Two principals in the photo voice articulated their practices of listening willingly particularly to their staff. Their focus was on the views of their staff. They seemed to be interested in what their staff had to say. They appeared to spend quality time listening to the contributions of their staff. While one leader emphasised the practice of listening at formal staff meetings the other emphasised the practices of listening through informal interactions. The latter principal appeared to do more than listen by actually engaging and interacting with staff about their ideas. Both leaders allowed their staff the freedom to voice their opinions on how to improve the school. Finally, their listening had a purpose in that they used the feedback from staff to inform their plan of action for their school.

Listening was taken a step further by Principal Dan who noted that he not only listened but also practiced dialoguing with his staff. He articulated that he loved hearing what others think about an idea. He contended that he approached his teachers to hear their views. He valued their one-on-one time in which he stated that he enjoyed hearing what each individuals' opinion is about a matter rather than hearing a collective only. He maintained that he wanted to listen to individuals' perspectives. He asserted that he first tried to listen to ideas informally, before formalising a position and plan for his school. In Figure: 18 he is seen interacting informally with a teacher which allowed him to hear from the teacher, directly. He submitted the

photograph of him listening to input from a younger teacher. This he suggests is indicative of his willingness to listen to ideas from anyone who has good ideas.



Figure 19: Principal in dialogue with his young teacher

The following photograph shows principal of Dallas Primary listening to his SMT during a meeting. In this photograph he is seen sitting and noting down what SMT members are saying about school related matters. In an attempt to hear directly from SMT about their daily challenges, the principal declared that he had an item on his meeting agenda called open item. He maintained that when he got to this item he sat and listened. He did not speak until all SMT have had a chance to echo their challenges or ideas. SMT and teachers input, he affirms, is what informs his action for the rest of the school. In other words, the input from SMT forms the basis of future action by the school.



Figure 20: Principal noting concerns of his School Management Team

When assessing whether principals' leadership practices were reflective of servant leaders practice the data analysis from semi-structured interviews of principals and teachers as well as the data analysis from observations and to a lesser extent data analysis of photo voice with principals confirmed that principals did engage in listening. Four principals spent large amounts of time actively listening and responding to others. Yet among the four principals Principal Ted, Principal Dan and Principal Susan appeared to move beyond simply listening. They appeared to see things from someone else's perspective while Principal Manny was merely a good listener. Furthermore, one case of Principal Fred is an exception altogether. Yet in spite of two cases, the practice of active listening by other principals in this study does reflects that of a servant leader. So it gives the impression that when principals in this study actively listen to staff and are able to engage in deep conversations they may be engaging in servant leader practices. Planning at a school level forms the next leadership practice which principals cited.

6.2.4 Planning

Setting the direction of the school requires planning which is a vital SL practice. Firstly, four of the five principals in this study explicitly stated that they offer direction to their schools through detailed macro and micro planning. Secondly, they maintained that they conducted an analysis and review of the previous year's school plans and school planning is done well in advance. Thirdly, targets and goals were factored into their planning. Fourthly, there was also

consensus among the principals that stakeholders were consulted in drawing up the school plans. Finally, principals maintained that plans are never static. Plans have to be adjusted according to external changes. Data appeared to be validated through the SL conceptual framework that planning provides clear direction. Providing directions is paramount for leadership to be successful. For instance, Wong and Davey (2007) believe that a powerful forethought leads one in the right direction. Providing direction means that servant leaders must ensure that all who work in an institution understand their roles and expectations (van Dierendonck & Patterson 2015). In this regard servant leaders must collectively set goals with followers and must provide the necessary support to ensure that the goal is achieved. The implication is that direction must be periodically evaluated to determine if a change is required. This is akin to the practice of foresight by servant leaders.

This is evidenced by data in which Principal Susan of Denver Primary intimated that one of her leadership practices was overseeing the drawing up of a school plan. The plans included inputs from both the stakeholders. She stated through these plans they knew exactly where they wanted to take the school to. They had developed goals to take the school to the next level. But before planning process began, she asserted that they conducted a form of analysis and review of what had worked in the past. Part of the school goal and target considered how to improve the scholastic performance of the learners as well as to plan for an influx of learners to the school in 2019 as a result of a new housing project coming up soon. This is how she elaborated on the issue of planning:

Yes, at the beginning of the year we have a school plan. We know where the school is and we know where we want to take it by the end of the year. So we have plans for taking the school to the next level. But we have to do an analysis. We have a year plan. For example, we want the improvement of the academic performance of the learners also with increase in 2019 enrolment because of the new housing developments that are coming up, we have to plan ahead (Principal Susan).

The HOD from Denver Primary School, Mr Yagambaram also affirmed the accounts given by the principal and staff that the practice of efficient planning took place through the principal. He added that the principal met with the SMT and staff when planning for the year ahead. In this way, input and feedback was obtained from the stakeholders before finalising the year plan.

She further added that the principal did set goals for the staff to achieve. In fact, these goals were arrived at through consensus. This is how he put his argument:

She does effective planning for instance if we look at the year plan firstly she meets with the entire SMT. We discuss the goals for the year from there we take it to the staff. We decide we deliberate on issues that need to be sorted out in terms of developing a year plan. With regard to goals she sets goals for the year we have to abide by. There are certain things we have to do. Overall there is consensus and they understand we come to an agreement (Mr Yagambaram).

In a similar trend, Principal Fred shared his views regarding his leadership practices in relation to his role in clarifying schools plans at the beginning of the year. This helped in guiding and keeping teachers informed of their purpose, plan and direction at the school. Further, he maintained that discussions were held about amendments in order to the plan for the new academic year. Teachers are one of the stakeholders whose inputs are important and should be factored into the vision and plan. This exactly what Principal Fred argued occurred in his school. This approach was intended to improve the academic performance of learners. He stated that one must then measure whether the goals were achieved or not during that time and readjust the plan to achieve the targets set. This view is amplified by the following expressions:

At the beginning of the year we explain the mission and plan then that must guide every teacher because some of these visions, missions and plans are very broad. When we communicate them clearly, we discuss whether they are still valuable to the school but if they are not put into practice, we may find that the school is not going anywhere. There should be targets and goals that we want to achieve. These might be short term, long term or even medium term goals. One of the main goals is that I want to move my class from A up to B which is a positive target, this is achievable at the end of the year by looking at and analysing the results, if not then you try until you achieve above the target (Principal Fred).

The notion of planning and the active role that principals play in leading that process was not accepted across all the research sites. For instance, Mrs. Kalay a teacher from Vegas High had a different view, and reported that her school principal's planning was not entirely up to scratch. She contended that, had he planned well, they would not have discussed the issue of early release of reports. According to this teacher, the principal had taken a decision to release

learners term end reports earlier than scheduled without consulting them. In line with this teachers' thoughts, observation allowed me to conclude that planning for the year ahead was minimal in this particular school. For instance, in the first week of school during my observation at an SMT meeting on 23 January 2018, the principal delegated duties to each SMT member. The HODs were responsible for the planning and implementation of each major portfolio. There was little co-ordinated planning as a school collectively. The observation seems to corroborate teacher's sentiments that little whole school planning had occurred. While some planning did occur it did not seem to be an inclusive, engaging and sustaining practice of the principal at Vegas High. This view differed with the pronouncements made by the principal that he does engage in planning. This is how Kalay elaborated:

So planning is not very well at this level. The principal had taken a decision without planning with the SMT about when the school learners reports should be issued. It's a one-man decision thereby he had decided that he wanted to give out grade 8 and 9 reports on his own and he had not said this to us in the beginning. So had he planned we would have known in advance that the reports were to be issued earlier on that should have happened when the due dates were being planned.

Contradictory views that were expressed by different categories of participants in Vegas High did not happen in New York Primary School under the leadership Principal Dan. This principal maintained that the practice of planning was a joint effort that he together with his team did and they evaluated all previous plans before designing new ones. At the end of the year the school conducted an evaluation of all its plans. This suggests that planning was done with intent and purpose. In the process of planning, core issue for him as principal was teaching and learning which was followed by other issues. Each aspect was ordered and methodically laid out in a file called the "things to do file". My observations supported the principal's version of the story regarding his practice of planning. He was constantly noting down things for his next meeting with stakeholders. His desk calendar which I saw was filled with entries which needed his attention. The aspects for planning related to curriculum, management matters and administration issues. This view is amplified by the following expressions:

Basically at the end of the year as a staff we plan and analyse things. There is ongoing planning. We call it school improvement plan. My main aim is learner and curriculum. We look at all the things that must be done in the school. It's all put together in this file

here called “things to do file”. Those things are broken up into various categories we have such as curriculum issues management issues, admin issues and projects that come up. We plan contextually as well because different people can handle different things. Its ongoing analysis. There are things that happen day to day that we analyse
(Principal Dan).

The staff, together with Mrs Nadine a teacher from New York Primary was able to confirm the principal’s version of his story. She asserted that he did plan and he would not approach teachers if he did not have a plan, goal or direction in place. She exclaimed that he was always noting down observations of things to do or responses given by teachers. If he saw that a programme was not proceeding according to the plan, she affirmed that he adopted a strategy to rectify the problem. This view supports the observations at New York Primary that the principal engaged in extensive planning and discussions which gave the school much order and direction. These views are reflected in the following ideas:

As far as planning is concerned he does plan. He does not come to you without a plan or having talked about it or having a set direction or a goal whether it comes to fund raising or not he always has a goal, a plan and a vision. He is always planning in the sense that he is always noting down stuff whenever. Even if we are out on the field or even if we are in class he asks for our opinion. If he sees something not going according to plan he sets in place a strategy
(Mrs Nadine).

Relatedly, Principal Ted shared a similar story regarding his role in planning for the school. He was emphatic that his school planning always occurred before the academic year began. His views were also corroborated by evidence from Mr Stix interviews who maintained intensive planning was done before the year ended for programmes to be undertaken the following year. During my observation session in November 2017 at this school, I noted that the principal had already issued a timetable to his teachers for the 2018 academic year. This demonstrated that the principal was planned and prepared for the following year. Leadership practices of some of these participants such as Principal Dan and Ted respectively are consistent with views expressed by scholars such as Spears (1995) and Wong and Davey (2007). For instance, Wong and Davey (2007) cogently describe this skill by stating that servant leaders can see things distinctly with a long term view. In addition, they can sense the rhythm of the environment and foresee the plan become reality (Wong & Davey, 2007). Without fail they possess the right

answers to problems even when orthodox intelligence prescribes otherwise (Wong & Davey 2007).

Evidence from photo voices, partially corroborated some of the claims made by the principals in the interviews. Both Principals claimed that planning was an important leadership practice which offered direction the school was taking. While Principal Susan highlighted long term planning, Principal Dan focused more on medium to short term plans for his school. Both principals acknowledged that planning involved consultation with other stakeholders. Further, both principals alluded to specific targets which they hoped to meet in their plans. In line with the above, Principal Susan disclosed that she was big on the practice of planning for the direction in which the school will proceed. She even took a photograph of her school which she argued reflected her leadership practices of planning. Firstly, she affirmed that this practice and process of planning was not the responsibility of just one person alone as alluded to by her HOD. It was the responsibility of the staff, the SMT and the SGB to plan the direction of the school. In this way everybody participated in the planning. Secondly, the principal highlighted the effect of a new housing development which was coming up near her school. She intimated that after an analysis of the situation the school will not be able to contain the learner intake in 2019. Therefore, they had begun a process of consultation and planning for the future. They foresaw the need for more classrooms and effective security at the school before the end of 2018. This was meant to meet the demand for a higher learner intake by 2019. For that reason, they had already begun discussions with the various government departments for an expansion of the school.

Similar stories emerged from my discussion with Principal Dan. This participant shared with minute details about some considerations for planning sessions. He even took a photograph which depicted how day to day planning unfolded in his school. The photograph (Figure: 21) was taken by Principal Dan and it shows a leaf of his desk calendar which had multiple entries on most school days and weekends for that month. He emphasised that few days were blank. Each day had an entry which relates to the programme for that particular day. This form of micro planning together with the year plan is what keeps him focused for the day. It helped him to keep track of what was happening and what was still to come.



Figure 21: Leaf of Principals desk calendar showing multiple entries

Evidence from principals' semi-structured interviews, from teachers semi-structured interviews and observations supported the view that practice of planning by principals in this study. Servant leaders are noted for providing clear directions of where they want to take the school to. In addition, they have goals which they wish to achieve. However, I should mention that only Principals Dan and Principal Ted in this aspect displayed leadership practices that are similar to those of servant leadership. In Vegas High evidence has clearly shown that there were anomalies between principal's claims and those of the teaching staff. This raises questions about the credibility of the principal's claims regarding the life in the school in terms of planning.

6.2.5 Power usage: persuasion or coercion

The practice of the measured and responsible use of power featured strongly in the semi-structured interview with principals. Principals indicated that they did not abuse their power. They did not use coercive power to influence others. However, they did use power in two ways to influence their stakeholders. The first way is through the use of non-threatening means. These included gentle encouragement, relationships, negotiations, dialogue or policies to positively influence their stakeholders. The other way was through their use of a form of power sharing between stakeholders and themselves. Johnson (2008) advises that the art of persuasion requires skill and can encourage peace, consensus building (Abel, 2000) and ownership among workers. Bekalo (2015) mentions that a servant leader does not abuse his position of power

through intimidation so as to demand submission. Instead, the servant leader uses the skill of persuasion to accomplish the work (Rennaker, 2008). In addition, the use of non-threatening means to influence their staff is consistent with one of the antecedents of SL within the conceptual framework called power distance. Within low power distance cultures formal power is understated and leadership structures are flatter. This suggests that power is shared with followers. The reason for this flatter hierarchy is because leaders do not engage in self-protection strategies. Their focus is not on themselves because they focus on the needs of others which is an essential SL element (van Dierendonck, 2011). These antecedents in van Dierendonck's (2011) view may give rise to servant leader practice.

Supporting this view, Principal Susan explained that there were times when her practice of power usage required her to exercise persuasion as a way to influence her stakeholders. She also described this method as an ethical process which suggested that she did not manipulate her stakeholders, instead she influenced them positively. She cited examples where her SGB members, who happened to be new in their positions, could sometimes be rigid about decisions for example of who banks school fund and when it must be done. The parents believed that the chairperson must bank school funds and this must be banked once a week. This decision could sometimes bring harm to her school financially. Often their decisions would not be ideal and it is in that instance that she had to guide them about the most appropriate route to go. She would use gentle persuasion which allowed them to see the consequences of their decisions. She did not force the issue nor did she undermine the SGB. Through this gentle persuasion, she was able to get the stakeholders to review their decisions and share power with them.

Literature (Hofstede, 2004; Molnar, 2007) defines Principal Susan's approach as a low power distance culture where obedience to authority is not the goal. There is gentle approach and a decentralisation of power (Carl, Gupta & Javidan, 2004) which is expected to foster SL (van Dierendonck, 2011). The observation schedule which was used at Denver Primary showed that the principal was not a difficult person to work with. In many instances, her interactions with staff and visitors were more friendly and casual with many moments of light heartedness and laughter. She was able to draw people to herself through her friendly nature. The principal appeared to have a way with getting people to do the work without forcing the issue. All staff members tended to carry out their duties with smiles. They were willing to go the extra mile for the principal. There was no sense of fear or intimidation. The atmosphere at the school was

joyful where each teacher went about doing his or her work without fear of the principal. The observations corroborated the principal's claims that she used her power responsibly. Therefore, this is reflective of a servant leaders practice. This view is amplified by the following expression from Principal Susan:

Well there are times where you have to exercise ethical persuasion as a means of influence because sometimes the SGB members can be difficult about certain issues and may be sometimes it's the wrong decisions that they take. So we invite them to participate in discussions in carrying out some of the decisions which are correct. So we share power **(Principal Susan).**

The HOD and teachers like Mrs Jadine from Denver Primary supported their principal's version that she did not abuse her position or power. The teacher described the principal as open to suggestions and not dogmatic. She did not come across as over bearing but rather as very considerate and kind in most situations. Her approach, according to the teacher, was very proficient. This is how she elaborated on this point:

She does not abuse her power. She is open to suggestion. It's not like it's her way and that it. She is very polite in the way that she speaks and she handles situations very well. She is not too strong but very understanding to the situation and she addresses it in a very professional manner **(Mrs Jadine).**

In a similar way, Principal Dan said that his practice of power was based on his relationship with staff. The authority was not enforced but there was a willingness by staff to recognise the authority of the principal. He did not push nor did he become aggressive. He maintained that through respect for others, his approach was persuasive. He argued that due to his transparency and clarity in communication people knew what to do without having to be forced. The extract below confirms this view:

Relationally, the manner in which you relate to people, people understand vested authority. One of the most important things about that kind of authority is that you earn the respect of people so you don't need to be aggressive in the use of your power. Respect allows that authority to be exercised in a more influential manner. That is how

it is here that I conduct myself. Because of the openness and transparency and communication, people know there is no need at any given stage for me to push. People work and obtain results because it's asked of them. I have never had a reason to push even (Principal Dan).

Correspondingly, Principal Ted used two ways to influence his staff. He used policies as well as power sharing to influence his staff. He explained that his leadership practices often linked power to policy provisions. He maintained that often teachers would barge into his office to demand certain course of actions from the principal. The principal maintained that he did not argue with them. He would simply pull out his policy document and refer his teachers to the relevant sections, which usually quietened them. He argued that policy is power. However, he also pointed out that he did give teachers a voice and negotiated with them. By negotiating with his teachers he used power responsibly and shared that power with them. Literature tell us that great leaders transfer power to followers through the principle of “subsidiarity” (Boone & Makhani, 2011). By subsidiarity the authors mean that issues ought to be debated and finalised at the lowest level by the followers. In doing so, there is a form of buy-in by his teachers. This form of power sharing, he testifies, was what usually led to success. The leadership practice of the responsible use of power by this principal is similar to the practice of a servant leader. This is how he put it:

The power that I have as principal can only be implemented through policy. It is no use arguing based on common sense. So you do get some people coming into my office arrogantly especially the educators on certain issues. When you take the policy out and tell them this is what the policy states, you can't argue with policy. So in terms of power, power lies in implementing policy. Policy is my power. We also do negotiate, we share. As I said earlier, we negotiate because of the buy in. If educators can buy in to what you're negotiating but within the policy, then we can go a long way, you know to being successful (Principal Ted).

The teachers and HOD at San Francisco High corroborated the principals' statements that he used power responsibly. For instance, Mrs Shoba maintained that she did not view her principal as a dictator. She afforded the following reasons for her assertion. She elaborated that if there were issues to be addressed, the principal listened to their views as a staff and discussions were held thereafter. She added that he did not use his power without first thinking. Therefore, she

concluded that in their interactions with the principal, he did not make his teachers feel inferior to him. This claim supported my first impression of my interaction with the principal from San Francisco High who made me feel at ease. My observation revealed that he was a very calm and gentle leader who displayed a great deal of humility. There was a general agreement among staff at this school that the principal used his power responsibly. These views are reflected in the extract below:

I think he is not dominating because as I have said that if ever there is an issue he listens to our opinions as the staff and then we discuss around that. He doesn't use his power anyhow to force the issue. He won't make you feel that he is a superior person and you are inferior (Mrs Shoba).

Similarly, Principal Fred also said he used two ways to influence his staff. He used policies and negotiations on one hand and power sharing on the other as a way to influence his staff. He made a bold claim that power distorts leaders and when leaders lead with absolute power, there will always be resistance from followers. He conveyed the view that power is contained in policies. Leaders often wanted to make their own policies and they deviate from existing policies. When leaders bend the policies or change them altogether to suit themselves, followers do not follow their leaders. When this happens, he maintains, leaders lose credibility or become powerless. For this reason, he suggested that one must lead with humility and share power as well as negotiate with staff. He maintained that he could not force his teachers to do something that he wanted them to do. He conveyed that he had to use the power of suggestion to win his teachers over. He allowed them to own the various responsibilities which then gave teachers' power. The following extract supports this view.

There is a saying that power corrupts, people who tend to put power at the forefront of their leadership they tend to make mistakes. There are guiding policies which I can say let's follow these guiding policies to run the school, but if I start making my own policies then I am showing that I have got power of changing everything and when people do not follow those instructions then I become powerless without even understanding that I no longer possess that kind of power, and that's where most of the leaders are failing to lead their institutions (Principal Fred).

Quite the reverse, Mrs Kalay expressed negative views about her principal. She thought that her principal did not use his power responsibly. She testified that he was too easy-going. Because of this easy-going approach, objectives were not being met and when they failed to meet the objectives, this causes the principal to become very irate. She instead appealed to the principal to be a little firmer with issues like discipline. She added that his easy going approach was not the most responsible way to deal with issues and not a responsible use of his authority. The staff member's view is echoed in the following excerpt:

I think he is lenient at times and when things get out of hand because of his leniency then he starts to get very angry when goals are not met. But he should at first been less lenient but firm with regards to the task that need to done in terms of instilling discipline. Things like uniform, he should be less lenient. So he is not exercising responsible use of his power (Mrs Kalay).

A similar view was echoed by Mrs Preston a teacher from Vegas High. She disclosed that the principal allowed people to do whatever they wished in the school. When disastrous after-effects occurred, the principal would suddenly become autocratic and dictatorial, and clearly such behaviour was unwelcomed by his staff. She contended that on both ends of the spectrum the principal did not use his power or authority responsibly. Teachers contradicted the principals' contentions that he used power responsibly. Mrs Preston elaborates on her principal's approach:

He allows people to do as they please a lot of the time and when the consequences are bad that is when he comes down harshly and that's when he dictates something which people may not necessarily like so I would say it is sometimes irresponsible use of power (Mrs Preston).

These negative sentiments expressed by Mrs Preston can be corroborated by evidence from observations. For instance, during the time I spent in the school doing observations, I noted certain tendencies that were consistent with laissez-faire approach, especially when handling the issue of errant learners. The principals' blasé approach with learners and harshness with teachers may lend credibility to the teachers and HOD who insisted that the principal did not use his power responsibly. These practices may not be reflective of a servant leaders practice.

The other important dimension to the discussion of power issue came from Principal Fred in his photo voice interview. These participants spent some time trying to explain different types of power and he located his own use of power in one of these typologies. For instance, Principal Fred differentiated between two types of power, namely, positive power and negative power. He elaborated that positive power was the use of power for the benefit of those being led while negative power was the use of power to manipulate those being led. In contrast to what his teachers claimed, he described his use of power as a positive one. He likened his use of power to Mahatma Gandhi's use of power. He felt so serious about his use of power to that of Gandhi that he even took a photo of Mahatma Gandhi and argued that he used positive power as a non-threatening way to make positive changes both in India and South Africa. Principal Fred maintained that Gandhi used power for the benefit of all people. It was this positive use of power which brought changes in India and South Africa.

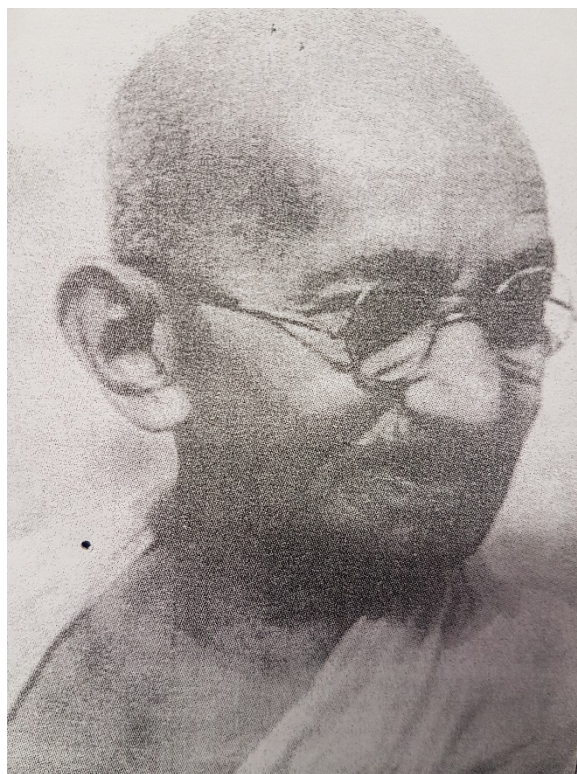


Figure 22: Mahatma Gandhi

The practice of using power responsibly to achieve the goals of the school was substantiated through the data from semi-structured interviews with principals and teachers, as well as the data from observation sessions. Evidence from photo voices to a limited extent did corroborate

some claims of positive use of power as Principal Fred argued. While data revealed that three school principals used power responsibly to improve relationships between staff and themselves, data from the fourth school showed that the principal did not have a good grasp on power, particularly, from the perspectives of the teachers. According to his staff and evidence from personal observations, the principal was either too lenient or too harsh at times. These opposite extremes did not suggest responsible use of power and were detrimental to the school as a whole. The practice of using power responsibly to benefit the followers and the school as a whole is a SL practice. When principals did use gentle persuasive approaches to convince the staff of the need to get a job done, their practices were reflective of a servant leader. Thus, a leader who uses persuasion as a leadership practice, which is part of Spears (1998) SL framework, may be a better reflection of a servant leader. In the ensuing sections I aim to analyse principal leadership practice of role modelling.

6.2.6 Role modelling

The practice of being a good role model in accordance with data featured strongly in the interviews with principals. While some principals spoke openly about being a good role model, others by virtue of their conduct and actions during my observation showed that they too were setting a good pattern for their staff. In role modelling, four principals highlighted the practice of alignment between their actions and their words. Modelling means demonstrating actions and values in one's daily life which one wants others to emulate (Knab, 2009) or living by example (Nsiah, 2009) or setting a good pattern for others (Taylor, *et al.*, 2007). This kind of leading is much like pulling from the front rather than pushing from the back (Knab, 2009). Within the practice of alignment between their actions and their words, principals in this study firstly, highlighted time management skills. Secondly, they highlighted the inculcation of positive values. These two areas appeared to reflect a servant leaders practice.

Congruently, Principal Dan articulated the view that being a role model, he had to “walk the talk” as it were, before people could take him seriously. In other words, there had to be an alignment between his action and his words. He had to demonstrate his authenticity in his practice and actions before he could talk about the practice so that people could emulate his conduct. He disclosed that in matters of respect, diligence and commitment he tried to be a role model for his staff. The observations supported the principals' claims that he was playing a role of being a role model. In his action, conduct and character, he reflected the qualities of an

example to others. Many in the school looked to the principal for direction. Staff and the community appeared to hold him in high esteem. In addition, he professed that he usually came to school early and left late. Often he was the last to leave the school. He also argued that respecting others was paramount and in that aspect he tried to be a positive role model in this respect as well. In this instance, the above principal appeared to reflect the practice of a servant leader. These thoughts can be traced to the following remarks:

Some of the values that we promote at school I try to ensure those values are first lived before we teach it. Something simple like respect and hard work ...teachers know about my punctuality and commitment. In all those values I try to be a model. I come to school quite early and I am the last one to leave. Everyone is gone by 2:30. I am leaving here by 3:30. The values that we have we put into practice. The idea of respect I think is essential. You can see one of my quotes that says you respect a lady because she is somebody's daughter or wife or mother. In those aspects of respect, we try to model that for others to do the same (Principal Dan).

Similarly, Mrs Nadine a teacher from New York Primary school described her principal as a leader who was a good role model both in the school as well as out in the community. She alluded to the positive values which guided the principals' life inside and outside the school. She equated his exemplary life with the order and values in which the school operated. I can confirm that his school operated with the new value system which the principal had introduced. For instance, I observed a values-based programme which runs on a Friday for an hour where every child is engaged in a values-based programme which includes games and crafts. The buzz word at this school is values. To support the new values based approach, nine key values are displayed in the principal's office as well as in the foyer and in classrooms. He led with these values in mind and this was most apparent when he interacted with others. Mrs Nadine also stated that in conflict within the school, the principal was able to keep the peace and he did so in an exemplary fashion. The staff view is encapsulated in the next extract:

He leads by being a good role model out in the community and his own personal life. He brings all of that into here and it sums him up in that aspect because the way our school runs it shows you that he is good leader automatically. Between keeping the peace with staff and those things he leads by being a good role model. He is very practical as a role model (Mrs Nadine).

Like his counterparts, Principal Manny was clear that principals must set a pattern for others to follow in all that they do. He insisted that he measured up. His talk matched his walk. There was an alignment between his action and his words. He considered himself to be a role model to his staff. He communicated that one cannot expect teachers to follow principals in matters in which principals themselves are failing. He cited cases of time management where he disclosed that principals cannot expect teachers to be in school punctually when they themselves are coming to school late. He further noted that principals cannot expect a disciplined staff if they themselves are not disciplined. He also added that principals cannot expect commitment from staff if they themselves lack commitment. In this way, the principal demonstrated the practice of a servant leader. This view is amplified by the following expressions:

I lead by example. I don't say things that I don't do. I do things that I say. In other words, whatever I practice that's what I wish other people to do. When you put something in to practice...you must be one to do it. Let me give you an example. You can't talk about time management when you are always late at school. You practice to be early.... Come early at school and leave on time at school. You can't talk about learners being disciplined if yourself you are not practicing to be disciplined. You can't talk about educators being committed to their work if you are not practicing what it needs to be committed. In other words, if you look at the practice of it, it is more doing it rather than saying it (Principal Manny).

Staff and Mr Thabrez an HOD from Dallas Primary supported the principals' line of argument that he was a positive role model for the teachers. My observations at a staff meeting at 09:20 on 15 January 2018 corroborate this claim. The principal opened the staff meeting with song and prayer and he encouraged his staff to continue to uphold the values and policies even when no one is watching. He wanted his staff to do the right thing without any external supervision. The observation at this school confirms the principals' claims and teachers' beliefs that the principal was a good role model who encourages living by values. Mr Thabrez also used the example of punctuality as a point of departure and said that the principal was always present at school. Furthermore, the principal was at school at 07:00 in the morning even though school only normally started at 07:30. When the principal arrived at school he started to work and

immediately did an inspection of the school. The principal has had a positive impact on staff who have also conditioned themselves to arrive at school early. In this respect, the HOD confirmed the arguments made by the principal. These views are reflected in the following ideas.

He is a very good role model. I will take one aspect of punctuality. He is always at school at 07:00 always every day. School starts at 07:30 but by 07:00 he is here so automatically staff has developed a sense of arriving early and attending early to class. Periods start on time. His conduct in terms of that has developed a culture of coming early to school. When he comes early immediately he starts working though it is not 07:30. You can see him doing the rounds so he is very exemplary in that aspect (Mr Thabrez).

Likewise, Principal Fred revealed that when there was a job to do, he did it first. Phrased differently, his words matched his actions. In other words, there was an alignment between his action and his words. In that way, he led by being a good role model. He also cited issues of punctuality at school. Principal Fred disclosed that he always came to school early in order to receive his teachers. Furthermore, coming early gave him the opportunity to plan for the day and to do spot checks at school to see to it that the school was in a state of readiness for the day. Like his counterparts, this principals' practice of aligning his actions and words suggests those of a servant leader. This is how Principal Fred elaborated:

As a leader, you need to lead by being a good model, so one of the practices that I do is that I lead, wherever there's a job to be done I do it first. So that people can see that this is something that can be done and then I also try to come very early to school to make sure that everybody when everybody comes to school I am always there, because I have got to look at what has happened during the night, so that it cannot come as a surprise when I come late. I also have to make a random check-up around the school to see if the school is ready to start.

Quite the opposite, Mrs. Kalay a teacher from Vegas High did not view her principal as a role model. She insisted for example, he was not a good role model to others. She asserted that a leader enthused, encouraged and gave confidence to his teachers. By contrast, she intimidated

that her principal did none of the above. Therefore, she rejected the statement that the principal led as a role model.

Another teacher, Mrs Preston from the same school shared similar views as Mrs Kalay. She maintained that the principal was not a role model leader. He did many things which may not be good yet he expects others to do good. She disagreed with the claim made by the principal. The contrast between Principals Fred's views and his teachers' views with regard to being a role model finds a correlation in literature in Knab's (2009) study. In Knab's (2009) study there was a strong discrepancy between the rankings which principals gave themselves and the rankings which teachers gave their principals with regards to modelling certain behaviours (Knab, 2009). In other words, principals viewed themselves high in modelling the way while teachers ranked their principals low in this practice.

Observations substantiate the staff claim that the principal was far from ideal. There seemed to be a gap between his actions and words. The Principal at a staff meeting spoke of working as a team and having good staff relations yet throughout my observation the principal always kept his distance from staff and hardly interacted with his staff. In addition, there was agreement by staff that the principal was not a role model to others at the school. These views are reflected in Mrs Preston's testimony:

Not entirely because an exemplary leader is a standard that he or she wants to see in the people that they are in charge of. However sometimes he may do certain things and expect other things from educators. So not entirely (Mrs Preston).

Unlike the above scenario about Principal Fred, Principal Ted was different. He maintained that he led by being a good role model to others. He maintained that people in his staff imitated his approach to issues. He emphasised that his words match his actions. He detailed how this kind of mentorship was something that his teachers tried to do wherever they went. What was evident during my observations was that the principal preached values of gentleness, tolerance, kindness, patience and love and in his interaction with others, he reflected these exact values he talked about. In this way he practiced what he preached. The principals' choice of words when communicating with learners, staff or visitors was always well thought out. He was calm and soft spoken and people appeared to be drawn to him. He modelled good conduct when interacting with anyone.

The data from interviews and observations is consistent with the framework in this regard. Within the conceptual framework, authenticity means being truthful and transparent about the real you, as well as your intimate thoughts and emotions and bringing this to the fore of communicating with followers (Metzcar, 2008; van Dierendonck, 2011). van Dierendonck (2011) further explains that authenticity is about an alignment of one's confidential and community life. In other words, the leader must display the same characteristics, intentions and dedication consistently in all areas of his life. Authenticity is demonstrated by matching one's action with one's words and vice versa (Lam, 2015). This is what is commonly referred to as walking the talk. In other words, there is an alignment between what you say and what you do, as alluded to by principals in this study. In a similar way, Ubuntu leadership theory requires a leader to lead with values that will build their staff. To summarise, Naicker (2015) a leader's words must match his actions. Bhengu (2006) notes that the behaviour which a leader models, is the behaviour the leader can expect from his followers.

Principal Ted spelled out that his school had produced several leaders who had gone out to other institutions but they all remembered the role model they had seen in action at San Francisco High and they themselves had become role models to others at their new places of employment. An example quoted by the principal was of his two deputy principals who had a loud and heated argument in the corridor about a school matter. This was viewed by the rest of the staff. Principal Ted intervened and recommended that such discussions should be held behind closed doors away from the staff in a calm and cordial manner which can yield fruitful outcomes. Today these men are serving the Department of Education at a provincial level and even now when they remind their principal about the lessons they had learnt while they were still at San Francisco High. Observations allowed me to conclude that the principal is a mentor to his staff in respect of time management and alignment of his action and words. Many of his staff and the community at large value the principals' leadership. Thus the principal inculcated positive values in his teachers. The practices of this principal reveal that of a servant leader. These thoughts can be traced to the following remarks.

Okay in my daily tasks what I preach is what I live. There are people within the staff that imitate me in my approach to things. I'll give you one incident, where two deputies were having an argument in the foyer and I intervened. So I had to call them into my office and tell them that each of them had an office and when you do things you don't

reflect your differences to the outside. In fact, both of them are now promoted and they still carry those kinds of advice and mentorship training that I have given them to their new positions. Every time I phone him he says didn't you tell me to do it this way or didn't you show me this is how it's done. I have produced principals who say their school is run like San Francisco High. So those attributes we've instilled in those people. They are imitating that kind of leadership and its working for them (Principal Ted).

Similarly, Principal Dan maintained that his leadership practices indicated that he was a good role model for others. For instance, he took a photograph of his new deputy principal in front of the signage in his foyer. He maintained that his leadership as a role model was visible to his deputy principal. She was learning the values which are needed to lead the school in the future. He inculcated positive values in the life of his deputy and other staff members. He contended that through his practice of role modelling he was able to influence their lives positively. In a way, he declared that the practice of being a good role model had a return effect. Being a good role model for others reinforced his own conduct and spurred him on. He pointed out that the life he led must leave a legacy for his deputy principal and others to follow. He suggested that his ideal practice must bring both inward and outward transformation. He admitted that he had made many mistakes but also that he continued to try to be a good role model for those around him. The practices of this principal reflected the practices of a servant leader.



Figure 23: Principal and Deputy principal standing in front of the school vision

By the same token, Principal Susan also highlighted her practice as a role model. She used a photograph of herself to explain how her practice reflects that of a servant leader. In Figure: 24 we see the principal and a staff member of Denver Primary at the Gandhi Annual Speech contest. The principal explained that she was a role model to others in many respects. When asked how this photograph reflected her role model qualities, firstly, she maintained that she was never absent from school. She asserted that she was present for the photograph. This shows that she was always on the school plant. As a result, teachers on her staff were aware of her regular presence at school and they emulated the principals' attendance. This has had a positive effect on teachers and they too come to school regularly. This practice had curbed the high absentee rate that once prevailed at her school.

Secondly, she revealed that the photograph shows that she conducted herself in a manner to be emulated by educators with regards to practices which include honesty, integrity, professionalism, tolerance, respect, efficiency, preparedness and presentation. In this way she claimed to be a role model. This is more in line with Ubuntu leadership theory of modelling

the way for others. In this way the leader legitimises her leadership role by committing to values of Ubuntu philosophy. In these ways there is an alignment between her actions and her words. These practices of positive attendance at school and reflecting positive values seem to be reflective of a servant leader.



Figure 24: Principal at the annual Ghandi speech contest

The leadership practice of the principals as role models in this study emphasised the observance of an alignment between their actions and their words. The first observance is time management skills and the second observance is inculcation of positive values. Four principals' described their leadership practices as SL practices. However, when compared against teachers' semi-structured interviews this statement could not be sufficiently verified as others had completely different views about their principals. Teachers from just two schools agreed that their principals were indeed role models to them. Further still, observations at various schools supported two principals' line of reasoning that they practiced being good role models to others. Evidence from photo voices partially supported principals' opinions that they were good role models to their staff. Nonetheless, literature consistently proffers similar views about values and practices that constitute role modelling as characteristics of a true servant leader (Pattison, 2010). Therefore, in two schools' principals' leadership practice of role modelling appeared to reflect the practices of servant leaders whereas in the other two this was not reflective of SL. The leadership practice of serving others is what I examine next.

6.2.7 Service to others

Service to other is one of the core values of servant leadership. The evidence from data suggests that only two of the five principals demonstrated the practice of service to others. Firstly, the defining quality of a serving principal in this study is the practice of being focussed on the needs of others instead of being self-focussed. In this study two principals recognised the needs of others and went about serving those needs in various ways. Literature endorses the above sentiments that one of the preconditions of service is that leaders must place others needs ahead of their own (Abel, 2000; Ekinci, 2015). Secondly, principals' had a common purpose in serving the needs of others which was to improve the lives of those being served. Principals wanted to make a difference in the lives of those they served. Therefore, principals who reflected service to others are more likely to be servant leaders. Literature confirms this view that the practice above all else which seems to characterise servant leaders is that of exhibiting a lifestyle of service (Abel, 2000). Lastly, those principals in this study who emphasised the practice of service to others focused on the needs of different role players for example the learners, the teachers and the community.

For instance, Principal Susan of Denver Primary stressed that she not only served the educational needs and the physical needs of her learners but that she also served the needs of the community around her school. Firstly, she affirmed that many of her learners came from homes where unemployment was rife and many came from child-headed households. As a result, children at her school come from impoverished backgrounds. My observations supported the principals' description of her community. The school was located in a low income and poor community where unemployment levels were high and families lived in abject poverty. She made attempts to take care of the children's needs and hoped to improve their lot. In situations like these she replied that she had to seek assistance from the Departments of Social Services and Education, as well as the leaders in the community to provide funding for lunch, food hampers and clothes for these children. I can confirm that the principal was often in contact with service providers to assist the school with donations of food or clothing. The observations further confirmed the principals concern for the welfare of her learners. It seemed as if the principal was deeply invested in the community.

What this principal was doing is consistent with principles of Ubuntu leadership theory, particularly, its component of collectivism and solidarity where the needs of the community are more important than the interests of one person (Ncube, 2010). Ncube (2010, p. 81) further compares this aspect of Ubuntu leadership theory to the “gestalt principle” where the whole is larger than the totality of its portions. The principal maintained that by providing for the needs of her learners, she served the needs of her learners. These acts of service towards learners are reflective of a servant leaders practice. This view is amplified by the following expressions:

Yes, we do serve the needs of others not only in terms of educational environment also in terms of children who come from homes where its child- headed or its unemployment. In terms of the welfare of the learners we care about their wellbeing. Many of our children that come to our school are very poor and we assist them with regard to their uniforms and their food etc. And we make arrangements with social services and department and community members as well as DoE to provide funding for them for clothing and their uniforms. The nutrition scheme is in place where children get hot meals served to them on a daily basis (Principal Susan).

Secondly, she added that literacy levels were low in her community. For that reason, she served the greater community by conducting workshops for parents who were illiterate. By so doing she aimed to develop the parents and capacitate them so that they could become effective in their communities. She contended that this process was a two-way process since parents also served the needs of the school. The parents also taught the school about how the school could become more efficient with its resources in the community. The emerging literature highlights a new dimension of service which extends to the community in which we live in. for instance, Crippen (2005) substantiates Principal Susan’s view by stating that school principals must serve and invest in their wider communities. Servant leaders can do this by solving actual problems facing the community (Crippen, 2005). Schools must serve their communities and communities must likewise serve their schools. This relationship suggests a reciprocal partnership of service which was underscored by Principal Susan. These views are reflected in the following ideas:

Yes, we serve the community. In terms of the parents the vast majority are illiterate so we assist with building capacity in various workshops and meetings are held throughout the year to empower the parents and it’s also a two-way process because

they serve us. We also do learn from them how we can try and save on resources
(Principal Susan).

Mr Yagambaram HOD from Denver Primary School authenticated the principals' and teachers' views by explaining how the principal intervened on a teachers' behalf in instances when the KZN DoE was not helpful. He cited examples where teachers had not been paid their salaries by the KZN DoE, the principal intervened and tried to resolve the problem. He was emphatic that she gets a nod of approval when it came to serving the needs of teachers. He also supported the principals' positions that she served the learners needs. He revealed that learners from his community came from poor socio-economic backgrounds and because of that, the principal served their needs by devising interventions for them after school. This was corroborated by my observations which revealed that the school did have an operational intervention programme for the learners concerned. During these times teachers were seen assisting children with homework during after school hours. He suggested that this intervention plan helped those learners who had no one at home to help them. The staff in general agreed that their principal was focused on the needs of others instead of self-focussed. These thoughts can be traced to the following remarks:

Definitely, she does serve staff and learners. For instance, staff... any issue with regard to their personal problems for instance liaising with the KZN DoE if there are any queries and so on, these are sorted out quickly for example If an educator has not been paid for some reason or the other she is quick to sort these problems out. Learners, she definitely serves them and has their interests always at heart. In fact, it was mainly her initiative that we got this intervention program for weak learners which we conduct on three days of the week after school to improve these learner, because we come from a community where they have problems where they don't have anybody at home to assist them to do their homework **(Mr Yagambaram).**

Data indicated that much of what Principal Dan from New York Primary did in his school was consistent with descriptions of service. He too championed service to such a point that much of his administrative duties were in some instances, delayed because of his service to others, particularly his teachers. He averred that he also served the needs of his learners. In expanding on how he served the needs of his teachers, he told me of an instance when he was not at school and the Circuit Manager arrived unannounced and called for the HOD concerned and requested

certain documents. The HOD promptly provided the documents. Yet the same HOD refused to see the reason for her to have this document in her file just a few months earlier. Upon the principals' arrival the next day the same HOD expressed her gratefulness to the principal for helping her see the need to maintain those records. Observations allowed me to view the relationship between the principal and teachers. All teachers whom I met had high regard for the principal and spoke with great respect to him. They appeared to value his guidance and service in their lives. In addition, the principal often looked for ways to improve the lives of his teachers. He insisted that this form of service brought guidance, results and growth to others which is something he intentionally did. These practices of service are reflective of a servant leader. This is supported by the following comments:

I spend a lot of time, sometimes I don't even get my paper work done because I spend a lot of time trying to serve and build teachers. The circuit manager came to school unfortunately Mrs Soma was called in but I wasn't here and he asked her can I see this, can I see that and she had it because she was working through it even though she didn't like it. When I came back she said Mr Dan I didn't see some of these things as useful but thank you for helping me. Because of the advice and support you gave me, when this manager requested these things I had all these things even though I didn't like it but now I know. I think that's the kind of thing I like that if you serve others you see results, you see growth in them (Principal Dan).

Mrs Nadine, a teacher from New York Primary School, supported the principals' version of the story and she added that he served the needs of learners as well. She disclosed that even in the case of the death of someone related to the staff, the principal would be at the home of the staff member offering his support. Observations confirmed that the principal was indeed concerned about the needs of his staff and would often look at what is best for the teacher. He was often inconvenienced by the number of people wishing to speak with him. Yet he never turned any one away. Mrs Nadine revealed that the principal went beyond what the ordinary person does. She offered further insights about the principals' service to learners. She maintained that children who had serious family problems were able to freely chat with the principal who always availed himself to serve their needs. Observations also confirmed this when I saw many children freely walk to the principal's office to speak to him. There was a confidence when the children approached the office. Many children shared their concerns which ranged from homework to family issues. She also added that if children were stranded

or sick at school the principal made it his duty to get them home or to the nearest clinic. The next extract expands on this issue:

He serves the staff and the kids as well. Even if somebody passes on in your family he is always there before the funeral. He is there on the day. He is very supportive. He goes beyond the call of duty. Our kids have various socio-economic issues. We have lots of kids who are very disturbed. They come to school and you see them in that state and you find them in his office sometimes having a chat with him and when they come out you see they feel much better. Even if the children get sick around here he puts them in his car and takes them to the doctor. So many instances our kids were left behind after school he made arrangements and took the children in his car and dropped them off. He is like on standby (Mrs Nadine).

With regards to service, Principal Fred believed that he served the needs of others in the school through various activities. He believed that he assisted everyone in school through the workshops which he held for staff and the unpacking of new policies which come from the KZN DoE. He said that he provided a service through guidance which he offered the school community. His thoughts are further expressed below:

I assist almost everybody in the school starting with the SMT and then I run internal workshops with SMT also I am responsible for the clarification of the new policies which come from the KZN DoE and to follow them as they are there to guide us in the daily running of the school. I use my experience to give correct direction of how the school and institution should be so that we do not have the problem that most of the schools are facing (Principal Fred).

Equally, the data results from the photo voices corroborated statements made by Principals Susan and Principal Dan that their leadership practice reflected those of servant leaders. Firstly, they emphasised their service to others particularly in deprived communities and secondly, they alluded to their purposes for doing so which was to improve the lives of those being served.

Likewise, Principal Susan expressed her view that she served the needs of her learners by aiming to educate and improve their lives. The photograph which the principal took is of a Woolworth's representative who was invited by the principal to deliver a talk to her learners

on health promotion and sustainability. The principal commented that her learners followed a poor diet and some did not eat a good meal before coming to school. Figure 25 shows Woolworth's representative delivering a talk in the classrooms to all learners about following a healthy lifestyle. The principal disclosed that this Woolworth's initiative was but one of the many initiatives which she used to serve the needs of a desperately needy community. This initiative is reflective of a servant leader who is concerned about the welfare of her learners.

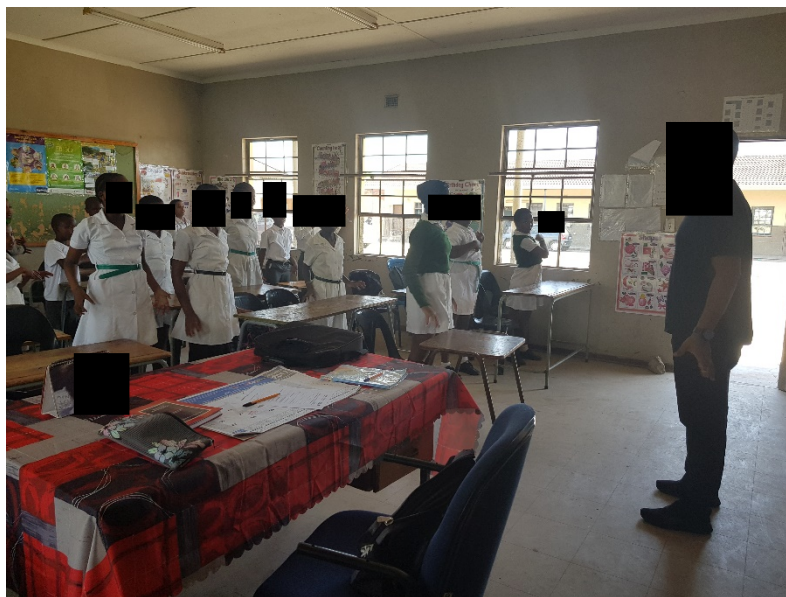


Figure 25: Woolworths representative addressing girls on healthy choices

Moreover, Principal Dan expressed service as tangible actions in and out of the school. Correspondingly, the principal spoke extensively about his involvement in the school and community as a way of serving the needs of others. Fig. 27 depicts Principal Dan's colleague serving the needs of the children and adults in a nearby disadvantaged community. He explained in figure: 26 that he serves his community through many projects like the soup kitchens with the hope he can assist some of those in need to lead a normal life. In this photograph he explains that he and a few of his friends got together and went to serve the needs of the children and people in his community to show them that someone cares about them. As a team, they prepared some soup for the destitute people and went out in the afternoon to feed them. Some of the destitute people were on drugs. He maintained that everybody neglected them but he wanted to serve their physical needs in order to help them out of their current situation. This is a picture of some of the destitute children and adults whom he served. He

contended that they were so grateful for the soup they received. He maintained that this was just one way in which he served those around him. This practice of service is reflective of a servant leader.



Figure 26: Adults providing children with hot meals

The data outcomes from the semi-structured interviews by principals and teachers as well as data from observations suggest that only two of the principals demonstrated the practice of serving others. There is a body of literature which stresses that Principals who emphasise service, fit the SL model (Kelley & Williamson, 2006). However, this view was not fully established by the photo voice. Therefore, the practice of serving others was not unanimously demonstrated by all principals. The data was silent on this practice of service among other cases. It would therefore be fair to conclude that principals' leadership practices of service were not found to be widespread in the case. As a result, principals' leadership practice was not fully reflective of a servant leaders practice.

6.3 Conclusion

This chapter focused on how school principals' leadership practices reflects SL practices at the case schools. To a greater extent, I believe that the practice of accountability demonstrated that not all principals in this study were engaging in practices which were consistent with servant leaders. Only two principals appeared to practice a form of accountability consistent with SL.

In the practice of development, with the exception of Vegas High, four school principals namely Principal Dan Ted, Susan and Manny engaged in a form of development of their staff. There was a planned formal programme of action to develop their staff. However, when compared to the practices of servant leaders, it appears that principals lacked the personal development of their staff.

While principals (Ted and Dan) spent many hours actively listening and responding to others, two cases were an exception. Yet in spite of two cases, the practice of active listening by other principals in this study were consistent with those of a servant leader. With regards to planning as an aspect of servant leadership, only Principal Ted and Principal Dan's practice reflected SL practice. The current chapter concludes that principals' practices of active listening and power usage reflected a servant leaders practice. However, the practices of developing people, accountability, planning, role modelling and service could not be adequately substantiated therefore did not adequately reflect SL practices. In the next chapter which is chapter seven I move on to data analysis of the third research question.

CHAPTER SEVEN

HOW PRINCIPALS PRACTICES OF SERVANT LEADERSHIP INFLUENCE THE SCHOOL AS AN ORGANISATION

7.1 Introduction

The previous chapter dealt with the second research question which is about how school principals' leadership practices reflect servant leadership. This chapter focuses on the third research question which is about how school principals' servant leadership (SL) practices influence the school as an organisation. Data in this chapter was generated from two data sources, namely, principals (semi-structured interviews and photo voices) and teachers (semi-structured interviews). Principals' semi-structured interviews and teachers semi-structured interviews were analysed using thematic analysis while data from principals' photovoice was analysed using content analysis. Thematic analysis is a qualitative and systematic method of analysis which is used to analyse categorisations and present patterns that relate to the data (Alhojailan, 2012). Content analysis, on the other hand, is a form of analysis where the requirement is that data should be condensed to concepts which relate to the research phenomenon by forming classifications and ideas or a model (Elo, Kääriäinen, Kanste, Pölkki, Utriainen & Kyngäs, 2014; Hsieh & Shannon, 2005). These two analyses methods are discussed in detail in Chapter Four.

Further, it is worth pointing out that data has been arranged according to the following order. Data from principals' semi-structured interviews is presented first and is infused with data from teachers' semi-structured interviews. After data generated through semi-structured interviews are presented, this is followed by data generated through principals' photo voices. Photo voices method is still in its infancy in leadership literature. Similar to Werts, Brewer and Mathews (2011) this study will locate this methodology between photo elicitation and photo voices due to a lack of emancipatory possibilities for principals. Hence, I will use the term photovoice to describe this method. Literature has also been used to strengthen the data. In addition, the theoretical frameworks were also used to understand the data. This section covers the influence of principal's SL practice on the school as an organisation. These influences include: development of school infrastructure; community involvement; focus on curriculum delivery; firm learner discipline and staff engagement. Thereafter I conclude with the chapter conclusion.

7.2 The influence of principals' servant leadership practice on the school as an organisation

This section is arranged around five themes. The data analysis revealed that the principals' SL practice has an influence on the school through various mechanisms. In totality these mechanisms were expected to influence the school as an organisation. The first mechanism through which principals' SL practice influenced their schools was through a development of the school infrastructure in order to meet the current needs. The second mechanism through which principals' SL practice influenced their schools was through their community involvement. Collaboratively, the community supported the school in terms of addressing some of the challenges that confronted the school. The third mechanism through which principals' SL practice influenced their schools was through their focus on curriculum delivery. Focus on curriculum delivery assisted the schools in terms of achieving better academic performance. The fourth mechanism through which principals' SL practice influenced their schools was through firm learner discipline which provided a conducive environment for learning and teaching to occur. The fifth mechanism through which principals' SL practice influenced their schools was through their personal engagement with staff. As a result of these personal engagements unity was promoted within the staff. Collectively, these mechanisms showed how principals SL practices were able to influence their schools as organisations. In the following section I turn my attention to the first mechanism.

7.2.1 Development of the school infrastructure

Data analysis from principals about their SL practices shows that they were able to influence their schools through a development of the school infrastructure which was meant to meet the current needs. In other words, the infrastructure in its current form was no longer suitable for the needs of a new generation of learners and teachers. Principals alluded to the fact that the schools to which they were appointed, were not well developed. Nevertheless, they had taken the initiative to usher in change. Principals suggested that were intent on improving their school infrastructure in order to improve the capabilities of the school as an organisation so as to provide a good quality education. In a similar vein, Ogletree (2008) in the context of SL and inclusive education says that the infrastructure plays an important role in providing access to quality education for all. Furthermore, Ndwandwe (2016) confirms that healthy work place

environment plays a crucial role in education for teachers. This would include the infrastructure of the entire school. There is support by one of the respondents in Hussain (2012) who stated that structural change at school would improve the schools' capability by bringing out the best from teachers. Changes in the school's infrastructure in this study ranged from upgrading the physical environment to upgrading the technological capabilities of the schools. However, in some instances, such claims by principals could not be corroborated by evidence from teachers. Instead, teachers who refuted their principals' claim argued that such infrastructural development were as a result of the efforts by the SGB and not the principal as Mrs Denetia points out later on in the discussion.

In the same way, Principal Manny explained how he developed the infrastructure of his school to meet the current needs. He admitted in the past there were no proper buildings like offices and classrooms for the managers, administration staff, teachers nor learners implying that schools' ability was limited in its purpose. He boasted that the school could not be described as an average facility but as good facility after it was revamped. Principal Manny said that since he took over he has brought about much changes. These changes imply that the schools' ability as an organisation to deliver on its purpose improved when Principal Manny took over. Confirmation is found in the following words:

There is a lot of change in my school since I was appointed as principal. If you look at the infrastructure of the school, I am coming from a background of poor infrastructure but now it is not even an average infrastructure it is a good infrastructure. They've got offices and classrooms, previously there were no offices for HODs and DPs. Deputy principals and HODs have got their own offices. Administration clerks they've got offices. There is a lot of change (Principal Manny).

Mr. Thabrez HOD from Dallas Primary confirmed that positive changes did take place at the school before he was appointed as HOD. He insisted that the school had only two rows of classes but since then more classrooms have been built which included a computer laboratory and a fully operational library. He also confirmed that the development of the infrastructure was through the leadership practice of the principal. He described the principal as one who is on the lookout for great ideas and partners to assist the school. Accordingly, Mr Thabrez said that the school had become productive as a result of the principal. Support for this view, this is what he had to say:

Before I came here, the school had only 2 blocks but now we have quite a number of classes. We have computer lab, library. It's because of him because he goes out and looks for ideas. As it is we have computers donated by a company so yes the school has become more effective because of him (Mr Thabrez).

In a similar fashion, Principal Susan articulated the same view that her SL practice had influenced the school's acquisition of infrastructure to meet the future needs of the school. She explained that her school was expecting to exceed its capacity in 2019 due to the development of a new township nearby. With this in mind, she had elicited the assistance of the municipality, the DoE, companies and a politician to assist with the development of the school. The extract below supports this argument:

I have been proactive thus far with regards to the new community that has developed and there has been an influx of learners to our school. I have liaised with the municipal ward councillor, the DOE in particular, the planning section with regards to the need for more classrooms in the area. I also have liaised with the Induna and a local MP for more classrooms to be built. I have also written to large companies to sponsor repairs and maintenance on the buildings and requesting them to assist with regards to building more classrooms using their CSI funds (Principal Susan).

Similarly, Principal Dan's SL practice influenced his school through a development of the infrastructure in order to meet the current needs. He asserted that he wanted to change the physical environment in which his teachers and learners worked. Consequently, he took time to listen to the suggestions of his teachers and based on these suggestions he had all the classrooms painted in the colours chosen by the teachers. Further, he declared that he had approved a budget of R80 000 to begin tiling of the classrooms. He appeared to be very particular about cleanliness in the classrooms.

In keeping with the changes in the school, Principal Dan reported that as a result of the influence of his SL practice, there has been a development of the infrastructure to meet the current needs of the school through the use of technology. Principal Dan pointed out that his school has been upgraded with Wi-Fi capabilities for teachers to support their teaching. In

addition, he informed us that the school library had been upgraded to a resource centre which is interactive so that teachers could become more effective in teaching. Evidence for these ideas are found in the following extract:

We started from creating a positive physical environment. All the Junior Primary classes are painted different colours inside according to what teachers want. We have a budget of 80 grands to start tiling the classes. I don't like the physical environment being untidy, classes have changed. They become brighter, they become more enjoyable to go in to. We set up the entire school with Wi-Fi so that teachers can use Wi-Fi in the classroom anytime they teach. We upgraded our resources centre. You can walk in there and do a full lesson without doing anything else (Principal Dan).

Principal Ted, like his counterpart, professed that as a result of the influence of his SL practice, the school which he inherited was no longer the same as before. The school has indeed developed and is much more improved. Principal Ted verbalised that the chalkboards were still the primary resource in those days. The school had no textbooks, classrooms were in a state of disrepair and desks needed to be fixed. But since he took over all that had changed. The school had undergone a form of modernisation. The implication here is that the changes were ushered in to improve the schools' capability to provide a quality education.

In support of the above, Principal Ted bragged about his schools' technological capabilities. He professed when he was appointed that there were minimal resources. So he began a transition and development phase in which he migrated his school to a digital platform. He explained that he expected every teacher to embrace the digital age and trained them accordingly. He boasted that his school was the first to operate using internet and emails when it was first introduced. He stressed that when the DoE introduced SASAMMS few years ago, he quickly recognised the benefits and migrated to that digital space. He described his school as adaptable and very digital. This suggests that the school has become effective in carrying out its purpose. This is supported by what Principal Ted said in the extract below:

There's a lot of changes. When I became principal, we were still the old school where everything was written on the black board. There were no textbooks. There was no proper classrooms and desks and so on. Now we are much more developed and advanced. So the first thing that I did was to buy modern machines and computers and

I insisted that every educator had to be computer literate. We were one of the first schools to have had internet and emails when it was introduced. Let me call our school a techno school. When DoE introduced SASAMMS we realized the need and migrated quickly. In fact, every change that comes in, we kind of grab it we interact with it and if it works for us we use it to improve. (Principal Ted).

In a muted way Principal Fred said that he had a specific influence on the school infrastructure through an overview of the curriculum offerings for the year. He claimed that he looked at what subjects which were offered and then looked at the infrastructure and its availability. In this regard he spoke of Information Technology and Hospitality and said that these subjects needed specific requirements and he had to ensure that the infrastructure was ready for learners who may choose these subjects in the new year. His thoughts are echoed below:

Each and every year we visit the curriculum and after choosing what the curriculum would look like, then we have got to look at the infrastructure. We look at the feasibility of the subjects that have been chosen are going to be taught in a good way. One example is looking at the computer lab if you choose IT or if you look at hospitality you have got to have special classrooms for those subjects. We therefore make sure that all the classes are updated (Principal Fred).

Staff at Vegas High school were asked what influence if any did the principal have on the physical development of the school. Participants were vociferous that not much development had taken place at their school as a result of the principal. However, the little development that did take place was a result of SGB which took over the development of the aging school infrastructure. They were adamant that the principal had not been instrumental in this development. The HOD Mrs Denetia says:

Not much changes have taken place at school since the principal took over. Everything is drab and untidy. Some changes have begun but this is only because the parents on the SGB has initiated those changes.

In this instance, staff Vegas High could not substantially support the principal's claims of the influence of the Principals SL in terms of changes which took place at their school.

Development of school infrastructure could not be supported by teachers' semi structured interviews.

Data from the photo voices supported some of the claims made by principals about the influence of their SL practice on the school through the infrastructure development in order to meet the current needs. The Principal from New York Primary, Principal Dan made known some of the developments which took place at his school, as a result of his SL influence. He took a photograph of a classroom to highlight the changes which were effected with a view to improve the atmosphere which he maintains may improve teaching and learning. This is a photograph of a junior primary classroom which shows a very bright and colourful learning environment. Teachers selected the colours which they wanted for their classrooms. This was one of the many efforts initiated by the principal to bring changes to the school infrastructure. The principal affirmed that transformation of the environment and culture will change the thinking of pupils.



Figure 27: A newly painted and colourful classroom for effective learning

Similarly, Principal Ted also explained as a result of the influence of his SL practice together with other role players he had to search for a new science laboratory which led him to find an abandoned laboratory at another school. This was because his current school did not have a laboratory. The Principal negotiated with the DoE and the SGB of the other school to repair and to use the abandoned facility at his own cost. As evidence, he showed us a photograph of the laboratory being renovated. I saw the beginning of the renovation process. Thus through a development of the infrastructure he was able to meet the current needs of his school. This shows the principals initiative in identifying, refurbishing and adapting the infrastructure for his learners use. Implying that the search for and acquisition of a laboratory was to enhance teaching and learning of physical science at his school.



Figure 28: New Laboratory for San Francisco High School

Principals' SL practice through a development of the school infrastructure was able to meet the current needs of their school. Data from four principals' semi structured interviews supports photo voices showing that principals SL practice through a development of the school infrastructure was able to meet the current needs of their school. The influence of Principals' SL practice through infrastructural development at public schools consequently had a bearing on improving the school as an organisation in delivering on its purpose of teaching and learning. I now proceed to the second mechanism through which principals' SL practices influences the school.

7.2.2 Community involvement

Data reveals that principals' SL practices seemed to show a strong community involvement in initiatives within the local community with a view to see changes and improvements in the school. This view is authenticated by Spears (2004) and Greenleaf (1977) who maintain that in order to reconstruct communities for the future, many servant leaders need to individually lead the way. In this way, as each servant leader individually takes responsibility for a group of people, it leads to a collective effort to change and improve communities. Principals in this study used the mechanism of being involved in the life of the outside community to form partnerships with the communities so that collaboratively the schools could, amongst other things, be able to deal better with the challenges they faced. These new partnerships with surrounding communities ultimately benefitted their schools. Supporting this view, Beets (2012) maintains that in African culture a person cannot exist separately from his community. On the contrary, a person is a person because he belongs to a community, as such collaboration becomes more important. This component of community involvement is supported by the leadership literature which expects South African school principals to work with the internal and external communities for the joint benefit of each (DoE, 2008). For example, the leader of Dallas Primary, Principal Manny emphasised his SL practice of community involvement at a local level creates partnerships with the community so that collaboratively they could help the school deal with challenges. Through his involvement with these structures he was able to forge new partnerships with the community to help support the school. In one example the principal explains how his partnership with the community has helped his school to receive support and resources from the education authorities. As a result, the school received a visit from the National Department of Education and international dignitaries. Shortly after the visit by the National Department of Education, much need funds were injected in to the school for further development. Another way of creating partnerships with the community was by opening up his school for community meetings and inviting community members to participate in school activities. These thoughts are echoed by the following participant:

You see the only way of working with the community is to get involved with them. There are community structures, social structures, political structures, religious structures. You know one of the good things about us as a school, we allow these community activities to take place at this school and that is how I get involved with the community. It also allows community members to be part of the school when it comes to fund raising

for instance when we have an activity or meeting whereby we need parents to come in also to assist (Principal Manny).

The HOD Mr Thabrez from Dallas Primary School added that as a result of the principals' leadership practices, people seemed to have pride in their school. He stated that there was a healthy relationship between the school and the community and this was because of the leadership practice of the principal. He alluded to this partnership between the school and the community. If the principal led any other way, Mr Thabrez doubted if there would be such a healthy relationship between the school and the community.

His leadership style makes people from the outside to have a buy in to the school that this is our school you see. The school is not an island and the community is part of the school. There is that good relationship between the school and the community and since there is a good relationship between the school and the community it is because of the leader in particular the principal. If he does not display that kind of leadership that will welcome the community, then there is no way there will be a relationship (Mr Thabrez).

By the same token, Principal Susan of Denver Primary also emphasised the positive effects of her SL practices on the community through a partnership with them. Through this partnership the school was collaboratively able to deal with the challenges which it faced. In the first instance, she made mention of her inclusion of the community in changing the first additional language of the school from Afrikaans to IsiZulu. Secondly, she highlighted the communities' involvement in changing the school from a fee paying school to a no fee paying school. In both these instances she was able to involve the community in these processes of change for the improvement of the school. In these ways she has involved and influenced the community to support the school. This is how Principal Susan put it:

We were teaching Afrikaans first additional language (FAL) then I got hold of the parents to come in and discuss in terms of changing our Afrikaans FAL to IsiZulu. They were all very pleased with regard to the change we made in terms of the curriculum because they said there was never a situation where they were consulted. So it's a process of consultation which helps the school. We also assisted the parents in

becoming a NO FEE paying school. So another meeting was held with them. This has now been declared a NO FEE paying school (Principal Susan).

Mrs Jadine a teacher from Denver Primary alluded to her principals' claims regarding her leadership practices which had a positive influence in the community. But then again, she stopped short of highlighting how this has a bearing on the school. She said that the principal was involved in the community and she tried to assist the community in various initiatives. Mrs Jadine stated that it was a result of the principals' initiative that the school qualified for a feeding scheme. She described the community as a poor community. She declared that many of the children did not have breakfast at home because of high levels of poverty. She also admitted that the principal was always looking for ways to improve the lives of the community members. These thoughts are echoed by the following participant:

We have a feeding scheme at school and our principal motivated for this feeding scheme to take place because the learners from our area are very poor. Some of them do not even come to school with breakfast. So a meal is provided for them. She also speaks to the community; she speaks to businesses to get sponsorship for our learners. Recently somebody sponsored uniforms jerseys, school shoes for the children. She is always involved in assisting the less fortunate (Mrs Jadine).

The teacher, Mrs Sohana also from Denver Primary confirmed the teachers' view that the principal's leadership practices had a positive influence on the community. However, she also did not highlight the reason for this relationship with the school. She also disclosed that the feeding scheme and other sponsorships were the ideas of the principal who wanted to ensure that children got a meal every day since they came from an impoverished community. Further, she added that the principal secured donations for children to have a prize for sports day which had a practical everyday use long after sports was over. This is supported by the following comments:

Yes, she takes a keen interest in these children and as you know we have a feeding scheme that is also running, so she makes sure that the children get their food on time every day and for example, on sports day, she got donations for the children to have a hot meal after sports week. She got donations for them to get a prize and she makes sure that it is something like a necessity. Like this year for sports, we had lunch tins as

prizes because it is a necessity for them to have a lunch tin to carry lunch (Mrs Sohana).

Equally, Principal Dan of New York Primary School added the issue of his openness as the main reason he had a good relationship with the community. Consequently, the community was willing to support him and his school. He alluded to the partnerships which he had forged with the members of the community. He cited examples of sponsors who willingly sponsored eight-thousand-rand worth of groceries for a school excursion, as well as, others who were willing to sponsor building materials as evidence of the effect of his positive SL influence on the community. As a result of this partnership his community now rallied around his school's programmes. This influence is alluded to by literature which states that a person can only develop and learn the Ubuntu worldview when in contact with other people within his community. This view is supported by Letseka (2000) who supports the notion that nobody is born with Ubuntu. In fact, one can only acquire it throughout one's life within a community. Kamwangamalu (1999) further adds that this acquisition is fostered through direct interaction with community members as Principal Dan stated. The following extract elaborates on his claims:

Community members still give a lot of support to the school. I think I have good relationship. They see that the school is improving in a number of ways. I give you an example. We had an excursion. The children paid R400 for the excursion which only covered the transport and accommodation. But everything else all the community guys did. Guys were coming and giving me R3000 cash on the table for the excursion. I figured they trust me enough to do the right thing. Nobody would come in here and do that. They bought almost R8000 worth of stuff for the weekend. Way more than we expected. If there are things I need for sport or building or whatever, I pick up the phone and say guys I need this. The guys will deliver it with the trucks all paid for (Principal Dan).

Mrs. Kindle, a teacher at New York Primary, pointed out that the principal was concerned about making sure that the needs of people were met. She, like other teachers, did not point out how her principals' partnerships with the community affected the school. She gave the example of the poor families who lived in the communities. She observed that when families were in need, the principal went out of his way to assist their plights. He did so without speaking about

it. She stated that even in times of tragedy the principal was always available to support the community. Mrs. Kindle supported the statement that the principal did have a positive influence on the community. These thoughts are echoed by the following participant:

If somebody has a need he expects it to be met like right now. If families are not economically stable, he'll go out of his way to help. But even meeting physical needs of local families who don't have. He will never tell you he is doing it. Because he has that principle that comes from the bible: what your left hand is doing your right hand should not know and he won't tell you but we know he does. Families that have a loss he was there come hell or high water (Mrs Kindle).

Correspondingly, Principal Ted also explained how, as a result of his SL influences, he had forged partnerships with the community. Principal Ted had left footprints, as it were, throughout the community as a result of twenty-eight years of service. He added that most people knew and respected him because of his contribution in so far as the growth of the community is concerned. The Principal testified as a result of his partnership, community leaders whom he taught, now visited him often with offers of support to the school. The data points to a form of interdependence which is supported by literature. Literature confirms that Africans have learnt to prevail not by singular self-sufficiency but through communal action, joint care and assistance (Hailey, 2008). For their survival, they developed a collective consciousness which allowed them to share their supplies and work together (Hailey, 2008). For this reason, an integral component of Ubuntu is the interdependence which characterises the sense of community. The interdependence component of Ubuntu leadership theory is seen how principals in this study are interacting with their communities. This is confirmed by the following comments:

Every households knows me in the township. The view of the community directly or indirectly sometimes they regard me in high esteem as a person in terms of my views. I had community leaders visiting me this morning to say that Mr Ted if there's anything that you need any support that you need in terms of coming to address educators address any learner issues please give us a shout. I am talking about councillors in the community. So they are very supportive. And I am saying we had a contribution in terms of the values that we implemented to our learners who indirectly became leaders in the community today (Principal Ted).

Mrs Shoba the HOD from San Francisco confirmed that the principal leadership practices had a positive influence on the community. She pronounced that, in turn the community supported him tremendously. She maintained in cases of tragedies like funerals, the principal would make it his duty to attend the funeral irrespective of the status of the family. She added that he was moved by the challenges of the poor. In this way he put the needs of the community first. We see this in the quote below:

It is very good influence because the community supports him very much, because even if there are funerals our principal goes there to the funerals in the community he supports the community which knows him very well. We once attended a funeral of a poor family, so because of his position sometimes other people didn't expect him to go there but he usually goes with us irrespective of the background or whatever the family eats, he eats. He is putting the needs of the community first (Mrs Shoba).

In the same way, Mr. Stix a teacher from San Francisco High School also added that his principal's leadership practices had a positive influence on the community. Mr Stix explained that, in spite of the racial differences, the community held him in high regard because of the quality of work which he did for the school and the community. He specified cases where he believed the principal had a positive influence on the community. Mr Stix stated that when learners were very sick the principal took them to the clinic or to their homes. This he contended was a sign that the principal cared about the community. Mr Stix elaborated:

Well I think the influence is positive because firstly in terms of racial group our principal is an African, this is a community of Whites, so they used to respect him, his ideas and his style because the pass rate of our matric class is very high so people used to tell us that we must always respect the principal because his work is very sharp. Whenever we have a seriously sick learner he uses his car and takes the learner to hospital, clinic or to his or her home. I think that is sign of having sympathy and having that good manner towards the community members because if he is a Christian who does not care about the community and stuff he won't do such things.

The mechanism through which principals were able to influence their schools was through their SL practices within the community. Similarly, data from photo voice suggested that as

principals got involved in serving the greater community around the school, they became abler to forge new partnerships with the community. Principal Manny admitted that through his involvement in the community, he involved various stakeholders in the programmes of the school to assist the school. The principals' involvement of stakeholders from the community suggested a form of solidarity. Lutz (2009) defines solidarity as a resolute and enduring purpose to devote oneself to the common good of all people because we are our brother's keeper. According to Mbigi (1997), the notion of solidarity is best described by the idea that one finger alone is unable to do the work, it needs the help, strength and co-ordination of the other fingers. This analogy is best described by the actions of Principal Manny who recognised that he needed the help of others to be his brother's keeper. He needed the help of the community to assist his school.

In the light of the discussion above, the principal took a photograph of stakeholders, from the South African Police Services (SAPS) whom he invited to speak to his learners about safety and security issues respectively. As a principal, Manny was concerned about the increase in crime and drugs abuse in the school. Principal Manny believed that by intervening at an earlier stage in the lives of children through the intervention of SAPS, children could be better informed and prepared for the dangers in society. He communicated that the problem in the school was sign of the problem in the community. For this reason, as he got involved in the activities of the community, he became part of them and this assisted the school to deal with the incidents of drugs and crimes in the school.



Figure 29: South African Police Services educating learners on safety and security

Principals were actively involved in the community by forging new partnerships and were able in this way to collaboratively help the schools deal with the challenges they faced. However, while most teachers from the various sites did allude to the positive influence of the principals in their communities they did not explain the effect of this influence on the school. They focused exclusively on the positive influence of the principals on the community. Yet, principals' influence on the schools through involvement in the community to collaboratively assist the school to deal with challenges could be confirmed. The third mechanism through which principals' SL practice influences the school as an organisation is through a focus on curriculum delivery.

7.2.3 Focus on curriculum delivery

Focus on curriculum delivery is one of the important activities in the life of a principal. Similarly, principals in this study, maintained that as leaders their leadership practices had a positive influence on the potentials of their learners. Data indicate that one of the mechanisms principals used to influence the learners' performance was through their focus on curriculum delivery. Firstly, principals acknowledged that they adopted specific measures to improve the academic performance of their learners. These measures all focussed on curriculum matters.

Secondly, as a result of direct and indirect leadership influences, principals claimed that the outcomes were visible improvements in the academic performance of their learners. Some of the indirect influences was through principals who practices SL. These principals are likely to advance the development and growth of their teachers through nurturing their talents which ultimately improves the efficiency of the school (Mahembe & Engelbrecht 2013a). Saiyadain (2009) also notes that SL as an instrument also motivates teachers to give off their best.

Principal Fred elaborated on some of the measures which he adopted. These included conferring with and seeking advice from stakeholders, as well as, having a longer school day in order to improve the school academic performance. The lengthening of the school day may point to the priority of contact time. This denotes the principals' focus on teaching and learning. The outcomes of Principal Fred's SL influence on his learners was seen in the improvement in learning, improvements in attendance at school and a decline in bunking classes. However, he was quick to highlight that some of the problems had not been completely eliminated. He had to work at it continuously. This is how Principal Fred put it:

We have consulted with role players and we have extended the school day. But as you look at the percentage of the things that are happening then you can actually say these are the improvements. There is improvement in terms of the learners learning, in terms of absenteeism, in terms of a reduction in bunking classes and so on. And then once you see these kinds of improvement you still work on some of the issues that will allow you to carry on until you completely eradicated these issues.

On the contrary, Mrs Kalay a teacher from Vegas High School criticised the schools' poor academic performance as indicated by the poor pass rate. She acknowledged that poor academic performance was a systemic problem. Poor performance had become noticeable by the SGB, parents and the DoE. She further admitted that the DoE had made regular visits to the school because of the substantial decrease in pass rates. She went on to say that many years ago the school was not always like this. She was firm in her summation that the negative influence of the academic performance is as a direct result of her leaders. She elaborated on this problem as follows:

The performance of the learners decreased. The pass rates of the school are low may be not in all learning areas, But in a lot of learning areas. The results of the school are

very poor which the community keeps pointing out. The school also has several visits from DoE officials owing to the results of the school being so poor. We hear from older staff members who have been here for many years that have told us that the results at one stage used to be 90% which is totally different to now. The calibre of learners is totally different. It is attributed to the leadership of the school (Mrs Kalay).

The view expressed by Mrs Denetia the HOD from Vegas High School also showed that the academic performance of learners at her school has not improved. She disclosed when she schooled at Vegas High as a learner her matric class results were way better than most classes now. She admitted that currently, too many learners are failing. While she did not blame the principal entirely, but she affirmed that there had been a definite decrease in the academic performance of learners. According to the views expressed by the teachers of Vegas High, the principal had partly had a negative role to play in the poor academic performance of learners.

I don't think it improved because I was a learner at this school and our results were much better for example, in my matric class there was only one learner who failed when I completed matric, now there's too many learners who are failing. I can't only blame him completely for the poor results but the performance of learners has definitely dropped (Mrs Denetia).

Data from Principal Susan's semi-structured interview suggests that her SL practice with specific focus on curriculum delivery had brought about the improvements in academic performance of her learners. She argued that the academic performance had picked up and the failure rate had decreased because of intervention measures which she had adopted. A measure adopted by the principal was the close supervision of teaching and learning. The measures adopted by Principal Susan may be supported by literature. For instance, Adams (2008) states that SL improves human resource abilities, which are important to learning organisations. More specifically within the school, Chang *et al.* (2016) observed that in the context of Taiwan, there was a strong association between principals' SL and the creative teaching behaviour (CTB) of teachers within elementary schools in rural areas. Simonton (2012) explains that CTB is a teacher's use of different and lively approaches together with a varied use of content in class to stimulate a learner's motivation to learn and to augment a pupil's ability to learn. In the same way, Ubuntu leadership theory necessitates that leaders develop capacity within the institution by promoting innovative ideas and requiring excellence from all workers (Ncube, 2010). The

close supervision may highlight the influence of principals on teachers who then engage in CTB which brings improvements in learners' academic performance.

As a result, Principal Susan also adds that the literacy levels among her pupils has improved. In addition, the principal bragged that her pupils are usually placed among the top learners when competing with other schools. Principal Susan attributed this to her leadership influence on learning in the classroom. This is how she elaborated on her curriculum leadership:

Yes, we have the intervention programmes which have assisted in improving the academic performance. Our failure rate has dropped and I ensure that teaching and learning takes place at school through supervision. Curricular management and tracking is done regularly. With visits to the library, reading is improving. Our learners also participated against other schools and they were placed second in storytelling and reading (Principal Susan).

In support of the principal, Mr Yagambaram, the HOD at Denver Primary declared that there was a noticeable improvement in the academic performance of learners as a result of the principals' positive leadership practice. With more interventions from DoE the principal had further motivated teachers to give off their best. In addition, she had crafted more programmes which were, amongst other things, aimed at improving literacy levels at the school.

There has been a gradual increase in the performance of learners. With the DoE requiring us improve our standards she has tried to motivate and encourage us to try our best and she has come up with a number of programmes to ensure that learners are able to read and compute. I think next term we are going to be starting a spelling BEE so there has been an improvement in performance (Mr Yagambaram).

By the same token, Mrs Sohana a teacher from Denver Primary School suggested that her principal leadership practices have had a positive influence on the academic performance of her learners through various means. She affirmed one way in which the principal leadership practices influenced the performance of learners was through the assembly motivations which she delivers. She also suggested that another way the principal positively influenced learners was through the exposure she gave them to the competitions out of school. Lastly, she intimated that principal monitored teaching and learning and if the principal noticed that a child was not

performing well she intervened to ascertain the challenges facing the learner. In that way, the teacher suggested that the principal had a positive influence on the academic aspect of learners' lives.

Okay, she encourages learners while we have assembly talks to always work hard to improve their lives so that they could become better individuals. Exposure to outside competition like the art competition read-a-thon, she encourages them to take part. She checks learners' books regularly at least twice a term learners' books are checked by the HOD and then it goes to principal. If she feels that learners are not performing well then she does call them in and have one on ones with them, she does classroom visits where she comes and speaks to the learners (Mrs Sohana).

Similarly, Principal Ted affirmed that his SL practice had focussed on curriculum delivery as a priority. He asserted that he had adopted unusual measures for learners at his school and the outcomes had yielded positive academic results. The first measure was that his teachers had to teach the concept two times before his learners can assimilate it. In addition to the seven hours' norm time, the second measure adopted by this principal was that his teachers taught before school time started, after school time ended and also during Saturdays. The reason for this approach was that his learners were isiZulu home language (HL) speakers who were receiving instruction in the medium of English. Unlike other schools, his focus on curriculum delivery was uniquely packaged to achieve maximum results academically. In this way, in spite of his learners being English second language speakers, their performance was comparable to some of the best schools in the district. This is how he elaborated on this point:

So our learners are producing good results simply because we are spending more time with them in the morning, and afternoons and we have to teach twice for them to hear once. That's a very important attribute. So that kind of intervention from my side that was bought by educators has been implemented to learners is yielding very good results. Whatever the leader does, it influences the classroom and the learner indirectly (Principal Ted).

Mr Stix a teacher from San Francisco High School partially supported the claims made by the principal that his influence had led to an improvement in the academic aspects of the school. He contended that the matric pass rate was high which was attributable to the principal.

However, when it came to the academic performance of learners and the pass rate specifically from Grade 8 to Grade 11, Mr Stix testified that all was not well. That stood in contrast to what the principal indicated. He revealed that there was a problem between staff and management. This may be the reason for the poor performance. This is how Mr Stix elaborated on the problem:

Well I think the influence is positive because the pass rate of our matric class is very high but the pass rate, I've been told that Grade 8, Grade 9, Grade 10 pass rate is not good at all. As from this year as a result something went wrong toward the approach from management to us as educators but there is something wrong there and that is not good to us as educators and for learners. The issue of low pass rate Grades 8, 9 and 10, I think that that is very bad and though I cannot explain where does this influence come from.

Another teacher from San Francisco High, Mrs Minnie differed with Mr Stix. She testified that the principal leadership practice had striven to improve the academic performance of learners at her school. This participant described the principal as being not authoritarian but very fatherly to the learners. According to this participant, the principal scanned the District for good practices of teaching and he would share those practices with his teachers to improve learners' academic performance. She elaborated as follows:

His is not the office like, I'm the principal. He is a father to every learner. He enjoys Maths so what he does, I think, he tries to interact with other schools which are performing better trying their ways of how they do things then he will come back and tell us as educators, you know for the betterment of the learners' performance may be you can do 1, 2 or 3 so the results for the learners will be better (Mrs Minnie).

Similarly, Principal Dan suggested that as a leader, his SL practices were more focused on curriculum delivery which is related to his concern with developing the academics of his learners holistically. One of the measures he adopted to improve the academic performance of his learners was the use of incentives for teachers and learners. He also exerted influence on teachers to recognise the full potential of each child. Further, he regarded the curriculum as a tool to help the learners realise their full potential which is the outcomes of his leadership.

In the academics we're putting a lot of incentives for learning and teaching. I insist that we try as much as possible as a teacher to develop the child's full potential because I want to with all things considered as policy to see the curriculum as a tool. So I always tell them there's your tool. Use that tool to change a life. Put him in a place where he can realize his potential (Principal Dan).

Similarly, Mrs Kindle from New York Primary supported the principals' assertion that he had a positive influence on the academic performance of learners. She maintained that the principal inspired teachers to go beyond just classroom teaching. He encouraged them to view their teaching role as more holistic. Values were taught through the academic programme and this had improved the academic results of the children.

Positively for the most part in that he puts a lot of pressure on the teachers to do more and he encourages us out of or beyond the classroom teaching. So we're not just teaching for science and Maths, we are teaching to develop productive world citizens and I've been brought up to be that. Teaching is more holistic than that, it is broader than that. So if a child doesn't know Maths but he can see another person and he can help the underdog that's encouraged. That is taught through our academics. So it goes beyond the classroom and that's improved the results a lot in that way. We are teaching so when you go home you remember what ma'am had said (Mrs Kindle).

Supporting her colleague, Mrs. Soma the HOD from New York Primary School maintained that her principal was very result based. She averred that the principal was always aiming high and examining results to help teachers to reach new targets. He called for turnaround strategies from teachers and tweaked these with the teachers. She clarified that the principal had opted to go back to the basics of reading, writing and arithmetic. In this way he has brought about a change in the results of the school.

He is a very result based principal. If he asks you for things, it's got a % attached to it. He says if you are doing this assessment let me have a look at your results. He will discuss the results with you. He will ask 'what are you going to do?' Bring me your turnaround strategy, I'll help you with it. And apply it. He insists that we do things like we did in the old days when I was in school. Bonds and tables for Math. You must know how to spell, how to pronounce. Well, every term he'll ask 'did you reach your target?'

Are the children literate now? He expects by the end of the year that every class must pass (Mrs Soma).

The analysis of the photo voices data seemed to support the outcomes of the semi-structured interview data in relation to the influence of the principals' SL practice on curriculum delivery. For instance, Principal Susan declared that as a leader she had a positive influence on the learners at her school with regard to their academic potential. She confirmed that her school was in intensive care unit (ICU); in other words, her school was identified as a poorly performing school. She took a picture of the ICU poster at a nearby classroom to show the seriousness of the problem which existed at her school. She said that while her school was in ICU, she together with her staff, the SGB and the DoE, spent many weeks diagnosing the problem. Thereafter, they adopted specific measures. Thereafter, they implemented a multi-pronged approach with a strict focus on curriculum delivery to improve the academic performance of the school. This included an intervention programme, specifically for learners who were progressed and who failed, which was aimed at improving their results. Together with the programme, the principal monitored these learners and interacted with those who displayed learning difficulties. She averred that the outcomes of her SL was that the academic levels at her school had improved since she took over.

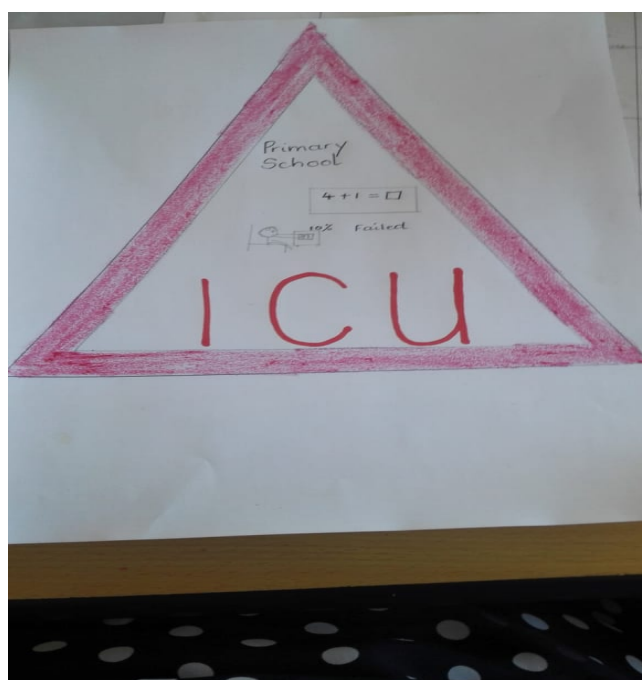


Figure 30: Poster showing an intensive care signage

Similarly, Principal Ted revealed that when he first became principal, his school had a dismal pass rate of 33%. He claimed that in the past getting learners to pass was a battle. But then they had many people in the community who have matriculated. Principal Ted, whose school achieved a 90% pass rate in matric examinations last year spelled out that his SL practices had a special focus on curriculum delivery. He adopted various measures like meetings with Grade 11 and Grade 12 learners, as well as their parents. In addition, he met teachers to highlight the importance of doing their work diligently. He disclosed that he also adopted a hard-line approach with underperforming learners in order to motivate them to do well in the examinations. He further identified the high achievers and encouraged them to improve on the 2017 National Senior Certificate (NSC) examinations results. As a result, a trophy was awarded to the school by the District as evidence of excellence in curriculum matters and the principals positive leadership influence over the academic level of the school. The trophy also acknowledged that the schools pass rate which was well above that of surrounding schools. Literature appears to support the view that a SL approach for principals as curriculum leaders has massive benefits for education especially now that schools are under the spotlight to initiate reforms in order to improve academic performance (Kasun, 2009).



Figure 31: An award of excellence for San Francisco High School

There appeared to be an agreement of views by the three principals that as a result of their SL practices of focussing on curriculum delivery, there was an upward trend in the academic performance of their learners. Teachers and HODs largely supported the assertions made by principals that their leadership practices through curriculum delivery focus, had been a positive influence on academic performance of learners. However, the same may not be true in one specific case. In Principals Fred's case, teachers and HODS refuted the claim made by the principal that his leadership practices through curriculum delivery focus, there had been a positive influence on learner performance. They went as far as slating the leadership for the poor results of the school. The next section is based on how principals' leadership practice influences discipline.

7.2.4 Firm learner discipline

Effective teaching and learning occurs in orderly environments, and that is one reason the issue of learner discipline is always important. Evidence indicates that all five principals appeared to agree that the influence of their SL practices contributed to better learner discipline within their schools. Data from five principals suggests that the mechanism through which they influenced the school was largely through their firm approach to discipline within the school. The end result is improved behaviour among learners and a disciplined environment which leads to an improvement in learning.

This idea is embedded in Principal Manny's words which confirmed that as a result of his SL influence, children were well behaved in his school. During our interview he pointed out that no child could be seen out of class. He added that children were in class learning. He maintained that because of his SL, there was order and learning was taking place. This may point to his firm approach to learner discipline. This is how he expressed his views:

Our learners are disciplined. Even now you can see as we are running this interview you can't tell learners are in this school because they are there in class. There is order, there is discipline. When I talk about discipline that's where teachers are engaging in teaching, learners are participating in learning (Principal Manny).

This view was supported by Mrs Lemmer a teacher from Dallas Primary School who brought to light that when it comes to learner discipline, the principals' leadership had a positive

influence on learners. She affirmed that when behavioural problems arose in class, teachers then referred those learners to the principal who then took over. He talked to the learners and had a strong influence on them. This is how Mrs Lemmer elaborated:

If the learner has misbehaved, he calls the learner in to the office and talks to them. He is just like a father to the teachers and learners. Even if we have problems in the classes we refer the matter to him then he talks to them. If you have failed as a teacher, he is there to help. He has a positive influence on the learners.

Mr Thabrez the HOD from Dallas Primary School corroborated the principal's and the teachers' view that learners at his school were more disciplined, largely due to the principal's leadership influence. Even though most learners from Dallas Primary came from child headed households, he considered their individual circumstances and remained resolutely strict. Taking one specific aspect, the HOD was adamant that the principal was very strict on the uniform issues. The quote below lends support to the discussion:

He does discipline learners with care and understanding. Most of our learners come from child headed families so he takes that into consideration when he executes discipline. He is very strict in terms of uniform. He believes we must always be in uniform. Learners have become more disciplined because of him (Mr Thabrez).

Like his counterpart, Principal Dan declared that the mechanism through which his SL practices influence the school was through his firm approach to discipline. As a result of his SL influence and practices, children were highly disciplined at his school. He stated for instance, that he scolded children when they misbehaved yet later on, a relaxed atmosphere between him and the same learners would be visible. as he walks through the school buildings they would run out of class and give the principal a hug. He admitted that the children had come to understand that discipline was the result of his love for them. He acknowledged that such attitudes had positive effects on their behaviours, as well as on their performance in the class. Principal Dan elaborated:

I am big on discipline but I care enough. I think the kids got that because if I see kids that I would scold and later some time I would walk through the building, this kid would run out of the class and come and give me a hug. But they know I just disciplined them

earlier on. Because I am a Christian it brings a lot of joy to know that they know that you care and why you are disciplining them and they know what's expected of them even in their performance in the class.

Congruently, Mrs Kindle from New York Primary disclosed that the principal had a positive influence on the discipline of learners. Even when the principal disciplined the learners they understood that he cares about them. The teacher declared that her view of discipline differed from the principal. While the principal believed in restoration measures only, she believed in restoration with discipline. She insisted that he was more soft-hearted and gentle than the staff when it came to the learners. This is how Mrs Kindle elaborated on this idea:

Firstly, its positive in that learners can see he loves them. They can see even when he is scolding them. He loves them and that's what he tries to display as a leader and show all of us by example even when he is scolding the kids. That's one. But on the other hand it's not always so positive because he always believes in restorative measures rather than restorative with discipline. Sometimes we'll say a child needs to be disciplined and he like say look at the bigger picture and see where the child is coming from and then he goes restorative. He is a little bit softer than some of us when it comes to that kind of thing especially where a learner is concerned.

Similarly, Mrs. Soma the HOD at New York Primary, reported that the principal leadership has a positive influence on learner discipline at her school. She said that the principal was firm and did not tolerate learner discipline problems. If he had to call parents to school, he did hesitate to do so. There was much order and discipline at the school because the principal was, amongst other things, always visible in the school buildings and called children to order when he saw that they were not following the school rules. The staff supported the principals' contentions that he was firm on discipline. Evidence for this view is found in the following extract:

Even when it comes to discipline he will say I am a no nonsense man, if I have to call your parents I will call them and we will discuss what we'll have to do with you. He is walking in the building especially just before the last period to see if they are running and screaming which is like a culture of most schools now. He'll tell you walk in a

straight line; you are still on my school premises. They will walk in a line. He'll say I spoke to you this morning and already you being naughty (Mrs Soma).

Harmoniously, Principal Ted's SL practice had an influence on learners in so far as their discipline is concerned. The mechanism through which he influenced the school was through his firm approach to discipline. At this school Principal Ted emphasised that if proper systems are in place then everything works in order. He contended that as a result of his SL influence on deputies, HODs and teachers, there was a difference in his children's behaviours. He pointed out that no child of his was ever found out of school during school hours nor out of class during teaching time. This had positive influence on learning. He maintained that this was as a result of his SL approach. Principal Ted elaborated:

The way we run our school if you put discipline systems in place then everything runs like clockwork. So basically if you start from the principal's office then automatically it trickles to the deputy, then HODs and teachers and automatically it has an effect on learners. So when it comes to leadership strictness I personally believe in that. In a township you won't get for example, learners loitering around the township during teaching time, during school hours. At the moment it's exams but you won't find my learners in the township. Even having learners walking in the veranda or foyer during teaching time I am totally against that. They have to learn.

Likewise, Principal Susan's mechanism of influencing the school was through disciplinary measures. She had a concern for learners who had ill-discipline issues. She contended that she involved parents in the process of policy development and hearings. Further, she ensured that school rules were emphasised at school and detention was also carried out for errant learners. Lastly, she suspended learners if necessary. She said that she influenced the school in this way because she had a concern for learners' future as well as their learning. She elaborated on this in the extract below:

Discipline is maintained mostly because I do not want learners to have no education and career. Although suspensions are conducted I ensure learners are given notes and are briefed on what was taught. I ensure discipline is maintained so that effective teaching and learning takes place and a safe atmosphere is created for educators to teach in and learners to learn. I allowed the parents to assist in drawing up the code of

conduct as well as to be part of our disciplinary tribunal. I ensure that the class rules and school rules are cascaded to learners. I ensure that the detention program is in place (Principal Susan).

Like his counterparts, Principal Fred suggested that he also had a positive influence on the discipline at his school. However, he maintained that he had an influence on discipline through three structures. He stated that he influenced discipline through his participation in the SGB, the SMT and the teachers. Within the SGB, he alluded to his influence on school disciplinary issues. Secondly, he maintained that together with the SMT, they planned how they were going to deal with ill-discipline at the school. One way was through the class teacher who was encouraged to deal with discipline at the first level through their own classroom policies. These thoughts are reflected in the voices below:

As ex officio of the DoE, I sit in the SGB where I also have an influence in terms of looking at the discipline. We sit with SMT and plan how we are going to maintain discipline starting from the classes because we've got teachers who are class managers. They should have their own code of conduct which is taken from the school policy. I encourage teachers to have their disciplinary measures in class and that collectively becomes much easier to exercise school policy on discipline (Principal Fred).

However, data from teachers' semi-structured interviews could not corroborate all the claims of the principal from San Francisco High, Denver Primary and Vegas High. While the data indicated that Principals SL practice influenced the school through their firm approach to discipline, it could not be corroborated by data from photo voices. Nevertheless, evidence from teachers' voices from two schools supported claims made by their respective school principals regarding their firm approach to learner discipline. Therefore, evidence indicates that principals' SL practices through their firm approach to discipline is credible, but also that, suggests that not all five schools had similar views and experiences on this subject.

7.2.5 Personal engagement with staff

Data indicates that principals' SL had a positive influence on staff unity. Results intimated that principals' influenced staff unity through practices of personal engagement among co-workers. While these engagement practices varied from inclusive decision making, to fostering a deeper

understanding of each other, to engagement in social activities, to encouraging relationship building to a display of authenticity, the goal was a united staff. A united staff leads to an effective school. South African schools are facing a myriad of challenges and need to cultivate plans for building effective teams in order to face these challenges (Mahembe & Engelbrecht, 2013a). Mahembe and Engelbrecht (2013a) align SL as a leadership style with great benefits when it comes to developing individuals and teams with a view to enhance effectiveness of the organisation.

One way Principal Manny used to encourage personal engagement was by allowing his teachers to have a greater say in decisions of school matters. By so doing, the implications were that teachers felt connected and relevant to what happened at the school. Another practice of personal engagement was when he promoted a healthy interaction between the rest of the staff. He pointed out that he fostered a greater understanding amongst his staff in order to get them to appreciate each other as part of a greater team within the school. As a result, teachers worked as a unit for a common purpose which is to improve the school.

Irving (2005) proposes that if leaders want effective teams operating within their institutions, then SL is essential for team effectiveness. The reason is because servant leaders are better “builders” than commanders (Irving, 2005, p. 67). In other words, servant leaders assume a constructing role which is relationally sound to growing a team as opposed to being the boss (Irving, 2005). Team effectiveness is expressed as the achievement of collective goals through the synchronised activities of each person within the team (Irving, 2005) which is related to African communities which are generally collectivistic by character (Msengana, 2006). Naidoo (2012) supports the notion that Ubuntu has, at its foundation the idea of collectivism. Therefore, foundations of African centred leadership are based on collectivism which has as its objective the idea that no one is “left far behind” (Lutz, 2009, p.4). Collectivism and solidarity approach to leadership encourages collaboration and cohesion and leads to an uncompetitive environment. Such an environment encourages team work and solidarity which promotes togetherness and the achievement of common objectives or goals (Ncube, 2010). van Norren (2014) states that to advance the benefit of a community is to advance the benefit of all, this is collectivism over the long term. These comments are supported by the following views:

In those staff meetings I engage each and every staff to speak about what should happen, I also encourage them to know one another. I encourage them to understand

one another whereby they know when we are in the school we are not here as individuals. They must understand what the word staff means. By staff we mean everybody within the institution. So teachers must understand we are working in one institution for one common goal whereby we need to improve the school (Principal Manny).

Relatedly, Mr. Madurai pronounced that the principals' leadership practices influenced staff relationships. He firmly believed in the unity of the staff. He said if someone was not happy about an issue, the principal would give staff the chance to voice their views. He was transparent and this has brought staff unity. The principal also arranged staff gatherings and interacted with the staff in order to promote that unity. This is how Mr. Madurai put it:

He believes in staff unity. If something is not right he will say it as it is. He says if you are not OK raise your hands and be clear. So he has that kind of open door policy so that stance has united the staff. Come end of the year he has functions when there are birthdays or sometimes we do have lunch together so he promotes staff unity. Because he mingles with the staff.

This view was supported by Mrs Lemmer a teacher from Dallas Primary School who stated that they worked as a team and this is because the Principals leadership practices that encouraged team work and sharing of ideas. He disliked divisions within the staff. He was willing to give staff an opportunity to share their suggestions on what the principal can do to develop the school. She maintained, he did so through staff functions which improves interactions and relationships which leads to better understanding. This is how she elaborated on this point:

Yes, we are working as a team. He encourages us to work as a team to network and to share our ideas. His leadership contributes a lot because he encourages team work with the staff. He also allows us to have a chance to share ideas and suggestions on what can be done which will improve the school and put the school on the map. He has parties when we are closing. We have parties like having Shisanyama where educators are free to talk. It makes us to understand each other more. We are not in the working environment we are out enjoying being out and talking and sharing ideas (Mrs Lemmer).

In line with the practice of personal engagement, Principal Ted fostered staff unity through social activities. He cited examples of staff functions in the form of sports outings and braais which allowed staff to get together. The purpose of bringing staff together was to develop staff cohesion and a sense of community. Another of those functions was the staff appreciation function which was co-hosted by the school to celebrate the National Senior Certificate examinations results. At the staff appreciation function, teachers were recognised for the work they did. By engaging in these social activities regularly, as a staff, he maintained that these activities foster healthy interactions which lead to unity among the teachers. Healthy interactions and unity fosters healthy OCB within followers. Literature highlights two types of OCB which are “good colleague and good employee” (Organ, 1998). By good colleague Lamertz (2006) means added role behaviours where, for example, colleagues help other co-workers. The good colleague category embraces the altruistic dimensions of OCB, (Lamertz, 2006). The implication in the data is that through the social activities staff are able to engage in behaviours at work which supports one another. Another type of OCB is the good employee type which refers to behaviours which optimise the operation of the institution in its entirety (Lamertz, 2006). The good employee category embraces the community virtue dimensions of OCB.

In a similar way, Gade (2012) stresses the significance of community, cohesion and compassion within Ubuntu philosophy. Venter (2004) further notes that in African culture the community always takes precedence over an individual. A view supported by Louw (1998), who maintains that Ubuntu does not support the idea of advancing the individuals needs above the community. Lutz (2009) however, advises that this does not mean that the individual is inferior to the community. On the contrary, in an authentic community the individual does not follow the collective good “instead of his own” good but rather he follows his own good by pursuing the collective good (Lutz, 2009, p. 1). In other words, an authentic community understands that the individual can only achieve success by promoting the success of others (Lutz, 2009).

However, views expressed by [Principal Manny and Mrs Lemmer above] were contradicted by Mr. Stix a teacher from San Francisco High School who averred that while his principal was a very friendly person, he also said that they were unhappy with the principals’ leadership. Mr. Stix was not able to say why they were unhappy with the principals’ leadership. He

nevertheless, conceded that there was apprehension and strained relationship between the staff and the principal. In jest, he maintained that some of the staff were not the principals most favoured members. This is how he expressed his views:

I think he is a friendly person firstly because everybody used to greet Mr Ted and he used to greet everybody. But I must say that some of us are not that happy with his leadership even though I might not know what are the reasons behind that. I can say that some of us are not in the Christmas list of Mr Ted. Yes, there is that tension between Mr Ted and some of the staff (Mr Stix).

Mrs. Shoba from San Francisco High School on the other hand, contradicted claims by Mr Stix, and articulated a view that the principals' leadership practice had a positive influence on the staff. She admitted that there were divisions among the staff but she did not believe that it was as a result of the principal. She exclaimed that she could not understand what divided her staff because they all looked up to the principal as a leader. She specifically cited the Grade 12 teachers as a group which gave off their best because of their principal. She described her working relationship with Principal Ted as a rewarding one. Such evidence suggests that the principal had some challenges in his school he had to deal with and try to foster unity among his staff. Her views are found below:

I think it is a good influence because his leadership is very good. His conduct is very good so that is a good influence in our staff. Even though there is a division within the staff, but I don't think it is because of his leadership. The way he conducts himself it is very much positive so I don't know what makes the staff divided but the way he conducts himself we always look up to him as his staff. Yes, especially in Grade 12 team there is a team spirit in that grade, we work as a team we work extra hours because of the way he conducts himself the way he approaches us as the staff and incentives sometimes he gives us, incentives to encourage us to work harder so we work as a team it's nice it's easy to work with this man (Mrs Shoba).

Similarly, Principal Fred, cited three methods of personal engagement through which his SL practice influenced staff unity. First, he said that unity and team work must at the outset be demonstrated by the managers within the school. In other words, managers must lead by example. The implication is that when they do so, staff may follow. Secondly, he noted that

when he encouraged relationship building among staff it led to a united staff. When there was such a unity he suggested that this allowed the school to operate optimally. Thirdly, he also pointed out that when staff are included in decision making at the school it encouraged them. In this way they felt connected to the school and its role players which then created better working relationships among staff and promotes teamwork. This resulted in a smoother running of the school. Evidence for this view is found in the following extract:

The leadership firstly should be united and secondly I also need to have the leadership without division then I will ensure that everything is going to run smoothly. So that kind of a relationship of making them feel important in the decision making makes them feel important in the school and the school is going to run correctly. Then you are able to get them working as a team. Then that is teamwork that is going to be very strong, from different departments (Principal Fred).

Mrs Kalay a teacher from Vegas High School refuted the principal's statements of his influence over staff unity. She was adamant that there was a lack of unity in her staff because of divided loyalties. She alleged that some teachers supported the principal while others did not. This had led to deep divisions. She intimated that the principal's practice of treating people unequally was also the reason for a lack of unity. She did concede that they did have term-end functions, which is closest to some form of a symbol of unity. She elaborated on this point as follows:

There is more disunity owing to talk of those who are for the principal and those who are against the principal. He treats people differently, this causes disunity. No...The only thing that brings us together is our term end function if we are having a lunch then we all sit down together and we have that lunch and there's some enjoyment I guess with regards to unity (Mrs Kalay).

Mrs. Denetia from Vegas High School also supported Mrs Kalay's views when she said that the principals' leadership practices did not promote unity among staff members. She berated the principal for not having any team building activities in the same way as other schools did. She added that the principal found it difficult to socialise with the staff to the point that when invited to staff functions he found excuses not to come. She added that it was the principals' role to bring staff unity. But she insisted that he had never made this a priority. The teachers and managers at this school concurred that the principal did not have a positive influence on

staff unity at their school. Nowhere was this idea more evident than in words of Mrs Denetia in the next extract:

He does do his bit but in terms of having the staff work together, he does not. So many principals around other areas actually set team building, which for all the years that I know that I have been here never happened. And it is so difficult because he can never socialize with us. If there's a gathering and you invite him he'll find all the excuses not to attend. He must make us all work together. It would make a very big difference. Bringing the staff together is the starting point which we don't have here. We should have unity in but he does not give that anyway (Mrs Denetia).

Unlike Principal Fred, Principal Dan explained that as a servant leader he was very authentic as a result he was able to personally engage his followers. He stated that this authenticity which he had learnt from his spiritual leader had influenced his SL practice to be genuine and personal. This authenticity on his part, allows him to be open, transparent and exposed. When he reflected these qualities, people felt free to engage and interact with him. The implication was that trust was at the centre of this relationship. Therefore, trusting relationship is what united his staff. They knew what to expect from him.

Data resonates with the literature in this regard. Mahembe and Engelbrecht (2013a) point out that the encouraging and ethical aspects of SL is central for the team cohesiveness This is because followers will not attach themselves to a team unless they can trust the leader. Staff is more likely to work as a team and achieve organisational goals if they possess moral confidence in their team leader (van Dierendonck, 2011). This idea is in line with the solidarity aspect of Ubuntu leadership theory. The application of solidarity in school contexts means that we do not view each other as contracting parties but as family (Lutz, 2009). In addition, the solidarity spirit within Ubuntu is viewed as a counteracting agent to unethical conduct (Poovan, 2005) which is so prevalent in our schools.

Principal Dan insisted that he tried to be as real as possible. The principals' leadership through his genuineness was able to influence unity among his staff members. These views are supported in the source below:

I want to say the greatest leader to walk the earth is Christ and the thing he always taught is be genuine, be authentic, be yourself, be personal. They know about me being genuine. I tell them, be yourself. I think those kind of things brings staff together as a team because they know who you are. They know there is no put on. For me as Christian as well I try to remove the mask from who I am (Principal Dan).

However, views expressed by Principal Dan above received lukewarm reception from Mrs. Kindle. This participant argued that her principals' leadership practice exhibited both negative and positive aspects which affected staff unity. She started by highlighting the positive influence. Therefore, she conceded that he had positive influence on the staff unity through his approach, especially when it came to dealing with differing opinions. She contended that the principal guided them in discussions to always deal with the matter under discussion and not the person who raised the matter. In this way the discussion focused on the item which reduced friction. On the other hand, she also accused the principal of not dealing with issues which related to teachers who for instance, were slack in their work. She revealed that he found it difficult to call them to order and these inequalities were left unchecked. In that way he had a negative influence on the staff unity. This is how she elaborated:

He is firm believer in being united even when there is a difference of opinion. One of the statements that he's always throwing at us is that you attack the issue and not the person. So when you are addressing you don't address the person, when you are having meetings. You address the issue. The other is also a negative as well as a weakness from what I see. Some of us are doing more and still called to task, but the others who are just not reaching the mark are not called to task. He finds it very difficult to call them to task especially his SMT. And we see some blatant injustices happening (Mrs Kindle).

Mrs Soma, the HOD on the other hand argued that her principals' leadership practice had a positive influence on the staff in so far as staff unity was concerned. She professed that the principal insisted that they had to make time to go out as a staff and get to know the real person. He promoted staff unity through tea or coffee breaks after school or the end of term functions at school. She recognised that you see a different side to people when they are out of school. The extract bellow expands on this issue:

I would think he is improving staff. As I said, he always asks us to work as a team. When it comes to us socialising as a staff as well he insists that it's not about work all the time. We must go and make the time to be with each other outside of school to know what the real character of a person is. He has always encouraged us, we must have these little teas and coffees after school or at end of term. We have an end of term function where the staff is together at the end of the day which is so important. He encourages social relationship. If you look at the staff who go out together when they are out socialising, they are completely different to what they are in school (Mrs Soma).

In a limited way the data from photo voices authenticates some of the data from the semi-structured interviews. Principals SL practice influences staff unity through the practice of personal engagement with the staff. They did so particularly through processes such as fostering a better understanding of staff and social activities.

As a result of principals' practices, of personal engagements, staff unity was fostered. In order to develop unity among teachers, Principal Susan, for instance, acknowledged that teachers at her school worked as a team. This was not always the case. At one stage, they were demotivated but now they are highly motivated because of the various initiatives adopted by the principal to create a team approach. These initiatives included motivational talks and workshops. In addition, she stated that once a month they have team building activities out of school which augmented other initiatives. This photograph was submitted by the Principal of Denver Primary which she said reveals some of the activities which staff engaged in as she promoted unity. This was an activity which took place in the first term where the entire staff went out to the fun land. The principal said that this time was set aside for staff to have fun and to get to know one another on a personal level. As a result, they were able to personally engage with one another. In this way her SL influences staff unity.



Figure 32: Staff having fun on rides

Similarly, Principal Ted brought staff together so that they could engage with each other on a personal level. He presented two ways in which he fostered unity among staff. He assured me that he joined his staff at all major staff gatherings in order to personally engage with his staff. The photograph which was taken by the principal shows the staff at a term end function. He remembers that the men formed two teams who played a game of soccer while the ladies formed two teams and played netball. He remarks soon after the soccer game they had a braai which brought everyone together. In this instance time was made for staff to get to know one another outside the confines of the school. The principal said that even if he did not enjoy a specific sport he still made time to be with his staff to interact and socialise with them.

Literature expands on the data through Mahembe and Engelbrecht (2013) who claim that school principals are expected to engage in SL practices such as encouraging and building teachers, valuing teachers, as well as providing an environment of trust, respect and care for teachers as does the principal in this study. When school principals carry out SL practices, they foster organisational citizenship behaviour (OCB) which has shown to diminish detachment related behaviours such as poor attendance at work and non-achievement of organisational goals. In this way the principal has a positive influence on the school as an organisation.

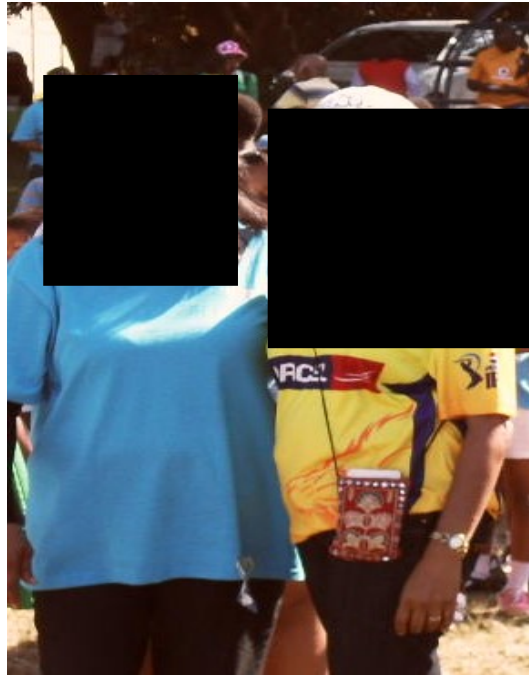


Figure 33: Teachers relaxing at a games day

Principals' SL practices seemed to use a form of personal engagement to influence staff unity. While principals like Dan and Susan's practice had a positive influence and an intentionality to bring their staff together, participants from the other sites did not have the same influence. A case in point is San Francisco High and Vegas High where there were diametrically opposed views between principals and staff regarding endeavours to foster staff unity.

7.3 Conclusion

This chapter sought to determine how principals' SL practice influenced their school operations as organisations. Firstly, it is my assessment from the data that Principals' leadership practice through infrastructural development at public schools appeared to have a bearing on improving their school's organisations in delivering on its purpose of teaching and learning. Secondly, I believe that in the practice of partnering with the community, principals were able to successfully reconnect the school with the community. Further, principals' influence on the schools through involvement in the community with partnerships, in order to collaboratively assist the school to deal with challenges, was confirmed. Thirdly, as a result of the Principals SL practice of focussing on curriculum delivery there seems to be an upward trend in the academic performance of their learners. Finally, I can argue that principals' practices had a

positive influence on the school as an organisation specifically in so far as development of infrastructure of the school, community involvement and focus on curriculum delivery is concerned.

CHAPTER EIGHT

EMERGING PATTERNS FROM THE DATA

8.1 Introduction

The preceding three chapters (Chapter Five, Chapter Six and Chapter Seven) focused on the data analysis from school Principals, Heads of Departments (HODs) and teachers. In this penultimate chapter I am focusing on emerging themes and patterns which stemming from the data analysis. I must highlight that this chapter presents a move from the description of what appears to be the case in the study to an explanation of what appears to be the case is the case. One way in which this can be done is through identifying patterns is by outlining similarities and differences in the data. This chapter is arranged according to six areas of focus. Therefore, I begin identifying similarities and differences from five communities in which the schools are located, and then similarities and differences from five schools, as well as, similarities and differences from five principals. I then move on to describe emerging patterns in other aspects of the data regarding servant leadership (SL), the theoretical underpinnings and lastly the chapter conclusion. The first area of focus is the similarities and differences from the five communities.

8.2 Similarities and differences from the five communities

The five communities shared similarities and differences. The five sites were found in communities within 10 to 15 kilometres of each other. The communities are located within 15 kilometres of the Indian Ocean on the Eastern seaboard of KwaZulu-Natal (KZN). According to the District Municipality Integrated Development Planning (IDP), unemployment was high in all five communities. Parents who were employed worked in nearby industries and a hospital. Many parents resorted to leaving their children with grandparents or relatives as they worked far away (Republic of South Africa, 2000).

While the five communities share many similarities, they also possess many differences and challenges as well. For instance, Denver Primary School is situated in a community in which there is a rapidly growing low income housing project. Unemployment, violence, theft and

poverty is very high in this community. Literacy levels are very low. Many families do not have regular meals or basic necessities. Families often go hungry.

Dallas Primary School was positioned in a rural area where many homesteads were located in isolation to each other. Unemployment was high in the area. Both substance abuse and violence was high among little children in the area. The school served more children from many nearby informal settlements. Literacy levels were also low in the community and child headed households were increasing in number. Children collected social grants to support themselves. Children also often fell sick and had to be taken to the local clinic.

New York Primary School was set in a semi urban area surrounded by a few suburbs and a few informal settlements. The suburb had electricity and piped water however, the informal settlements had illegal electricity connections which posed a safety hazard to the children walking to school. The school was close to many big businesses. Literacy levels in the surrounding suburb was much higher than at other schools. But literacy levels in the informal settlements were moderate to low. There was also a high prevalence of HIV/AIDS in the community in which San Francisco High School is situated. The school is located in a rural area and it services children from the nearby informal settlements. Many children were orphans and as a result were vulnerable to social, economic and physical threats in the community. They had no income and no food.

The last school, Vegas High School, served children from over 25 kilometres away and was located in a low income community. Literacy levels were low. Substance abuse and high levels of violence is prevalent in the area. Here again, many children were orphans and lived with relatives. Those who did have children worked out of town and visited homes on a weekly or monthly basis. The second area of focus is the similarities and differences from the five schools.

8.3 Similarities and differences from the five schools

All schools were properly constructed brick and cement structures. Schools had electricity but varied when it came to piped water and sanitation. The medium of instruction in all the schools was English which differed from the mother tongue. Four of the schools are rural schools which

served rural communities while one of the schools was described as a semi urban school which also served wider rural communities.

Denver Primary School has an enrolment of 600 learners and a Post Provisioning Norm (PPN) of 16 teachers 4 HODs and 4 non-teaching staff. The PPN is a specific formula calculated by the KZNDoE to determine how many teaching staff is required at each school for a specific academic year based on the number of learners who are admitted at the school. In some instances, learner enrolments at the school will decrease and the school will have to declare which teachers are excess to the PPN and in other school's learner enrolments may increase in which case the school will require extra teachers. This is a no fee paying school and has a Nutrition programme at school. The pass rate in 2016 was 45 % and in 2017 it was 80%. Dallas Primary School is a no fee school and is also situated in a rural community. It has an enrolment of 849 learners and a staff PPN of 22. There are 3 HODs and 17 teachers as well as 8 non-teaching staff. This school is also a no fee paying school and has a Nutrition programme in place for indigent learners. The school boasts a pass rate of 70% in 2016 to 87% in 2017.

New York Primary School is a Quintile 4 school with 602 learners and 17 members of staff. It has 3 HODs. It also has three SGB employed teachers. The school has set a fee of R1000, 00 per child for the year 2018. The school also boasted a 98% pass rate in 2017. The quintile system which operates in South African education system is a funding formula which ranks schools based on its socio economic profile. Schools are ranked from 1 to 5. Quintile 1 refers to the poorest schools while quintile 5 refers to schools which are financially well off. The quintile system helps the National Department of Education to determine the allocation of funding it would offer schools (Bhengu, 2013). San Francisco High School is a Quintile 5 school in spite of the fact that it serves most of the children from the surrounding rural areas because of its reputation for being an effective school. The school has electricity and water. The medium of instruction is English while the mother tongue of most learners are IsiZulu. School fees are R500, 00 per child for the current year. The school has enjoyed a pass rate of 87% in 2017 and has obtained an average of 85 % over the last five years.

While, Vegas High School is a Quintile 4 school it is positioned on the fringes of a rural community. It has an enrolment of 1125 learners. It has basic infrastructure as well as water and electricity. Majority of learners are IsiZulu speaking but are taught in the medium of English. The school has 44 members of staff with 5 HODs as well as 9 non-teaching staff. The

school fees for the 2018 academic year was R1500, 00 per child per year. The National Senior Certificate Examination (NSCE) pass rate was 76% in 2016, 66% in 2017 and 63% in 2018. The third area of focus is the similarities and differences from the five principals.

8.4 Similarities and differences from the five principals

The only female in the study was Principal Susan, from Denver Primary School, who has been a principal for 11 years. She holds a doctorate degree and she is 47 years old. She was the only female principal in the study. She described her leadership as transformational and at times democratic. Principal Manny is from Dallas Primary School and was one of 4 male principals who were interviewed for this study. Principal Manny is 52 years of age and has a Senior Primary Teachers Diploma (SPTD) as well as a Bachelor of Arts degree. He has been a principal for 14 years and described his leadership style as democratic.

The next Principal is from New York Primary School. He is the second of four male principals who were interviewed for this study. Principal Dan is 53 years old and holds a Bachelor of Pedagogics in Arts as well as a diploma in human resource management. He has been a principal for 7 years and described his leadership style as democratic. The third of the four male principals in this study was Principal Ted, from San Francisco High School. He is 52 years of age and obtained a Master Degree in science from the University of Edinburgh. He comes with 20 years' experience as a principal and also described his leadership style as democratic. He seemed to be the principals with the most experience.

The last of the four principals who participated in this study is Principal Fred who is from Vegas High School. He is 58 years old and holds a Master's Degree in Education, Leadership, Management and Policy. He has with five years' experience as a principal and described his style of leadership as democratic. He has the least number of years of experience. The fourth area of focus is the emerging patterns and themes from the data.

8.5 Emerging patterns and themes from the data

In this section we examine patterns which emerged throughout the data. This section highlights cross case analysis. There were numerous areas of differences and fewer points of similarities.

In this section I look at three key aspects which are: emerging principals' understanding of the value of their roles as servant leaders, similarities and differences in principals' leadership practices and principals influence on improving the performance the school

8.5.1 Emerging principals' understanding of the value of their roles as servant leaders

This section focusses on points of convergence and divergences in principals' understandings of the value of their roles as servant leaders at the case schools. However, there were more points of divergence in their understandings. This section is explored through a cross case analysis. In this first key aspect the themes include: varying and complex mix in understanding of the value of principals roles; multiplicities, contradictions, complexities and varying ingredients in understanding and practicing a SL roadmap to success; duality of concern for the community; inspirational direction shows contrasting views; exemplary leadership can be misjudged as servant leadership and the dynamics and (Mis) understandings about servant leadership role in ensuring safety and security in schools

8.5.1.1 Varying and complex mix in the understanding of the value of principals' role

In my data across site data analysis, I am noting a varying and complex mix of collectively placing the interest of the organisation and the interest of the employer before the interest of the follower. Principals' understandings of the value of their roles as servant leaders at the case schools seemed to have a focus on the organisation and the employer over the followers. One emerging theme which prevailed across the cases is that principals understood the importance of their roles in the effective performance of their schools as well as to the employer. In terms of the effective performance of the organisation, principals understood that individually, they are unable to bring about systemic changes but collectively with staff they are able to do so. Principals are realising that teachers who work in unison are able to achieve more in the long term. But principals' understanding has less to do with SL and more to do with an understanding of gaining support from staff to effectively manage their schools so that performance is bolstered. Principals' understandings are more focussed on what they can get teachers to do instead of focussing on their intrinsic worth. Teachers are seen as a means to an end. The understanding by principals of the value of their roles as servant leaders therefore has

limitations, and as I have highlighted previously, it may have nothing to do with SL. For more details on this issue, please read Section 5.3.6 in Chapter 5.

In addition, principals' understandings of their roles as servant leaders at the case schools are also fuelled by the needs of the employer. Firstly, it is a requirement of their employment conditions in terms of Section 58B of the South African Schools Act of 1996 to turn around underperforming schools to schools which are successful (Republic of South Africa, 1996) and this may have more to do with a focus on the organisation to perform better than the needs of the person or SL. Therefore, one may argue at this point that, perhaps, it is the Department of Basic Education's directive, to improve the pass rate of their schools which is mantra of the government that drives principals' empowerment endeavours. Further, principals are expected to enable teachers to grow professionally through a process of Integrated Quality Management Systems (Republic of South Africa, 2003) evaluations and Continuous Professional Teacher Development (CPTD). This is a policy within schools which qualifies teachers for remuneration. For this reason, principals are expected to show how they have enabled teachers at their schools. This also explains why principals enable others to develop. Thirdly, principals also have an understanding in mind that when they leave their schools there should not be a vacuum of leaders. Thus, they engage in a form of succession planning so that the school is always with a leader or leaders. This is to ensure a form of continuity within the organisation.

Therefore, principals may have an understanding of an enabling role in the life of their staff by developing leaders but their impetus for doing so are not the underpinnings of a servant leader but their own needs, the needs of the organisation and the needs of the employer. The underlying belief of SL is to serve the best interests of others before leading. Therefore, principals' enablement of their staff, I believe, reveal a limited understanding of the value of their roles as servant leaders but a varied understanding of their roles and practices in the aspect of enabling others.

Principals Manny, Susan and Fred reflected an understanding of their role as motivators of their staff; however, they lacked insight into SL. Four principals understanding focussed on the organisation as priority while Principal Dan appeared to reflect an understanding of his role as a motivator, as a servant first. Principal Manny confirmed this view when he said "*I also provide incentives for good performance by staff in various categories. I encourage others in all aspects of educational matters*". This view alludes to the transactional relationship which

was mentioned earlier in the discussion. Therefore, these principals' understandings reflect an understanding of motivation but not necessarily an understanding of motivation as a servant leader at the case schools.

Dan on the other hand maintained that he motivated his staff through his relational and respectful interaction with them. He understood that as a motivational leader and servant leader, his staff was more important than the organisation. Principal Dan's words are "*if you can make them realise who they are it gives people always a sense of worth, I think you can drastically change their life*". More details on this issue can be found in Section 5.3.6 in Chapter 5. Further, we see a limited understanding on the part of Principal Manny when he confirmed that he delegated duties to teachers which in itself is not necessarily a value of SL. He said that "*It's my philosophy it's my role, I believe in delegation. In other words, one day I might need to get information*". This suggested that delegating work is beneficial for him as a principal and not for the teacher. Therefore, this raises questions about his commitment to SL by way of using delegation of duties to his teaching staff. He seemed to understand delegation as a form of empowerment because it may lighten his work load rather than serve the needs of the staff. This supports Dambe and Moorad (2008) who maintains that such principals may view power as a limited product where the empowerment of one leads to the disempowerment of the other.

Principals Susan also added that she understood the value of her role as a servant leader when she said "*teachers begin to take ownership of decisions that are being made and they are au fait with what's required so that they can perform to their maximum. So that they can take on more leadership roles or improve their duties and tasks*". She articulated the view that the benefits are accrued to the institution rather than the teachers. So it appears that the needs of the school are the focus. This understanding by the principal is also based on teachers taking on more responsibilities from the principal thus assisting the principals in his work. Principal Fred likewise added "*That's where the fear comes from that's where when people are promoted then they fail to run the schools, so my understanding and my philosophy is to do a delegation of all the duties, decentralise everything*". His understanding of the value of his role is more on the decentralisation of work through delegation because of the fear of failure rather than what is beneficial for the staff. A detailed discussion on this issue can be found in Section 5.3.1 in Chapter 5.

It is evident that as the heading suggests, there is varying and complex mix of good stories from principals but some of them were not underpinned by good intentions. Delegation of duties is just one such example. The principals' understandings as described in the paragraphs above show notions of transactional relationship where leaders use rewards to obtain organisational goals (Northouse, 2014). These strategies in Sendjaya *et al.*, (2008) views contradict the very notion of empowerment in the SL context. A servant leaders' main emphasis is on the follower first, who needs to be motivated. When such a person is motivated, only then is he able to meet the expectations and serve (Crabtree, 2014).

Finally, empowering and developing people are not exclusive to SL (Ribeiro, 2016) as they can be generic to a transformational leader or other leaders. What sets a servant leader apart in this sense is his focus on the needs of his followers. Other theories place the organisation over the person whereas SL places the person first and the organisation second (Crabtree, 2014). In this sense, Mutia and Muthamia (2016) assert that servant leaders must prioritise their followers' needs first before those of the organisation. Stone *et al.*, (2004) details that only when individual's need is prioritised will the organisational needs come into focus. This conceptualisation is vastly different from other theories where leaders enable others for the sole purpose of organisational needs. Yet in this study principals' understandings place the organisational and employer needs first. This is why I believe Principals in this study did not have a good grasp of SL and therefore had a limited understanding of empowering teachers within a SL approach. From the discussion above, I therefore believe that principals reflect a limited understanding of the value of their roles as servant leaders at the case schools.

8.5.1.2 Multiplicities, contradictions, complexities and varying ingredients in understanding and practicing a SL roadmap to success.

Principals' multiple, contradictory and sometimes complex understandings that various ingredients and practices are necessary to determine success is communicated through the cross case analysis. The participating principals saw the multiplicity of their roles as collectively sharing and communicating as well as monitoring the vision. Principals' multiple and complex understanding of one of those ingredients is the point of reference. In articulating their understandings, principals saw the school vision as a point of reference for the entire school. Principals recognised that schools needed a vision to keep them focussed in their roles. Principal Dan and Principal Ted maintained that their schools had a tendency to move away

from their main objectives and forget their purpose. For this reason, these principals recognised that they had a role to play in keeping the school aware of its purpose. The vision became a measuring tool to determine if the school has achieved its purpose or not. Principal Dan claimed that *“if you don’t have that (vision) you are just shooting in the dark but if you have something that you are aiming for it becomes the basis of your analysis”*. In the same vein, Fred said, *“if they are not put into practice we find that the school is not going anywhere”*. A detailed discussion on this item is presented in Section 5.3.2 in Chapter 5.

Yet in Principal Susan’s case I noticed that she understood her role as a protector of the vision. She argued that she adopted an autocratic way of leading when it came to the school’s vision. At the same time, she claimed that she had to also motivate her staff in this regard. These views reveal contradictory understanding of the core values of SL. The vision is an integral component of SL and Ubuntu leadership theory. Vision appears in many models of SL (Laub, 1999; Spears, 1998). Clearly articulated and co-owned visions allow leaders to set high operational objectives (Botha, 2013). Within Ubuntu leadership theory, a vision is shared by all followers and offers a foundation and a clear way forward for the community.

Another of those ingredients in practicing leadership successfully is of analysing and planning as a roadmap to success. Principals’ practices revealed complexities as they engaged in various forms of analysis and planning in consultation with stakeholders to deal with organisational issues. These forms of analysis and planning were complex and varied which included long term to short term planning however these plans were intended to offer schools order and success. Planning is a significant component of any leader. For a school to be successful leaders ought to have a clear picture of where they are coming from and the setbacks which they encountered and a clear picture of where they wish to take their schools to and a plan to do so. In this regard foresight is a significant characteristic.

Contradictory accounts also emerged in my discussion with the principal of Vegas High School. For instance, Principal Fred made claims that he engaged in detailed planning in the anticipation of the future. However, these claims were refuted by evidence from his staff. The staff claimed that some of the reasons for this principal’s inability to anticipate the future was because the principal lacked foresight and hindsight which is a necessary SL practice. A detailed discussion on this issue can be found in Section 6.2.4 of Chapter 6.

In a different manner, planning in Principals Susan's case has a lot to do with ensuring that schools are well organised which is taught in many leadership courses like Advanced Certificate in Education (DoE, 2008) at tertiary institutions in the country and many development workshops for newly inducted principals. Principals are taught in practice-based format how to plan the direction of their schools. Some of their assignments involved a school plan for their school which is credited. In addition, Principal Susan has a PhD in education. Therefore, planning in Principal Susan's case appeared to be related to her training as a leader more than servant leader. Her school was well run; however, in this aspect of her leadership, her practices were not consistent with core values and principles of SL.

Nevertheless, planning in Principal Dan and Principal Ted's case reflected more of a SL practice. This is in keeping with foresight as they acknowledged that they considered their past experiences before they planned for the future. But more than this, servant leaders have a holistic perspective of the past, present and future. They are able to interpret the events and situations which ordinary leaders are unable to do in their planning. This is called foresight which is distinct from merely planning. In addition, Principal Dan and Principal Ted's plans largely relied on specific values and beliefs that governs their actions (Russel & Stone, 2002). It is what sets their SL practice of planning apart from other participants whose leadership practices were not consistent with SL. This means that not all principals in the study demonstrated foresight in their practices as servant leaders. The above discussion points to multiplicities, contradiction, complexities in principals' understandings and practices of SL at the case schools.

8.5.1.3 Duality of concern for their communities

Being found in less affluent communities, another theme which emerged from these research sites is a dual understanding by principals of their concerns for the greater community outside the school. This level of analysis revealed that there are both similarities and finer differences in their understandings of SL at the case schools. Two principals' understandings suggested that they were deeply concerned and empathetic to the needs of those in the community while two other principals suggested they were merely concerned about the community needs as everybody else was. I will begin by looking at the first group of Principals namely Ted and Susan. Thereafter I begin by looking at Principal Manny and Fred's understandings.

The first group of Principals, Ted and Susan appeared to present an understanding of their roles as servant leaders with regard to being deeply concerned about the needs of the community and going one step further and personally meeting those needs, physically in the community. Principal Ted's concern for the vulnerable is revealed in his words when he said "*We never had a DoE feeding scheme so through our involvement we got some NGOs to do feeding within the area. Last month we had 20 pairs of shoes that we got from South African Petroleum Refinery (SAPREF) which we gave to the poor children*". Principal Ted's level of understanding and concern propelled him to ensure that children from his poor community were fed and clothed through his endeavours.

These principals' understanding appeared to be based on their qualities of empathy for those in need. Their empathy stemmed from their compassion for others in need. These are key values of servant leaders which support their understanding of the value of their roles as servant leaders. Empathy was operationalised as the skill to grasp the circumstances and contexts faced by others (Barbuto & Wheeler, 2006). Neelima (2016) describes mother Theresa as one such servant leader who had great empathy for the people of India so much so that for 45 years she looked after those who were ill, underprivileged, orphaned and dying. Mother Theresa dedicated her entire life to make the life of the vulnerable, better (Neelima, 2016).

The second group of Principals, Manny and Fred appeared to possess an on the surface understanding of a concern for the community. Their understanding did not reflect any aspect of empathy which is a key feature of SL. While they spoke of their concern very indifferently, Principal Fred said that his understanding of SL centred around his concern for those in the community for this reason he allowed the parents who could not pay school fees to do work around the school. He said "*They (parents) can do voluntary work at school just for two to three hours cleaning the yard, because they are unable paying anything*".

However, this understanding of the value of his role as a servant leader lacks insight into SL. His understanding appears to be limited with regard to the values of a servant leader. His quote of the South African Schools Act hardly constitutes an understanding of putting others needs first nor of SL. He is simply implementing a school fee exemption policy like other principals elsewhere would be required to do. For a detailed discussion of Principal Fred's story, refer to Section 5.3.3 of Chapter 5.

8.5.1.4 Inspirational direction shows contrasting views

Principals in this study appeared to have varied understandings of their roles as servant leaders at the case schools with regard to inspirational direction to their staff and learners. However, within this theme there were differences in how principals understood their roles as servant leaders. Both Principal Manny and Principal Fred focussed on early morning assemblies as ways in which they offered inspirational direction to staff and learners. These understandings are based on a tradition of having morning assemblies at schools in order to achieve order at schools. These assemblies were held at most schools in the area which are not necessarily led in terms of SL. Therefore, these understandings by Principal Fred and Principal Manny are common which most principals hold on to. Therefore, these principals, leadership practices drove them to continue holding morning assemblies. They saw it as a valuable practice that should be continued. However, there was little to suggest that they had direct input as spiritual leaders with regard to spiritual matters in the lives of others. As a result, their understanding of SL appeared limited.

In contrast, Principals Dan and Principal Ted understood their spiritual leadership roles as servant leaders differently from Principal Manny and Principal Fred respectively. Principals Dan and Principal Ted declared that they were deeply religious people, who held strong convictions about their faith. Principal Dan maintained that God is central to his life and Godly values shapes his life. He depended on God to guide him at times when things get tough. Principal Ted also expressed similar understandings of his role as a servant leader. He said that he led with specific values which he used to build his staff up. He emphasised moral principles which were intended to develop the moral character of his staff. This is how he expressed his understanding of his role as a servant leader, *“If you want a holistic development of the individual. It requires us to make a spiritual input into the spiritual part of his life to change him to become better and a lot of the values which we constantly have, drives us”*. Therefore, principals also have a contrasting understanding of their spiritual role as servant leaders. More details on this issue are presented in Section 5.3.4 of Chapter 5.

Franklin (2010) adds that spirituality is made up of two components namely faith and prayer as well as character. These components were alluded to by both principals in their understandings of SL. Their convictions are the basis of their understandings. They understood

that they had a role to play in developing the spiritual aspects of their staff and learners through the values and beliefs which they possess and inculcate in others. In this way they understood that they had direct spiritual input in the lives of others at their schools. Therefore, their understanding of their roles as spiritual leaders was consistent with the core values and principles of SL. In Principal Ted's case he confirmed that the school sets aside an entire day for prayer. All religious leaders, learners, parents and other stakeholders were invited to a community hall nearby to pray for divine direction for the learners. These actions by the principal revealed his understandings of his role as a spiritual leader at school. This finds support in the words of Mutia and Muthamia (2016) who maintains that SL is lodged in spiritual leadership. Similarly, Sendjaya and Cooper (2011) maintains that it encompasses spiritual aspects of a leader. Finally, Farling Stone and Winston (1999) claim that servant leaders find the cradle of their values from a spiritual foundation.

8.5.1.5 Exemplary leadership can be misjudged as servant leadership

Principals in this study understood the roles they occupied and they could often influence the schools more through their actions and conduct than their words. However, in this aspect four principals Manny, Susan, Fred and Ted lacked a deeper understanding of their roles as servant leaders. They focussed on their external actions as form of exemplary leadership. In doing so, their understanding focussed on a form of outward action, not serving. Their followers mimicked their actions and copied what they saw. As long as staff was copying what principals were doing this was construed as an understanding of a valuable SL role. The understanding that actions alone are sufficient to set a new standard lacks perception. There needs to be deep internal changes in the leader for leaders to become authentic examples of servant leaders to others so that deep internal changes could occur in followers. The lack of perception is predominant in Principal Manny's views "*I model the way of doing things procedurally as per request. I follow the regulations and do the work to show others how to do it. They must do it correctly*". There is little to suggest that his understanding of the value of his role as a servant leader moves beyond the rules of employment. Therefore, there was a superficial understanding by some principals of the value of their roles as servant leaders in this aspect. More details about how these principals understood their role in modelling the way can be found in Section 5.3.5 of Chapter 5.

Yet in Principal Dan's case he appeared to demonstrate an understanding of the value of his role as a servant leader much more in depth than his counterparts in so far as setting a new standard. We read this in his words, "*One of the things I said is you can teach a lesson or you can impact a life. I like them to learn values of caring not by what lessons we teach but by examples we set*". His words allude to a deeper understanding of the value of his role as a servant leader. His actions and standards are a by-product of his deeper understanding of SL. This form of setting a standard is what leaves a lasting legacy for others to follow and it speaks of a relationship of integrity. Similarly, integrity and trust are related. Integrity refers to a situation built on trust and inner conviction that the person one is engaging with has genuine and noble intentions and this is backed up with consistent actions (Harter, 2002). Therefore, principals whose understandings of being examples with integrity and trust possess an understanding of the value of their roles as servant leaders.

8.5.1.6 The dynamics and (Mis)understandings about servant leadership role in ensuring safety and security in schools

Principals as *ex officio* members of the School Governing Body (SGB) are expected to ensure the safety of those who attend the institutions. In terms of Section 61a of South African Schools Act 84 of 1996 (Republic of South Africa, 1996b), and regulations for safety measures at public school (Republic of South Africa, 1996c), educators, including principals, must act as parents in the execution of their duties. As protectors of learners, non-teaching staff and teachers, we hear a similar understanding where principals believe they have a role to protect those within their schools. However, these understandings are shaped by their duties responsibilities and expectations as principals to protect their staff and learners. Principals Susan and Fred are regulated by policies like the School Safety and Security policies to ensure that everyone is safe while in school. With greater focus on school violence and greater emphasis on learner rights in the media, principals are driven to make sure that they are not found wanting in their duties. Principal Susan added insight to this view when she said "*we act as locus parentis. We have to ensure the safety of the learners are of vital importance*". This understanding reflects the impetus to protect others which is a lawful requirement and not necessarily the drive of a servant leader. This misunderstanding is what is filtering through in principals' understandings of their roles as servant leaders at the case schools.

Conversely, Principals Dan and Ted's understandings of their roles as servant leaders was based on their stewardship attitude in that they were not just regulated by policies but by their genuine concern for the safety of others. Dan said "*Your staff must know you have their best interest at heart. I watch over them*". These thoughts point to his stewardship mind-set. Similarly, Principal Ted suggested that he took a risk when "*he defies the KZN DoE and sends his teachers off any way for their own safety*". His actions showed that he was willing to suffer the consequences for his actions so long as the safety of his learners and safety of staff was not compromised. His understanding of the value of his role as a servant leader therefore also reflects a stewardship quality. A detailed discussion on this issue can be found in Section 5.3.7 of Chapter 5. This is confirmed by Avolio, Walumbwa and Weber (2009) who explain that research shows that SL is about being concerned for the safety of those in their care. This understanding therefore is not necessarily the preserve of servant leaders. This section concludes that principals reflected understandings of their roles as leaders, however, these understandings lacked insights into the value of their roles as servant leaders. In addition, principals' understandings showed that there were multiple, contradictory, complex misunderstandings and contrasting views of the value of their roles as servant leaders at the case schools. I now move on to similarities and differences in principals' leadership practices.

8.5.2 Similarities and differences in principals' leadership practices

This section also examines areas of convergence and divergence in the data in so far as how principals' leadership practices reflected SL. There were more areas of differences in principals' leadership practices. The following findings show that principals' leadership practices existed on both sides of the spectrum of servant leaders and those that were less servant leaders. In this second key aspect the themes include: Principals leadership practice focussed on developing professionals, not people; operating within parameters of conscience, regulations or both; valuing followers' views and thoughts; servant leadership as a vehicle for power sharing in the school and inculcating values and leaving a legacy: A servant leaders identity;

8.5.2.1 Principals leadership practice focussed on developing professionals, not people

The three sources of data that semi structured interviews, photo voice interviews and observations suggested that principals do developed their staff professionally. The claim by four principals of their leadership practice of developing staff at first appeared to reflects a SL practice. With the exception of Principal Fred, four other school principals engaged in a form of development of their staff. There was a planned formal programme of action to develop their staff. Most of the principals focused on the professional development of teachers through workshops, both formal and informal, and they described these as developing people.

Yet, the SL practice of developing people is much more than that. While it involves the professional development of staff, it also involves relationship building as was described by Principal Dan. Developing others goes beyond capacitating workers, to building them up as people with a focus on their needs. Principal Dan explained it as follows, “*we build a relationship where a teacher understands the professional parameters as well as a level of personal relationship with them. The personal relationship means to the extent that it promotes the well-being of the educator and the school*”. Principal Dan was the only principal whose leadership practice of developing teachers went beyond simply workshopping teachers to promoting what is in their best interest.

In contrast, Principal Manny saw delegating tasks to his SMT as a SL practice. He claimed that even if he was absent from work, the school would continue as normal. On the other hand, he neglected to develop his staff. His attention was primarily focussed on middle managers at his school and the organisation. However, delegation alone without the necessary support, guidance and concern for the development of the other person is not necessarily SL practice. Explaining how and why he delegated duties to his staff, Principal Manny said “*I give the task. In performing the task, I am also fulfilling the programme of delegating jobs to other people. I am giving people an opportunity to take a leadership role even if I am absent from school I know things will happen*”. Further, I saw no other evidence of actual development of teachers taking place at this school. For this reason, observations could not adequately confirm whether these development programmes did indeed take place. Therefore, it is evident that Principal Manny neglected to develop a key component of his staff who are the teachers. Consequently, his claims of developing his staff are partially corroborated.

Principal Ted's practice of workshopping his staff is equated with SL practice of developing people. This was a workshop which was held with principals about how the DoE was going to monitor and identify potential problems at school. The principal cascaded this workshop to his staff to give them insight into how the school was going to be monitored from the DoE's perspective. This approach appeared to be more of a monitoring tool. This is what principal Manny said:

The DoE was going to a data driven dash board (which was a new system of monitoring schools). I needed to inform educators about that although it was for managers but I was going show the entire staff. I went through every detail and based on that our school was on the red in terms of the dash board in terms of educator absenteeism.

Likewise, Principal Susan claimed that she developed her teachers through a form of delegated responsibility. She delegated the role of developing teachers to others within the school. She also added that through IQMS appraisals, she developed the teachers. Here again, we see that development is aligned more with formal instruments. This is what Principal Susan said in this regard *"I attach new teachers to a more experienced teacher. I also assign teachers to a peer or HOD to assist and develop the teachers. I further develop teachers by ensuring IQMS appraisals take place which more developmental"*.

In contrast to the preceding principals, Principal Fred claimed that he could not develop his teachers because they already had sufficient knowledge about schooling. Further, he acknowledged that his practice of developing staff was through reports which they received from their colleagues. Principal Fred explained his position thus, *"all the teachers are attending workshops but when they come back I make sure that they report back so that you can develop yourself from that kind of a workshop irrespective of what subject you are teaching"*. However, teachers from Vegas High School rejected his claims that he developed them. Observations also showed that hardly any personal or professional development activity of staff took place at the school. Further details on this issue can be found in Section 6.2.2 in chapter 6).

What is evident though is the fact that developing people personally and professionally is significant for schools to be effective (Waterman, 2011) Developing teachers are practices of

different type of leaders. While for example, developing teachers within a transformational leaders' perspective places the organisation first, developing teachers within a SL perspective places the needs of the follower first (Greenleaf, 1977). In this section we see a form of graded practices which exist from SL to non SL practices. Most principals in this study associated their practices of formal development programmes with SL practice. Waterman (2011) suggests that leaders who have mentorship in mind and who build and develop teachers personally and professionally so that they can develop holistically are developers of people and consequently servant leaders. Yet, principals in this study focussed most often on developing professionals more than developing people. Furthermore, Finley (2012, p.136) maintains that servant leaders are distinguished by two conspicuous stages of developing people as contrasted to the institution for the most part. These are firstly serving the needs of the followers to empower them to optimise their potential, and secondly, "aspiring and maturing into leading" (Greenleaf, 1998).

8.5.2.2 Operating within parameters of conscience, regulations or both

Through a cross case analysis, we learn that principals operate within the confines of conscience and/or regulations and are answerable to their supervisors for the state of their schools. Principals like Dan and Ted highlight their gratitude for structures and regulations within the school which holds them responsible for their actions. Principal Dan practiced accountability the way he did because his conduct was regulated by his conscience. He emphasised that he led the way he did because of fear of eternal consequences related to his religious beliefs. Further explaining the importance of conscience, Principal Dan said, "*You are accountable to your own conscious first before anything else. I think any good leader is accountable to his own conscience*". Principal Ted similarly alluded to his practice of accountability which he claimed, was guided by his own conscience. "*But in terms of servant leadership, I think it's an internal thing. In terms of accountability I think it's your own personal accountability. It's your own conscience*".

Both, Principals Dan and Ted reflected a servant led approach because they were deeply religious and therefore, concerned with the effects of wrongdoing on their conscience. Principal Ted who is a practicing Christian said "*we depend on biblical principles*". This explains why Principal Ted led the way he did. Likewise, Principal Dan submitted a photograph of a cross

which is associated with Christianity as an indication of his accountability. He maintained that a cross is an indication that he was ultimately accountable to God. He maintained that he had to give account of his actions to God someday and that was the ultimate accountability structure for him.

However, Principal Susan and Principal Fred were affected by the external consequences if their conduct was not in keeping with the regulations of their employers. Principal Susan expressed concerns about facing criminal charges if her actions were not in line with policies of the Department of Basic Education. Therefore, her conduct was in line with the requirement of her conditions of employment. This is why she practiced accountability the way she did. Justifying her actions, she stated *“I am fearful of being charged for mismanagement or malpractices at school. Because our school is a no fee paying school the funding is from state subsidy so the amount that we receive it’s very little and I have to ensure it is spent fruitfully”*. A detailed discussion on this is provided in Section 6.2.1 in Chapter 6). In this instance I have noticed that practices that can be graded in a continuum from SL to less SL practices. Principals whose practices went beyond following external regulations to greater self-inflicted accountability demonstrated greater SL practices.

8.5.2.3 Valuing followers’ views and thoughts

When assessing whether principals’ leadership practices were reflective of servant leaders practice or not, data confirmed that principals did engage in listening to their staff. Four principals acknowledged that they spent hours listening to others. Of the four principals Ted, Dan and Susan appeared to move beyond simply listening. They appeared to see things from others perspective while Principal Manny merely listens. In one exceptional case, Principal Fred did not listen altogether to his staff. Yet, in spite of the two cases, the practice of active listening by other principals in this study reflected that of a servant leader. When principals in this study actively listened to staff and were able to engage in deep conversations they were engaging in servant leader practices.

Listening is more than hearing. It is having a specific interest in who people genuinely are (Spears, 2002). Dambe and Moorad (2008) elaborate that listening has to be receptively done to the point where the leader is present in totality which allows him to be more attentive of the deep needs of his followers. Principals are good listeners because they have over time learnt

the art of valuing their followers' views and thoughts on issues of mutual importance. Valuing the contributions of the follower means that leaders are genuinely interested in what their followers have to say. In other words, they are authentic listeners. In listening leaders do more than just hear the words of the speaker. They identify with the emotional condition of the other person (Ekundayo *et al.*, 2010).

Secondly listeners allow the speakers to share what is on their minds with little interruption and judgement from the listener. This gives speakers a form of assurance and security that what is spoken is never shared with anyone else nor judged. This speaks of confidentiality and respect for the speakers' concern. Crippen (2005) clarifies that leaders must be good communicators and listeners to others but she adds that they also have to listen to their own inner voice. This inner voice I believe is their conscience. Spears (2002) adds that listening with frequent reflection is critical for the development of a servant leader. I maintain that Principals in this study reflected a SL practice when it came to actively listening to the staff. A detailed discussion of this issue is found in Section 6.2.3 in chapter 6).

8.5.2.4 Servant leadership as a vehicle for power sharing in the school

The practice of using power responsibly to benefit the followers and the school as a whole is one of SL practices (Laub,1999). Participants in this study regarded SL as a vehicle for power sharing in the schools. Many principals did share power with various stakeholders. Three of the principals used gentle persuasive approaches to convince their staff of the need to get a job done while others used more aggressive approached. Principal Dan did not use force or aggression. His approach was relationship based and as a result, he had a healthier influence over his staff. He did not push his staff to do their work. Emphasising his approach, Principal Dan said “*Relationally the manner in which you relate to people, people understand vested authority. One of the most important things about that kind of authority is that you earn the respect of people so you don't need to be aggressive in the use of your power*”. Principal Ted adopted similar approach to Principal Dan. Principal Ted's use of his power responsibly was based on using existing policies and negotiation with his staff. He said that policy was power and negotiation gave his staff power to lead with him. This is what he said, “*We also do negotiate, we share. As I said earlier, we negotiate because of the buy in. If educators can buy in to what you're negotiating but within the policy, then we can go a long way*”.

Principal Susan, on the other hand, used a form of gentle influence when it came to using her power especially in instances where stakeholders were not doing what she expected of them. Her approach did not undermine them and at the same time it showed that she was willing to share her power with them. This is what she said “*there are times where you have to exercise ethical persuasion as a means of influence. So we share power*”. A detailed discussion on these issues are provided in Section 6.2.5 in Chapter 6).

The above discussion points to convergences in terms of power and power sharing, yet in different ways, it shows that principals used power responsibly. Leaders must obtain their influence not through power struggles but through inherent human values (Russell, 2001). This points to a counter cultural approach to the use of power found in other theories of leadership. While in other theories of leadership, influence is emphasised, in SL, influence is gentle and non-threatening (Mutia & Muthamia, 2016). Leem and Lee (2015) maintain that SL is the only theory that uses humility and principled use of power. However, Mutia and Muthamia (2016) says literature suggests that servant leaders must give away control in the context of leading instead of seeking it. This partly fuels the criticism that SL is a state of powerlessness where the leader is servant and the follower is the master. On the contrary, a servant leader uses power and influence responsibly for the benefit of the follower, the leader and the organisation. Thus, a leader who uses persuasion instead of coercion as a leadership practice, as articulated in Spear’s (1998) SL framework, may be a better reflection of a servant leader. Letizia (2014) maintains that in the age of neo-liberalism, there is a call for a new type of servant leader who is a radical servant leader. The radical servant leader makes the welfare and the justice of his followers his highest priority. The power Letizia (2014) alludes to is the power to use information to challenge neo liberals who wish to redefine public education. The warriors who are best placed to lead this challenge are teachers and professors (Letizia, 2014).

8.5.2.5 Inculcating values and leaving a legacy: A servant leaders identity

Through role modelling, principals in this study aimed to inculcate values and leave a legacy for others to follow. They lived some of these values and practiced it in full view of their followers which made an impression on the lives of their followers. However, there are differences in principal’s values which drives their practice. A pattern emerging from the data is about why principals practiced leadership the way they did. In van Dierendonck’s (2011) view, influence is seen not only in what a leader does but also in why he does it. Put differently,

to practice effective SL requires not only certain behaviours but also more specifically, underlying principles and values for that behaviour. Smith (2005) says scholars maintain that leadership characteristics emanate from a leaders' principles and values. Principals appeared to demonstrate SL through their practices. Principals' practices are regulated by their psychological make-up.

Principals' psychological make-up or foundational beliefs impacts their practices (Sun 2013). These impacts are seen in two ways. It appears that their impact is almost mechanical and insincere in some cases or naturally and deeply rooted in others. The reasons for these impacts emanate from the internal make-up of the leader. The make-up of some leaders' is based on their identity. Some leaders lack a servant leaders' identity, therefore, their practice is not necessarily in keeping with a servant leader's practice but is merely a set of outward actions. Others have a deeply embedded servant leaders' identity which motivates their actions (Finley, 2012). Sun's (2013) study centres on the psychological factors constituting servant leaders with the aim of illuminating why such persons assume SL style of leading. Sun's (2013) study found that servant leaders behave in a particular manner as a result of their distinctiveness as a servant and this identity is an integral component of who they are, namely, their self-concept (Sun, 2013). This is supported by Bergman *et al.*, (2011) who argue that various dysfunctions are originated by the type of personality or characteristic of the leader.

In the example of Principal Manny and Principal Fred, their actions appear to be based on their identity and belief that their practices are sufficient to bring changes in their staff. However, they have a sense that SL is about an external set of actions. Principal Manny's leadership practice appeared to be very mechanical in that he led with a set of external actions which he hoped would transfer to his staff. Likewise, Principal Fred said that he did the work first so that others could see how it is done. However, his conduct focussed yet again, on the externals and appeared more mechanical than natural.

In the next two Principals, I believe a different value system exists which may affect their staff. For Principal Dan the effects of his practices appear to be far more significant and powerful. This could be related to his identity. He said that he focused on values more than just actions, and these are significant for a servant leader who hopes to bring deep change. Principal Dan said "*Some of the values that we promote at school I try to ensure those values are first lived before we teach it. Something simple like respect and hard work*". Likewise, Principal Ted said

that the consequences of his practices affected his staff in a deep, natural and sincere way. What he did took root in a fertile mind of his followers. Emphasising this point, Principal Dan said, *“Okay in my daily tasks what I preach is what I live. There are people within the staff that imitate me in my approach to things. So those attributes we’ve instilled in those people”*. These variations in their identity and self-concept of principals provide insights about their SL practices. A detailed discussion of this issue is provided in Section 6.2.6 in Chapter 6). Analysis in this section bring to light that principals’ leadership practice in many instances do not reflect SL practices. In addition, there are limited SL practices in specific practices. Further, within the practice of power usage and listening principals’ practice did show much similarities with SL practices.

8.5.3 Principals influence on improving the performance the school

In this third key aspect, I continue to search for pattern in terms of the principals’ influence on the development of their schools. What is emerging is that there are three main factors that contributed to the improvement of the schools’ academic performance. These factors are (a) Emerging role of servant leadership in creating agents of social change within the school and the surrounding community; (b) Principals are under pressure from Department officials to improve school performance and (c) Servant leadership influence on the school infrastructure. Each of these factors is discussed next.

8.5.3.1 Emerging role of servant leadership in creating agents of social change within the school and the surrounding community

As agents of social change in the community principals’ leadership practice had a positive influence on the school and the community. Each of the principals alluded to the positive influence they have had on the community. For instance, Principal Manny was involved in community structures and opened up his school to the community with a view to enlist their help in dealing with various challenges that emerged from time to time. Likewise, Principal Susan had involved her community in major decisions at her school. She went as far as consulting with the entire community about the change in offering IsiZulu as a first additional language. This inclusion has given the community a voice in school’s affairs and brought them closer to it. In a similar way, Principal Ted highlighted that trust had been built between him and his community over the years he had been at the school. As a result, whatever he needs

was sponsored freely to the school. These views point to convergences regarding the influence of principals on the community. More details about this can be found in Section 7.2.2 in Chapter 7).

This points to principals' roles as agents of social change. This is one of the contributions of this study that principals in a South African context view themselves as change agents in the context of rural schools. Principals are similarly portrayed by Bhengu (2005) as leaders who work in difficult contexts who use unconventional techniques to move forward. They appeared to have a stronger influence and involvement within the local community with a view to assist their schools. Principals are strategically placed to be the catalysts for change within their communities through education. They are seen as the drivers of community development in a country that is developing. Their influence in the community therefore, comes as part of their corporate social responsibility. Principals' influences on their communities seem like SL influences when one considers their relationships with and involvement in the community. This influence has knock on effects for the school.

Servant leaders create significance for those outside the organisation by challenging followers to get involved in serving the community around the school (Chinomona, Mashiloane & Poee, 2013). An organisation with a strong focus on stewardship shows a longing to uplift the community (Cook, 2015). Stewardship is holding oneself personally responsible for the state of an organisation (Brewer, 2010). Block (2013) refers to this as stewardship for the good of all. Block (2013) raises questions about the relationship between institutions and the communities, about the gap between the rich and the poor that have to do with our shared survival. Brewer (2010) notes that servant leaders' responsibilities extend beyond their institutions into communities. In this study principals focussed on the needs of the community.

8.5.3.2 Principals are under pressure from Department officials to improve school performance

There are other factors that contribute towards schools improving their performance besides principals' viewing themselves as agents of social change. What is emerging from the analysis is that some of the principals believed that their leadership practices influenced how the curriculum was delivered at their schools. They believed that they needed to be firm and push staff to achieve more. Principals believed that by applying the same pressure, which they had experienced from their supervisors, on their staff, performance would improve. Principals in

this study demonstrated a strong influence on curriculum matters at their schools. However, this influence appeared to be elusive in Vegas High School even though Principal Fred claimed that his school was improving academically because of his leadership influence. Teachers rejected this claim. *The results of the school are very poor which the community keeps pointing out. The school also has several visits from DoE officials owing to the results of the school being so poor. It is attributed to the leadership of the school (Mrs Kalay).*

At Denver Primary the Principal claimed that she had had a positive influence on the school as a whole. This influence was supported by many on her staff. Her school was in what she called “intensive care unit” (ICU). This meant that the school was labelled as an underachieving school. She used specific intervention programmes and firmer supervision of teaching and learning to positively influence the school. As a result, she bragged that her learners could then compete among the best in the District. Similarly, Principal Ted had what one would call situational consciousness (Marzano, Walters, McNulty, 2005) which allowed him to find solutions to teaching and learning difficulties which eventually yielded positive results. In this way he was able to improve the pass rate from 30% over the years to well over 86%. Principal Dan on the other hand, influenced his school through a focus on the full potential of the child.

While principals’ leadership influence seemed positive in the school, this influence may have been more to do with their understandings of empowerment. There appeared to be a nexus between their understanding of empowerment and their positive influence on the school curriculum. Since the analysis was that principals were serving the needs of the employer more than the needs of the teacher. This analysis may explain why their influence in the curriculum was a positive one. Their drive to improve their schools which were not doing well may have yielded positive influence on the school curriculum due to greater demands by the DoE instead of their SL influence. Therefore, principals were under pressure to get their schools to perform better.

This can be seen in the words of Principal Susan who said “*we have the intervention programs which have assisted in improving the academic performance. Our failure rate has dropped and I ensure that teaching and learning takes place at school through supervision*”. This view suggests that Principal Susan was under pressure to improve the academic performance of her school. Mr Yagambaram the HOD at Denver Primary School further supports this view when he said “*With the DoE requiring us improve our standards she has tried to motivate us*”. He

pointed to the pressure under which his principal worked to change the pass rate at his school. A detailed discussion of this issue is provided in Section 7.2.3 in Chapter 7).

The views expressed by various participants in the above paragraphs are consistent with literature which also provides contrasting views about servant leadership role in improving learners' academic outcomes. For instance, Marzano *et al.* (2005) have found that principals' SL behaviours does have a significant influence on learners' academic performance. In support of this view, Lambert (2005) argues that there is a positive correlation between SL and student achievements. Kelley and Williamson (2006) also show that among rural schools an open school climate together with SL behaviour of high school principals have a positive influence on learner achievement.

As I have highlighted in the paragraph above, there are dissenting views about SL role on learner achievement. For instance, according to Babb (2012), SL has no direct influence on learner achievement in schools in the Pennsylvania, United States of America (USA). Herndon (2007) though found that there was a relationship between principals' SL, school climate and school academic achievement. However, evidence in the current study suggests that improvement in learners' academic levels may have come from other sources such as the pressure from provincial Department of Basic Education on principals to deliver better results or face dismissals. This mounting pressure by the employer to see a turnaround strategy from principals may be credited for schools' beginning to show signs of improving academically.

8.5.3.3 Servant leadership influence on the school infrastructure

The third factor that contributes towards improved school performance is servant leadership influence on improving school infrastructure. In selected practices, principals' SL have shown some improvements in the school. Evidence from the data suggests that in the area of infrastructure development, principals' leadership practice seemed to have had a positive influence on the school as an organisation. With the exception of Vegas High School, other principals spoke extensively about the development and growth of their schools' infrastructure.

Principal Fred spoke of very general terms when he said that he upgraded the classrooms based on the learners' subject choices for the year. There was really no substantial development to his school as a result of his SL approach. Therefore, his influence in this regard was not proven.

However, his counterparts especially, Principals Susan on the other hand, was busy planning for the 2019 learner intake. She said that her school would undergo infrastructural changes in view of a new township which was coming up near the school. However, major infrastructural changes had not taken place then. Therefore, this was not evident at the time of the study.

In contrast, Principal Manny made reference to numerous physical developments which took place at his school. He boasted that his school was nothing like it was when he first was appointed. There is an entirely new administration block which was not there in the past. Further there are new classrooms, new library and new computer lab. However, while Principal Manny must be lauded for his attempts to develop the infrastructure of his school, these efforts show his influence on the school as result of the context in which his school was located as well as the need to provide quality education.

Principal Dan points out the physical changes which took place at his school. He points out the many classrooms that have been remodelled and his schools' technological capabilities were enhanced which is a view shared by Principal Ted. These two principals influence on their school infrastructure was also fuelled by the need to improve teaching and learning. The discussion shows that only Principals Dan and Ted really had a stronger influence on the development of the school infrastructure as servant leaders. Four principals who were appointed in poorer communities found that their schools, in their current state, were inadequate to provide for the educational needs of the children of their communities. As a result, principals together with stakeholders went about developing the schools to meet the challenges in the new dispensation. In this regard principals' leadership influences were not necessarily SL influences within the community. More details on this aspect are provided in Section 7.2.1 in chapter 7). The fifth area of focus is principals' leadership and Ubuntu leadership theory.

8.6 Principals' leadership and Ubuntu leadership theory

The discussion on principals' leadership and Ubuntu leadership is important. In Chapter Three where I discuss theories that provide a framework for this study, I discuss models of servant leadership and Ubuntu leadership. Both theories have a strong spiritual dimension. In this study two principals have demonstrated a strong understanding of spirituality and have shown

themselves to be spiritual leaders. They have modelled an understanding and accompanying actions of ethical leaders. They have alluded to a relationship between ethical leadership, spiritual leadership and SL. More details on this aspect are provided in Section 5.3.4 of Chapter 5). However, this component was not prevalent throughout the sites and therefore did not support the framework. In modelling the way, Ncube (2010) highlights that a leader ought to model the values found in African culture. These values are able to guide a leader who is committed to African values in his choice of right and wrong action. In this way he models ethical actions for others. Further, in principals' practices of accountability they reflected a form of ethical practices when it came to leading. Some Principals were guided by their conscience to do the right thing. In doing so they were making ethical choices so that they left a pattern for others to follow. In this way leaders were partially supported the Ubuntu leadership theory. However, this was not found throughout the cases. This practice was limited to two principals which suggests that, modelling ethical actions did not appear to be a common practice among principals in this study. Section 6.2.1 of Chapter 6 provides a detailed discussion of this issue.

Three Principals in this study did reflect a shared vision. Their efforts revealed that they shared and communicated the vision to all stakeholders. Furthermore, these principals monitored the vision and tried to bring the school back on course when it deviated from the plan. This offered direction to the school. The benefits were for the entire school, not a select few. This is significant within the Ubuntu theory as it supported the framework. The study revealed that there was a form of a communal and shared enterprise and a shared vision which partially supported the framework as discussed in details in Section 5.3.2 of Chapter 5. Leadership according to Ubuntu leadership theory, stresses that the vision of an institution must be collectively owned and provide clear pathways for the future. Initiatives are shared and the result is beneficial for everyone.

Through change, the organisation undergoes transformation to meet the demands of a new era. Change was expressed by principals who made mention of the various upgrades to the infrastructure of the school both physical and technological. Principals had begun a process of change in schools to ensure that the organisation would be able to meet the needs of learners. While physical changes took place in schools, transformation was still in its infancy. Therefore, this aspect within the data was partially supported by the transformative leadership philosophy. It appears contradictory to talk of change within a traditionally birthed leadership theory, yet

Ubuntu leadership theory is a theory of change (Ncube, 2010). Change comes from transparency and consensus rather than dogmatic approach (Ncube, 2010). The sixth area of focus is the conclusion of the chapter.

The relational understanding among some of the principals in this study was evident. Whether it related to motivation (Section 5.3.6 of Chapter 5), community involvement (Section 7.2.2 of Chapter 7), or personal engagement (Section 7.2.5 of Chapter 7), some principals were making attempts to reach out to teachers and others. However, their need to empower others were seen to be more of a requirement of the job than a genuine need to empower others. The study therefore partially supports the Ubuntu leadership theory in this respect (Section 5.3.1 of Chapter 5). Building relationships is a cornerstone of Ubuntu leadership theory (Ncube, 2010). It creates trust and fosters teamwork which gives leaders the desire to empower others (Ncube, 2010). In addition, it is a foundation of SL theory where the leaders have to develop bonds with followers before he or she can expect commitment from followers.

In so far as motivating their staff, principals had an understanding that they were to lead with collectivism in mind. They appeared to recognise the value of approaching leadership from a collectivistic approach and were creating a sense of solidarity within schools and in this way partially supports the Ubuntu leadership theory. However, in the principals' influences on the school as an organisation, there was no unanimity in engaging their staff personally in order to enhance collectivism and solidarity so that the school could benefit. Principals were engaging in inclusive decision making, fostering a deeper understanding of each other, engaging in social activities and encouraging relationship building. However, there were exceptions to these claims where staff did not corroborate these claims as can be seen in Section 7.2.5 of Chapter 7). The African way of life is collectivistic in nature where the community needs come before the needs of the individual (Ncube, 2010). This approach brings cohesion and supports collaboration.

In a school set up, according to this philosophy, leaders must empower others to act. We see that principals in this study developed others. Principals delegated functions, they mentored their staff and lastly they trained their staff. Further, in their practices, principals were engaged in developing the organisation. However, the aspect of innovation by teachers was not readily inspired by principals as can be seen in the discussion presented in Section 5.3.1 of Chapter 5). The development of human capacity is the focus of this aspect of the Ubuntu leadership theory.

It requires the leader to obtain the best from all followers. Therefore, data did not fully support the Ubuntu leadership theory.

8.7 Conclusion

This chapter has mapped out patterns that emerged from the analysis of data. The analysis has shown that principals have a complex, varied and diverse contrasting and sometimes superficial understanding and misunderstanding of various roles that they play as servant leaders. Principals' leadership practices reflected shades of practices from those that are consistent with servant leaders to those that are not. In this regard, they reflected non SL practices when it came to developing people and inculcating a culture of accountability. However, they also displayed leadership practices that can be associated with SL and these include valuing others views and power sharing. Lastly, their values have a bearing on their practices. Principals' leadership practices revealed that principals are seen as agents of social change within the school and the community. Having provided descriptive analysis in Chapter Five, Chapter Six, Chapter Seven, and begun a more theoretical analysis in Chapter Eight, I now move on to the final chapter where I present findings, and based on these findings, I present recommendations.

CHAPTER NINE

SYNTHESIS, FINDINGS AND RECOMMENDATIONS

9.1 Introduction

The last chapter presented a second level analysis of the data that is discussed descriptively in Chapter Five, Chapter Six and Chapter Seven respectively. This chapter logically concludes this study by pulling together the emerging pattern presented in the previous chapter and relating them to the core of what this study sought to achieve. The final chapter is arranged into five sections. The first section offers a synthesis of the study. In the second section, I present the findings using the three research questions as the organising frame, not just for presenting the findings, but also for assessing the extent to which the research questions have been addressed. The study sought to obtain principals' understandings of the value of their role as servant leaders at the case schools. Drawing from the seven roles of educators as depicted in government policy (RSA, 1996), the study was underpinned by the assumption that all principals as educators should be servant leaders. Therefore, additionally, the study sought to understand how principals' leadership practice reflects servant leadership (SL) at the case schools and finally how the principals' SL practices influence the school as an organisation. Such a focus of the study is articulated in its research questions. That is why, I am using research questions as an organising tool to draw all relevant information together. Using these questions as an organising tool also allows for clarity on whether the questions have been answered and to what extent. In the third section, I move on to recommendations. In the fourth section I examine implications for future research. Finally, I conclude the chapter and the study. The synthesis of the study forms the first section.

9.2 Synthesis of the study

Research has shown that self-serving practices of leaders has caused a break down in the fabric of society (Bergman, Bergman & Gravett, 2011; Iyer 2013; Parris & Peachy, 2013; Sikhakhane, 2016). Many leaders have plundered resources without consideration of how their actions will affect future generations. As I highlighted in the opening chapter, many leaders have neglected to serve those they lead. This angle of principals' self-serving tendencies was highlighted in the orientation of the study (Chapter One). Literature highlighting principals'

understandings of the value of their roles as servant leaders, principals' leadership practices and how these practices reflect SL as well as how principals' SL practices influence the school as an organisation were explored from both national and international research perspectives (Chapter Two). Two theories were presented as demarcations to frame the analysis. These theories were Servant Leadership theory and Ubuntu Leadership theory (Chapter Three). The next chapter outlined the research design and methodology (Chapter Four). Themes which emerged from the analysis of data from Principals, HODs and teachers were presented in Chapter Five, Chapter Six, and Chapter Seven. Chapter Eight aimed at mapping out a pattern that is emerging from the across sites analysis with a view to ultimately try to explain why principals' leadership practices appeared the way they did. The presentation of findings forms the second section.

9.3 Presentation of findings

As I have mentioned in the introduction of this chapter, the presentation of findings of this study has been organised according to the key research questions which, amongst other things, assists in assessing the degree to which the key research questions have been addressed. The research questions which guided this study are restated as follows, (a) What are school principals' understanding of the value of their roles as servant leaders at the case schools? (b) How do school principals' leadership practices reflect servant leadership at the case schools? (c) How do principals' servant leadership practices influence the school as an organisation? The next section provides a detailed discussion of the findings and each of the three research questions is used as a heading to guide the discussion.

9.3.1 What are school principals' understandings of the value of their roles as servant leaders at the case schools?

Research question one sought to gain insights into school principals' understandings of the value of their roles as servant leaders at the case schools in Umlazi District in KwaZulu-Natal province. There are three main findings that I made and I first highlight these before delving into details. First, there are diverse and differing views of their roles as servant leaders. Second, principals have a limited understanding of the value of servant leadership roles, and thirdly, their understanding are varied and complex with schools and Department of Education being their primary motivation factors. Each of the three findings is discussed next. The first main

finding in this section is principals have diverse and differing views of their roles as servant leaders.

9.3.1.1 Diverse and differing views of their roles as servant leaders

Principals' understandings of the value of their roles as servant leaders at the case schools revealed that principals had diverse and differing views of their roles as servant leaders. In other words, there was a polarity of understandings in so far as the value of their roles is concerned. Principals understand the significance of their role for example, in assisting the vulnerable in the community. However, in their understandings, I have found that principals like Susan and Ted, had in-depth insights about their roles as servant leaders. Other principals came across largely, as concerned individuals with less empathy for their communities. One of the outcomes of this study is the understanding by principals of their involvement in and support of the community needs. Principals have an understanding and acute awareness of the needs in the greater community and they went about trying to meet those needs. A detailed discussion on this finding can be found in Section 8.5.1.3 in Chapter 8.

With regards to the diversity of views, some principals understood while others had misunderstanding about the importance of their roles when it comes to the safety of others. Principals saw themselves as protectors of those in their schools. Some principals understood their roles as servant leaders to be tied to their legal responsibilities while principals like Principal Dan and Principal Ted viewed their roles as servant leaders to be tied to their inner drive to keep those in their care, safe. These findings are very important because they get into the core of understanding the fundamentals of this leadership concept. Surely, a principal whose propensity to care emanate from policy and the one whose care come from his or her inner drive are different, perhaps, even in terms of practice. Compliance with policy and being a servant leader because you believe in its inner values are fundamentally different. The second main finding is that principal have a limited understanding of the value of their roles as servant leaders.

9.3.1.2 Principals' limited understanding of the value of servant leadership roles

Evidence points to the view that participating principals had a limited understanding of the value of servant leadership. Principal understandings also revealed that they expressed an

understanding of their roles as leaders; however, they lacked understanding about the value of their roles as servant leaders. This lack of understanding of the value of a SL role is evident in principals' understandings of their roles as leaders, particularly, in relation to them being examples to their staff. They demonstrated certain qualities which they believed were servant leaders' qualities; however, such qualities could be associated with any type of a leader, and not necessarily a servant leader. Further, in their motivation of staff, principals understood their roles as motivators. They put much effort trying to motivate their teachers. While they believed that such efforts indicated that they were servant leaders, evidence suggests that those attempts were more transactional in nature than otherwise, and thus not associated with SL. A more detailed discussion of these misunderstandings about SL can be found in Section 8.5.1.5 in Chapter 8).

Further, four of the five participating principals, understandings of the value of their roles as servant leaders at the case schools in communicating the vision appeared superficial. Only Principal Dan demonstrated a clear grasp of this concept. The understanding of sharing and communicating the vision is not necessarily a preserve of servant leaders. Nonetheless, participants in this study understood it to be associated with their servant leadership practices. These could be understandings of any type of leader even an autocratic leader. Their understandings did not reflect a servant leaders' perspective. Therefore, I believe that only one of the principals in this aspect held an understanding of the value of his role as a servant leader, and Section 8.5.1.2 in Chapter 8 indicate this argument. The third main finding is that principals have a varied and complex understanding of their role with schools and Department of Education being primary motivating factors.

9.3.1.3 Principals' varied and complex understanding of their role, with schools and Department of Education being their primary motivation factors.

Principals also possessed an understanding of their role as leaders who serve the organisation and employer first. Therefore, to them, being a servant leader meant serving your organisation and your boss first before anything else, and they believed that such was a SL role they were expected to play. Further, principals' motivational efforts were geared toward the institution first, that is, on a transactional basis. In other words, principals emphasised the satisfaction of the needs of the organisation before all else. In addition, principals understood empowerment, which is part of servant leadership component, from the perspective of the employer. They

were focused on the needs of the employer as opposed to the needs of the followers. Principals were aware of and alert to the requirements of their employers more than their staff. Principals were clear about the needs of the employer and went about meeting those needs. I am aware that what underpinned their actions (empowerment endeavours of staff, motivating staff and so forth), were a mix of satisfying the expectations of the provincial Department of Education and their schools. Nonetheless, meanings they attached to their actions were largely associated with their understanding of SL in a South African context. A detailed discussion about how and why participating principals worked with their staff the way they did is found in Section 8.5.1.1 in Chapter 8. I now move on to discuss findings in relation to how principals' leadership practices reflected servant leadership.

9.3.2 How do school principal's daily leadership practice reflect servant leadership at the case schools?

There are two main findings about principals' daily leadership practices and their association with servant leadership. The first finding is that their practices show a continuum where on one end, they demonstrated leadership practices that can be clearly associated with servant leadership and on the other end, are hardly linked with servant leadership. The second is that their leadership practices were based on values and identities. These two findings are discussed next. I now look at the first finding which that SL practices exist on a continuum.

9.3.2.1 Servant leadership practices exists on a continuum

Principals' leadership practices revealed that their practices existed on a continuum from those that are closely associated with SL to those that cannot. To expand on the discussion of this continuum, I begin by discussing those practices that are least associated with SL and conclude with those that are closely related to SL and I discuss the latter in-depth due to their significance as the study is about servant leadership.

Firstly, throughout their leadership practices, ranging from accountability to service, one particular case appeared to reflect a strong contrast to the other cases. Principal Fred's leadership practices showed that in many instances, to be less associated with servant leadership. Although, Principal Fred had argued that his leadership was servant leadership

compliant, his teaching staff produced a contradictory evidence. Such practices included developing his staff, listening, planning, power usage and role modelling. However, staff maintained that in these practices of SL, Principal Fred did not practice SL. For example, Mrs Denetia says: *He listens but he is not really listening (to what you are saying) He does not take action as to what is being said, which is not good, because a good leader should be the one to listen and act.* Furthermore, Mrs Kalay says: *So planning is not very well at this level. The principal had taken a decision without planning with the SMT.* In addition, Mrs Preston says: *He allows people to do as they please a lot of the time and when the consequences are bad that is when he comes down harshly and that's when he dictates something which people may not necessarily like so I would say it is sometimes irresponsible use of power.* A detailed discussion can be found in Section 6.2.2, 6.2.3, 6.2.4 and 6.2.5 in Chapter 6.

Moving on from those practices that were least associated with SL to those that had some connections, I can argue that there were many areas in principals' leadership practices that reflected SL in a limited way. In one such scenario, principals engaged in a form of planning for their schools. All practices of planning were aimed at improving the schools' overall ability to carry out its function. Principals engaged a wide consultation process to involve various role players' input. Their schools were well-organised and in many cases, efficient as a result of proper planning. However, although planning can be considered to be one of the elements of SL, these practices were not reflective of a servant leader at all. Nonetheless, it is also very difficult to exclude them completely either. A detailed discussion on this finding can be found in Section 8.5.1.2 in Chapter 8). The next leadership practice was that of serving others. This was evident among some of the principals but was not consistent across the five case studies. It was limited to Principal Susan and Principal Dan. The data was silent on this practice of service among the other three case studies. Therefore, it is evident that leadership practices of some principals reflected SL in a limited way. Section 8.6.3 in Chapter 8 provides a more detailed account of this finding.

Another area that speaks to SL is the notion of modelling the way. The findings indicate that some principals' practices were consistent with SL, while that was not the case with the others. One group of principals essentially practiced what they preached while another group claimed that by carrying out everyday tasks they were good examples to their staff. However, evidence suggests that their practices were more ordinary rather than symbolising any SL. For example, by simply arriving at school on time and doing the work which they are paid to do, principals

like Manny and Susan believed that this was a SL practice. Further discussion on these findings can be found in Section 8.5.2.5 in Chapter 8, and Section 6.2.6 in Chapter 6.

As we move on the discussion of the continuum, I now refer to specific situations where principals' leadership practices were consistent with servant leader. Their leadership practice of active listening to the staff and their usage of power is consistent with those of a servant leader. Findings show that listening was integral to the health of the individual and the organisation. Principals listening ability supports both the individual as well as the institution to grow. Principals in this study were willing to take time to pay particular attention to the struggles of teachers and to be a shoulder to lean on. In many instances, principals listening fostered trust as staff shared ideas on school matters but also personal issues which plagued them as they carried out their teaching duties. Teachers shared their personal and sensitive matters with their principals because they knew that their principals could be trusted. More details on this aspect can be found in Section 8.5.2.3 in Chapter 8 and also in Section 6.2.3 in Chapter 6.

In another practice which reflects more of a servant leader, Principals are able to handle power maturely when it comes to their interactions with their staff. Findings reveal that principals had learnt the art of influencing others without the use of coercion or manipulation. They knew when to be firm, when to share power and when to negotiate. Their use of power showed no intent to harm their followers. A detailed discussion can be found in Section 8.5.2.4 in Chapter 8 and also in Section 6.2.5 in Chapter 6. The next finding about principals' leadership practices are that leadership practices are based on values and servant identity.

9.3.2.2 Leadership practices are based on values and servant identity

The second major finding indicates that principals' leadership practices were based on values and identity. Principals' leadership practice did not exist in a vacuum. There are factors that influenced what they did and why they practiced leadership in their specific ways. These factors are values and servant identity. Together these factors contribute to our understanding of their practices. Values and servant identity give rise to specific actions on the part of the principals. Values and identity which principals possessed guided their actions and practices. This is evident for instance, in the practices of Principal Dan and Principal Ted who believed that they were in their positions primarily to serve others. On many instances, their practices as they

interacted with staff, learners and community showed that they had their best interests at heart. More details on these issues are provided in Section 8.5.2.5 in Chapter 8 as well as in Section 6.2.3, 6.2.5 and 6.2.7 in Chapter 6 and Section 7.2.2 in Chapter 7.

As I move towards conclusion of this section, I must highlight another important point, namely, that the values I mentioned in the previous paragraph are closely associated with the leadership practice in the continuum. That is, the less the leadership practice associated with SL, the principal's practice displayed, the lower the SL values are embraced. Where principals displayed strong SL practices, their values of SL were also high and *vice versa*. Therefore, the values and servant identity which principals possessed indicated as to where on the continuum their practices can be located. The graphic presentation below indicates the relationship between their leadership practices and values associated with SL.

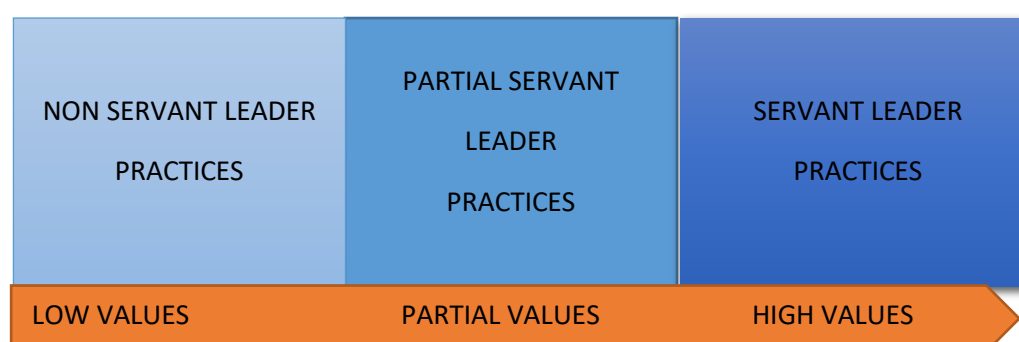


Figure 34: Servant Leadership practice continuum based on values

9.3.3 How do principals' practices of servant leadership influence the school as an organisation?

Many practices by principals have had an influence on the school as an organisation. However, some of these practices were not SL practices and others were SL practices. I now conclude on this question. There are two main findings. The first of which is positive leadership (non-servant) practice influence on teaching and learning is mediated through infrastructural development and curriculum focus. The second is positive servant leadership practice influence on the school and beyond.

9.3.3.1 Positive leadership (non-servant) practice influence on teaching and learning is mediated through infrastructural development and curriculum focus

Findings indicate that principals' leadership practices had various positive influence on the operations of participating schools as organisations. Some of the influence may have had little to do with SL yet the results were visible. Principals went about bringing change to the school so that children in the community could benefit. As I have highlighted elsewhere in this thesis, according to their perspectives, whatever positive change they brought about in their schools were associated to SL practices. For example, principals went about developing their school infrastructure both physically and technologically so that the school could become more effective as an educational institution. Clearly, some principals do this as well although they do not regard it as part of their SL practices. Nonetheless, those principals that participated in this study viewed any positive change in their schools as linked to their SL practices. For a detailed discussion on this aspect, refer to Section 8.5.3.3 in Chapter 8 and also Section 7.2.1 in Chapter 7.

Another finding relates to curriculum delivery. Principals' leadership practices were focused on curriculum delivery, and evidence produced suggests that such positive behaviours were linked to external pressure exerted by the KZN DoE as their employers. Department officials insisted on seeing positive changes when it comes to improving learners' pass rates and they initiated various programmes which included the use of threats against those principals that did not show tangible improvement in that regard. In response to such external pressure, principals implemented various interventions and programmes which they believed would improve pass rates. Therefore, through their efforts schools were beginning to improve academically. While for many principals, such interventions had nothing to do with their SL practices, it was not the case for all of them. For more details on this issue, refer to Section 8.5.3.2 in Chapter 8 and also Section 7.2.3 in Chapter 7. The second main finding in this section is positive servant leadership practice influence on the school and beyond.

9.3.3.2 Positive servant leadership practice influence on the school and beyond

There were other practices that are directly linked to SL that had positive influence on the schools and beyond. These practices made life better for the schools and the community within

which the schools are located. Within schools, principals ensured that children who were orphaned or indigent received food, clothing and stationery from external sponsors. These were initiatives by principals who in some small way were influencing the school positively. In addition, Principals were also trying to improve access to resources and education at the school. They were seeking sponsors and donations from businesses. Furthermore, Principals SL approach in the schools led to greater teamwork and less discord in the way schools operated. Through their SL influence principals were improving their schools.

Uniquely, many principals have also had a positive influence on the community in which their schools were located. They viewed themselves as stewards of the community. Principals involved themselves in the local community around their schools and this has led to positive results for the community. They saw their practices as corporate social responsibilities on their part and invested their time and energy in the community. For instance, Principal Manny, Principal Susan and Principal Ted have brought the community closer to the school and they have given the community a greater voice in what goes on in their schools. Notwithstanding that principals have sought to change the direction of the communities and elevating communities out of situations they find themselves in. Details about positive influences of their leadership influences are presented in Section 8.5.3.1 in Chapter 8 and also in Section 7.2.2 in Chapter 7. It is evident from the findings that some of the principals' leadership practice had both positive SL influence on the schools as organisations and some even had influence beyond the boundaries of the school. As I indicated, some of these practices were not necessarily servant leadership compliant and they were leadership practices after all. The recommendations of the study form the third section of this chapter.

9.4 Recommendations

The study now presents recommendations based on the findings. The recommendations may assist both practitioners, SGB and employers and alike.

9.4.1 Recommendations to school principals

From the findings it is evident that principals possess a diverse array of views of their understanding of the value of their roles as servant leaders. In some cases, principals possessed understandings and misunderstandings of the value of their roles as servant leaders at the case

schools. Further, principals presented an understanding of their roles as servant leaders which emphasised their organisations over their employees. It is therefore, recommended that in order for new principals to enhance their understanding of the value of their roles as servant leaders, principals ought to undergo intensive training in SL and its value, before becoming principals. For those who are already in the system of employment, retraining is essential in order to unlearn old habits, views and practices and to understand new ways of serving before leading.

Further, it is encouraging that principals see themselves as servants of the state and the organisation. However, this understanding reveals a single dimensional understanding and has to be extended to include those who are members on staff and other stakeholders. Principals ought to have a balanced perspective of their need to also serve their followers and other stakeholders. They ought to serve the needs of their various stakeholders more especially those on site in order to be effective servant leaders in their schools. In view of the findings that principals' leadership exists on continuum, it indicates that their practices vary from SL to those with less SL practices. Furthermore, these practices are underpinned by specific values and identities which determines why a principal practices leadership the way he does. Principals ought to, as a practice, undergo deep introspection to try and understand what motivates them to do what they do as they lead others. It is thus important that principals are more aware of and evaluate their leadership practices with a view to adopting new values based practices which serves others in order to build other up.

9.4.2 Recommendations School Governing Bodies

Institutions throughout the world and within South Africa have adopted SL and Ubuntu leadership in their institutions with a view to advance the needs of employees and improve working relations, develop a sense of community and improve organisational goals. Many have found success in these endeavours. With this in mind, the School Governing Bodies (SGB) would be well-informed to consider the qualities of school leaders in the light of SL and Ubuntu leadership principles as they look at filling vacant positions at school. Their interview committees ought to consider having a resource person who have in-depth knowledge of values which may guide selection committees. Appointees with these credentials of values may prove to be invaluable not only for the schools but also for the greater community in the future. The SGBs ought to ensure that principals also serve their staff and other stakeholders within the

school and not only the needs of the organisation. They ought to also expect more from principals with regard to their community involvement in a more tangible way.

9.4.3 Recommendation to the Department Education of KwaZulu-Natal

Many people aspire to be leaders but few aspire to serve. For this reason, the provincial, KwaZulu-Natal Department of Education (KZN DoE) may need to engage in a series of reforms including fundamental professional development that touches the core of the service to society. Firstly, the KZN DoE ought to train newly inducted principals and currently serving principals in values of SL and Ubuntu leadership. While I am aware that some attempts in this regard have been made and training occurs once off, these are not sufficient to assist principals in leading their schools in the light of the current and ongoing challenges facing school leaders. More needs to be done in this area of training principals. Notwithstanding the above, principals need mentors in terms of observing the principles of SL and Ubuntu leadership in order to sensitise them to the importance of their roles in public schools particularly in developing contexts. This kind of mentorship should be ongoing. Thirdly, KZN DoE ought to also know that principals are key drivers in the upliftment of their communities and schools. This knowledge can be used to further develop and utilise principals in social welfare programmes which can strategically reach the most vulnerable in society. If communities can be nurtured, then societies can be developed and the nation can thrive. Future research forms the fourth section of the current chapter.

9.5 Future research

Future research possibilities exist to determine exclusively what principals understand by servant leadership as a concept and the extent to which such a concept applies to them. Clearly, their diverse, contrasting understandings and misunderstandings may reveal that their concept of servant leadership may need to be further explored. Their understandings may be pointing to gaps in their knowledge of SL *per se*. Principals pointed to their single dimensional understanding of their roles as servant leaders to the organisation. Therefore, research may also open new vistas to understand why they view their roles in this manner as well as how to bridge that gap to serve other school based stakeholders at the same time.

In addition, in view of the findings of principal servant leadership practices as a continuum, scholars may profit from further exploring servant leaders practices and comparing them against non-servant leader practices to determine a profile of SL principal in a South African context. These profiles may assist to determine how SL profile in a South African context compares with profiles in other cultures. Further findings revealed that many principals' practices were based on their value system. In this regard new research may also identify specific values which set servant leaders apart from other leaders. These values may offer a guide in future training of principals. Finally, future research may need to adopt a large scale, long term approach that may combine quantitative and qualitative data, and attempt to adequately view and evaluate the influences of principals' SL practices among public schools. Longitudinal studies may yield better insights into the impact that servant leaders can have on public schools in South Africa. Studies in the future may also be conducted to explore how principals' SL practices and influence causes followers to become more servant like. The conclusion forms the final section of this chapter and the study.

9.6 Conclusion

This chapter has signalled the conclusion of the entire study on principals' servant leadership practices. It has also highlighted some of the lessons learnt during this study, made recommendations and implications for future research agenda. Reaching this point has been a long and arduous journey. I had to saturate myself in the lives of my research participants and develop long and lasting bonds getting to know them through our interaction over the year. These participants included principals, HODs and teachers. This study has concluded that principals' understandings of the value of their roles as servant leaders at the case schools are complex, varied and limited and at times contrasting. I believe that study is contributing to the field of educational leadership and management in so far as principals' understandings of their value of their roles as servants of the organisation as opposed to servants of the followers. This study has revealed a dichotomy in the existing literature which speaks of servant leaders serving people. This study suggests that principals understand their roles as serving their organisation and employers yet, they, in some respect, also lacked the values which accompany those understandings of serving their followers.

10. REFERENCES

- Abel, T. A. (2000). *The Characteristics, Behaviours, and Effective work environments of Servant Leaders: A Delphi study* (unpublished dissertation). Virginia Polytechnic Institute: Virginia.
- Adams, R. (2008). *Empowerment, participation and social work*. (4th ed.). Basingstoke Palgrave: Macmillan International Higher Education.
- Adeyemi, T.O. (2010). Principals' leadership styles and teacher job performance in senior Secondary schools in Ondo State, Nigeria. *Journal of Education, Administration and Policy Studies*, 2 (6), 83-91.
- Adler, P. A., & Adler, P. (1994). Observational techniques. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 377–392). Thousand Oaks: Sage Publications.
- Agezo, C. K. (2013). Teachers' Perceptions of the Ethical Leadership of Male and Female Head teachers in Ghanaian Basic Schools. *Journal of School Leadership*, 23(3), 562-581.
- Akram, M., Haq, U.L. & Kiran, S. (2016). Comparing Servant leadership and organizational commitment of higher secondary school principals in Punjab, Pakistan. *Science International*, 28 (2), 1353-1358.
- Allen, I. E., & Seaman, J. (2010). *Class differences: Online education in the United States*. Babson Park, MA: Babson Survey Research Group. *Sloan Consortium (NJ1)*
- Allen, N. J., & Meyer, J. P. (1990). The measurement and antecedents of affective, continuance and normative commitment to the organization. *Journal of occupational*

psychology, 63(1), 1-18.

Alhojailan, M. I. (2012). Thematic analysis: A critical review of its process and evaluation.

West East Journal of Social Sciences, 1 (1), 39-47.

Anderson, K. P. (2005). *A correlational analysis of servant leadership and job satisfaction in a religious educational organisation*. (Doctoral dissertation). University of Phoenix. Arizona.

Angrosino, M.V. (2012). Observation based research. In J. Arthur, M. Warning, R. Coe, & V. L. Hedges (Eds.), *Research Methods and methodologies in Education* (pp.165-170). London: Sage Publications.

Armeli, S., Eisenberger, R., Rexwinkel, B., Lynch, P. D., & Rhoades, L. (2001). Reciprocation of perceived organizational support. *Journal of Applied Psychology*, 86, 42-51.

Autry, J. (2001). *The servant leader*. Roseville, California: Prima Publishing.

Avolio, B., Walumbwa, F., and Weber, T. J. (2009). Leadership: Current Theories, Research, and Future Directions. *Annual Review of Psychology*, 60, 421-449.

Babb, C. A. (2012). *An analysis of the relationship between organizational servant leadership and student achievement in middle level schools*. (Doctoral dissertation). Widener University.

Babbie, E. (2001). *The Practice of Social Research*. (9th Ed). Belmont: Wadsworth.

Bachelder. C. (2013). Traits of servant leaders. Foresight. Retrieved on 10.4.16

<http://thepurposeofleadership.com/traits-of-servant-leaders-foresight>

- Baker, L. (2006). Observation: A complex research method. *Library Trends*, 55 (1), 171-189.
- Bambale, J. A. (2014). Relationship between Servant Leadership and Organizational Citizenship Behaviours: Review of Literature and Future Research Directions. *Journal of Marketing and Management*, 5, (1). 1-16.
- Barbuto, J. E. Jr & Wheeler, D. W. (2002). *Becoming a servant leader: Do you have what it takes?* Cooperative Extension, Institute of Agriculture and Natural Resources, University of Nebraska-Lincoln.
- Barbuto, J. E. Jr. & Wheeler, D. W. (2006). Scale Development and Construct Clarification of Servant Leadership. *Group and Organisational Management*, 31 (3), 300-326.
<http://digitalcommons.unl.edu/aglecfacpub/51>
- Barbuto, J. E., Jr. & Hayden, R. W. (2011). Testing relationships between servant leadership dimensions and leader member exchange (LMX). *Journal of Leadership Education*, 10(2), 22-37.
- Beaver, R. O. (2008). *Second Fiddle? An interpretive study of followers of servant leaders*. (Doctoral dissertation). Retrieved from ProQuest Dissertation and Theses Database. (UMI No.3307063).
- Beazley, D & Gemmill, G. (2006) Spirituality and Servant Leader Behaviour, *Journal of Management, Spirituality & Religion*, 3(3), 258-270.
- Beckmann, J. L & Bloom, M. A. (2000). Thoughts on accountability and democratic school management. *South African Journal of Education*, 20 (1), 196-202.

- Beck, C.D. (2010). Antecedents of Servant Leadership: A Mixed Methods Study. *Theses, Dissertations, & Student Scholarship: Agricultural Leadership, Education & Communication Department*. Paper 12.
<http://digitalcommons.unl.edu/aglediss/12>
- Beets, P. A. (2012). Strengthening morality and ethics in educational assessment through Ubuntu in South Africa. *Educational Philosophy and Theory*, 44(2), 68-83.
- Bekalo, S. B (2015). *Servant leadership style and organisational image as determinants of Employee Social Responsibility and Trust towards school Managers*. (Masters dissertation). Adventist University. Philippines.
- Bennis, W. (2001). Becoming a tomorrow leader. In L. C. Spears and M. Lawrence. (Ed.), *Focus on leadership: Servant leadership for the 21st Century*. (pp 101-109). New York. John Wiley.
- Bennis, W., & Nanus, B. (2007). *Leaders: Strategies for taking charge* (2nd ed.). New York, Harper Collins.
- Berger, T. A. (2014). Servant Leadership 2.0: A Call for Strong Theory. *Sociological Viewpoints*, 30 (1), 146-167.
- Bergman, M. M., Bergman, Z. & Gravett, S. (2011). Development and Application of the Explanatory Model of School Dysfunctions. *South African Journal of Education*, 31, 461-474.
- Bhengu, T. T. (2005). *Principals as professional leaders: Implications for management of rural secondary schools during transition*. (Doctoral dissertation). University of

- Bhengu, M. J. (2006) *Ubuntu: The Global Philosophy for Humankind*. Cape Town: Lothal Publications.
- Bhengu, T. T. (2013). School community integration for school change. A case study of a rural secondary school in KwaZulu- Natal. *Education as change*, 17 (1), 63-76.
- Black, G.L. (2010). Correlational Analysis of Servant Leadership and School Climate. *Catholic Education Journal of Inquiry and Practice*, 13 (4), 437-466.
- Blanchard, K. (1995). Servant leadership. *Executive Excellence*, 12(10), 12.
- Blanchard, K. (1997). Servant leadership Revisited. In L.C Spears (Ed). *Insights on leadership Service, Stewardship and Servant leadership* (pp.21-37). New York: John Wiley & Sons.
- Blanchard, K. (2007). *The heart of a leader: Insights on the art of influence*. Colorado: David C Cook.
- Blanchard, Carlos, J.P. & Randolph, A. (1996). Empowerment takes more than a minute (2nd Ed). San Francisco: Berrett Koehler Publishers.
- Blanchard, K., Carlos, J. P., & Randolph, A. (2001). *Empowerment takes more than a minute*. Berrett-Koehler Publishers.
- Blanchard, K., Blanchard, S., & Zigarmi, D. (2010). Servant leadership. In K. Blanchard (Ed.), *Leading at a Higher Level: Blanchard on how to be a high performing leader* (pp.261-287). Dorchester: Pearson Education.
- Block, P. (1993). *Stewardship: Choosing Service over Self-Interest*. California: Berrett-Koehler Publishers.

- Block, P. (2013). *Stewardship: Choosing Service over Self-Interest*. (2nd Ed.). Retrieved from <https://books.google.co.za/books?id=pjd0F9ILMyIC&printsec=frontcover#v=onepage&q&f=false>
- Bolman, L. G. & Deal, T. E. (2002). *Becoming a teacher leader. From isolation to collaboration*. Thousand Oaks: California. Corwin Press.
- Boone, L. W., & Makhani, S. (2011). Five necessary attitudes of a servant leader. *Review of Business Journal*, 33 (1), 83-96.
- Botha, R. J (2013). The need for creative leadership in Southern African Schools. *Africa Studies*, 72 (2), 307-320).
- Bowman, R. F. (2005). Teacher as servant leader. *The Clearing House: A Journal of Educational Strategies, Issues and Ideas*, 78(6), 257-260.
- Boyum, G. (2008). The Historical and Philosophical Influences on Greenleaf's Concept of Servant Leadership: Setting the Stage for Theory Building. *A Journal of Inquiry and Practice*, 13(4), 437-466.
- Braskamp, L., & Hager, M. (2005). Personal investment theory: Understanding Religious spiritual, and faith development of students. In M. Maehr & S. Karabenick (Eds.), *Advances in motivation theory: Motivation and religion* (pp. 241-269). Oxford: Elsevier Limited.
- Braun, V. & Clarke, V. (2006) Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3, 77-101.
- Brewer, C. (2010). Servant Leadership: A Review of Literature. *Online Journal of Workforce Education and Development*, 4 (2), 1-8.

- Broodryk, J. (2006). *Ubuntu: Life Coping Skills from Africa*. Randburg: Knowres. Publishing
- Brown, G. A. (2010). *Teachers perceptions of the importance of identified servant leadership characteristics for high school principals in two diverse communities* (unpublished dissertation). Virginia Polytech Institute and State University. Blacksburg. Virginia.
- Brown, M. E. and Trevino, L.K. (2006). Ethical Leadership: A Review and Future Directions. *The Leadership Quarterly* ,17, 595–616.
- Brumley, W.E. (2007). Cross cultural understanding of power in servant leadership theory, Comparing the concept of empowerment and its implication upon servant leadership theory as applied in South Africa and United States. *Global Missiology*, 1 (5), 1-10.
- Brubaker, T. A. (2013). Servant leadership, Ubuntu and leaders' effectiveness in Rwanda. In B. E. Winston. (Ed.). *Emerging Leadership Journeys*, 6 (1), 70- 85.
- Bryman, A. (1984). The debate about quantitative and qualitative research: a question of method or epistemology? *British journal of Sociology*, 75-92.
- Burch, M. J., Swails, P. & Mills, R. (2015). Perceptions of Administrators' Servant Leadership Qualities at a Christian University: A Descriptive Study. *Education*, 135(4), 399-406.
- Burns, J. M. (1978). *Leadership*. New York: Harper & Row.
- Bush, T. (2007). Educational Leadership and management: Theory, Policy and Practice. *South African Journal of Education*, 27 (3), 391- 406.
- Caffey, R.D (2012). *The relationship between Servant Leadership of Principals and beginning teachers job satisfaction and intent to stay*. (Doctoral dissertation). University of Missouri- Columbia. Columbia.

- Camp, W. G. (2001). Formulating and evaluating theoretical frameworks for career and technical education research. *Journal of Vocational Educational Research*, 26 (1), 27-39.
- Campbell, D. P., Clark, K. E., & Clark, M. B. (Eds.). (1992). *Impact of leadership*. Centre for Creative Leadership.
- Campbell, C., Gold, A., & Lunt, I. (2003). Articulating leadership values in action: Conversations with school leaders. *International Journal of Leadership in Education*, 6(3), 203-221.
- Carl, D., Gupta, V., & Javidan, M. (2004). Power distance. In R. House, P. Hanges, M. Javidan, P. Dorfman, V. & Gupta, V. (Eds.), *Culture, leadership, and organizations: The Globe study of 62 societies* (pp.513-563). Thousand Oaks: Sage.
- Carroll, B. C., & Patterson, K. (2016). Servant leadership: A cross cultural study between India and the United States. *Servant Leadership: Theory & Practice*, 1 (1), 16-45.
- Chang, P. C., Tsai, H. C., Zhang, D. D. & Chen, I. J. (2016). The correlation between elementary school principals' servant leadership and teachers creative teaching behaviours. *Creative Education*, 7, 1253-1260.
- Chinomona, R., Mashiloane, M., & Pooe, D. (2013). The influence of servant leadership on employee trust in a leader and commitment to the organization. *Mediterranean Journal of Social Sciences*, 4(14), 405.
- Chraim, A. (2016). *The Impact of Servant Leadership Behaviours on Trust and organisational citizenship behaviours*. (Masters dissertation). University of Concordia. Montreal. Canada.

Christians, C.G. (2004) Ubuntu and communitarianism in media ethics. *African Journalism Studies*, 25(2), 235-256

To link to this article: <http://dx.doi.org/10.1080/02560054.2004.9653296>

Christie, P., Lessem, R. and Mbigi, L. (1994). (Eds). *African management: philosophies, concepts and applications*, (pp.117–124). Randburg: Knowledge Resources.

Chung, Y.S. (2011). Why Servant Leadership? Its Uniqueness and Principles of Jesus. *Journal of Asia Adventist Seminary*. 14 (2), 159-170.

Cohen, L. Manion, L., & Morrison, K. (2011). *Research methods in education*. (7th ed.) London: Routledge.

Cohen, L. Manion, L., & Morrison, K. (2007). *Research methods in education*. (6th ed.) London: Routledge.

Collins, I. (2001). *Good to great. Why some companies make the leap and others don't*. New York: Harper Collins.

Cook, K. F. (2015). Self-Perceived Traits of Servant Leadership in AmeriCorps Volunteers: A Mixed-Method Concurrent Explanatory Study.

Cope, D. G. (2014). Methods and meanings. Credibility and trustworthiness of qualitative research. *Oncology Nursing Forum*, 41 (1), 89-91.

Covey, S. R. (1998). Servant-Leadership from the Inside Out. In L. Spears, (Ed.). *Insights on Leadership: Service, Stewardship, Spirit, and Servant-Leadership*. (pp.70-83) New York: John Wiley.

- Covey, S. R. (2002). Servant-leadership and community leadership in the twenty-first century. In L. C. Spears & M. Lawrence (Eds.), *Focus on leadership: Servant leadership for the 21st century* (27-33). New York: John Wiley & Sons.
- Crabtree, C. T. S. (2014). *The relationship between servant leadership and student achievement in Southwest Virginia schools*. (Unpublished Doctoral dissertation). Liberty University. Virginia.
- Creswell, J.W. (2003). *Research design: Qualitative, quantitative, and mixed methods approaches*. (2nd ed.) Thousand Oaks: Sage.
- Creswell, J.W. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks: Sage Publications.
- Creswell, J.W. (2009). *Research Design Qualitative, Quantitative and Mixed Methods Approaches*. Thousand Oaks: Sage Publications.
- Creswell, J.W., Hanson, W.E., Clarke Plano, V. L. & Morales, A. (2007). Qualitative research designs. Selection and Implementation. *The Counselling Psychologist*, 35 (2), 236-234.
- Crippen, C. (2005). The Democratic School: First to serve, then to lead. *Canadian Journal of Educational Administration and Policy*, 47, 1-16.
- Culver, M. (2009). *Applying servant leadership in today's schools*. (2nd ed.), New York: Eye On Education.
- Dambe, M. & Moorad, F. (2008). From power to empowerment: A paradigm shift in Leadership. *South African Journal of Higher Education*, 22, (3), 575-587.
- Dannhauser, Z. & Boshoff, B. A. (2006). *The relations between servant leadership, trust team commitment and demographic variables*. Servant leadership roundtable.
- http://www.regent.edu/acad/sls/publications/conference_proceedings/servant_leadership_roundtable/2006/pdf.

- Dash, N.K. (1993). Research Paradigms in Education: Towards a Resolution. *Journal of Indian Education, 19* (2), 1-6.
- Deci, E. L., & Ryan, R. M. (2000). The what and why of goal pursuits: Human needs and the self-determination of behaviour. *Psychological Inquiry, 11*, 227-268.
- Dennis, R. S., & Bocârnea, M. C., (2005). Development of the servant leadership assessment Instrument. *Leadership and Organization Development Journal, 26* (8), 600–615.
- Department of Education, (2008). *Understand school leadership and governance in the South African context. Advanced Certificate: Education, School management and leadership*. Pretoria: Government Printer.
- De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L. (2005). *Research at grassroots level: For social sciences and human science profession*. (3rd ed.). Pretoria: Van Schaik.
- Ebener, D.R. & O’Connell, D. J. (2010). How might Servant Leadership work? *Non Profit Management and Leadership, 20*(3), 315- 335.
- Ehrhart, M. G. (2004). Leadership and procedural justice climate as antecedents of unit-level organizational citizenship behaviours. *Personnel Psychology, 57* (7), 61-94.
- Ekinci, A. (2015). Development of School Principals’ Servant Leadership Behaviours and Scale and Evaluation of Servant Leadership Behaviours according to Teachers Views. *Education and Science, 40*(179), 341-360.
- Ekundayo, J. M. O., Damhoeri, K. & Ekundayo, S. M. (2010). Presenting the Servant Leadership Model as a panacea to Bad Leadership in Tertiary education in West Africa. *Academic Leadership the Online Journal, 8*(4), 1-6.

- Elo, S., Kääriäinen, M., Kanste, O., Pölkki, T., Utriainen, K., & Kyngäs, H. (2014). Qualitative content analysis. A focus on trustworthiness. *Sage Open*, 4 (1), 1-10.
- eNCA News (Television broadcast). (2018, 15 February). Pata, D. (Executive producer). South Africa. (Public Broadcasting Service).
<https://www.enca.com/opinion/the-ramaphosa-moment-how-many-messiahs-can-one-country-take>
- Emanuel, S. (2014). *Principals leadership styles and the sustainability of professional learning communities*, (unpublished Masters dissertation). University of KwaZulu- Natal, Edgewood.
- Fain, J. A. (2004). *Reading Understanding and Applying Nursing Research*. (2nd Ed). Philadelphia: FA Davis.
- Farling, M., Stone, A., & Winston, B.E. (1999). Servant Leadership: Setting the stage for empirical research, *Journal of Leadership Studies*, 6 (1), 49-72.
- Finley, S., (2012). Servant leadership: A literature review. *Review of Management Innovation and Creativity*, 5(4), 135-144.
- Fitzgerald, R.J. (2015). Becoming Leo: Servant Leadership as a Pedagogical Philosophy. *Critical Questions in Education*, 6 (2), 75-85.
- Franklin, S. D. (2010). *The influence of spirituality on servant leadership among small business entrepreneurs* (unpublished Doctoral dissertation). Walden University, Minneapolis.
http://scholarworks.waldenu.edu/dissertations?utm_source=scholarworks.waldenu.edu%2Fdissertations%2F824&utm_medium=PDF&utm_campaign=PDFCoverPages
- Friedman, H. H. and Friedman, L. W. (2009). How virtuous is your firm? *Electronic Journal of Business Ethics and Organization Studies*, 14(1), 14-20.

- Fry, L. W. (2003) Toward a Theory of Spiritual Leadership. *The Leadership Quarterly*, 14, 693–727.
- Fullan, M. (2003). *The moral imperative of school leadership*. California: Corwin Press.
- Fulton, S, & Krainovich-Miller, B. (2010). Gathering and appraising the literature. In G. LoBiondo-Wood & J. Haber, (Eds.). *Nursing Research: Methods and Critical Appraisal for Evidence-Based Practice*. (pp.56-80) (7th Ed.), St Louis, Missouri: Mosby Elsevier.
- Gade, C.B.N. (2012). What is Ubuntu? Different Interpretations among South Africans of African Descent. *South African Journal of Philosophy*, 31(3), 484- 503.
- George, J. M. (2000). Emotions and leadership: The role of emotional intelligence. *Human Relations*, 53, (1027-1055).
- Ghamrawi, N. & Al-Jammal, K. (2014). Leaders and Servants: Antonyms or Synonyms? Investigating Servant Leadership in Lebanese Schools. *Asia Pacific Journal of Research*. 1(4), 207- 221.
- Giampetro-Meyer, A., Brown, T., Browne, M.N., & Kubasek, N. (1998). Do we really want more leaders in business? *Journal of Business Ethics*, 17 (15), 1727-1736.
- Gile, T. (2011). *Principal Leadership in Response to Intervention: A Mixed Methods Study Examining A Servant Leadership Approach to Reform*, (unpublished Doctoral dissertation). Colorado State University, Colorado.
- Goodwin. N. (2006). *Leadership in Health Care: A European Perspective*. Routledge: Oxfordshire.
- Gold, R. L. (1958). Roles in sociological field observations. *Social Forces*, 36(3), 217–223.

- Gorman, G. E., & Clayton, P. (2005). *Qualitative research for the information professional* (2nd ed.). London: Facet.
- Graham, J. W. (1991). Servant-leadership in organizations: Inspirational and moral. *Leadership Quarterly*, 2(2), 105-119.
- Grant, C. & Osanloo, A. (2014). Understanding, selecting and integrating a theoretical framework in dissertation research. Creating the blueprint for your house. *Administrative Issues Journal: Connecting Educational Practice and Research*, 4(2), 1-15.
- Greenberg, A. (2009). What makes a great coach? Competitive Advantage. Sports Psychology and Resources. Retrieved from <http://www.competitivedge.com/content/what-makes-a-great-coach>
- Green, H. (2014). Use of theoretical and conceptual frameworks in qualitative research. *Nurse Researcher*, 21(6), 34-38.
- Greenleaf, R. K. (1970). The Servant as Leader. Indianapolis: The Robert K. Greenleaf Centre, 1-37.
- Greenleaf, R.K. (1977). *Servant Leadership: A Journey into the nature of Legitimate Power and Greatness*. New Jersey: Paulist Press.
- Greenleaf, R.K. (1991). *The servant as leader*. Indianapolis: Robert K. Greenleaf Centre for Servant-Leadership.
- Greenleaf, R. (1998). *The power of servant leadership*. San Francisco: Berrett-Koehler Publishers Incorporated.
- Greenleaf, R. K. (2002). Essentials of servant-leadership. In L. C Spears and M. Lawrence

- (Eds.), *Focus on leadership: Servant-leadership for the twenty-first century* (pp 19-25). New York: John Wiley and Sons.
- Grievies, J. (2010). *Organizational Change: Themes & Issues*. New York: Oxford University Press.
- Grix, J. (2002). Introducing students to the generic terminology of social research. *Politics*, 22 (3). 75-86.
- Gruys, M. L., & Sackett, P. R. (2003). Investigating the dimensionality of counterproductive work behaviours. *International Journal of Selection and Assessment*, 11(1), 30-42.
- Gyekye, K. (2004). Beyond cultures. Perceiving a common humanity. *The Council for Research in Values and Philosophy*, Washington.
- Hailey, J. (2008). Ubuntu: A literature review. *Document*. London: Tutu Foundation.
- Halal, W. E. (1998). Leaders who listen. *Executive Excellence*, 15 (2), 13-14.
- Hans, Y. (2010). Servant Leadership in the People's Republic of China: A Case Study of the Public Sector. *Journal of Management Development*, 29 (3). 265-281.
- Harper, D. (2002). Talking about pictures: A case for photo elicitation, *Visual Studies*, 17 (1), 13-26, DOI: 10.1080/14725860220137345
- Harter, S. (2002). Authenticity. In C. R. Snyder & S. J. Lopez (Eds.), *Handbook of positive psychology* (pp 382-394). New York: Oxford University Press.
- Hays, M. J. (2008). Teachers as Servant. Application of Greenleaf's Servant Leadership in Higher education. *Journal of Global Business Issues*, 2, (1), 113-133.

- Herman, R. L. (2008). *Servant Leadership: A model for Organisations Desiring a workplace Spirituality Culture*, (Unpublished Doctoral dissertation). Capella University, Minneapolis. Available from ProQuest Dissertation and Theses data base. UMI. NO. 3329873.
- Herndon, B.C. (2007). *An Analysis of the relationship between Servant Leadership, School* (Unpublished Doctoral dissertation). University of Missouri. Columbia.
- Hershey, P., & Blanchard, K. H. (1977). Management of organizational behaviour. *Prentiss Hall, England Cleft, NJ*, 236-244.
- Heskett, J. (2013). *Why Isn't 'Servant Leadership' More Prevalent?* (Online). Available: <http://hbswk.hbs.edu/item/why-isnt-servant-leadership-more-prevalent>
- Hesse-Biber, S.N. & Leavy, P. (2011). *The practice of qualitative research*. (2nd Ed.). California: Sage Publications.
- Higgs, P. & Smith, J. (2000). *Rethinking our world*. Juta: Kenwyn.
- Hofstede, G. (2004). *Masculinity and femininity. The taboo dimension of national cultures*. (2nd Ed.). Thousand Oaks: Sage Publications Incorporated.
- Hoy, W. K. and C. G. Miskel. (2001). *Educational administration: Theory, research and practice*. (6th ed.). Boston: McGraw Hill Book Company.
- Hoveida, R., Salari, S. & Asemi, A. (2011). A study on the relationship among servant leadership (SL) and the organisational commitment: A case study. *Interdisciplinary Journal of Contemporary Research in Business*, 3 (3), 499–509.
- Hsieh, H. F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative health research*, 15(9), 1277-1288.
- Hunter, J. C. (2004). *The world's most powerful leadership principle: How to become a servant*

leader. New York: Crown Publishing.

Hunter, E.M., Neubert, M. J., Perry, S. J., L.A. Witt, L. A., Penney, L. M. & Weinberger, E. (2013). Servant leaders inspire servant followers: Antecedents and outcomes for employees and the organization. *The Leadership Quarterly*, 24 (2), 316-331.

Hussain, N. (2012). Exploring the role of leadership in school restructuring. An inside out perspective. *Indian Streams Research Journal*, 2 (10), 1-10.

Imenda, S. (2014). Is There a Conceptual Difference between Theoretical and Conceptual? Frameworks? *Journal of Social Science*, 38 (2), 185-195.

Insley, R., Iaeger, P., Ekinci, A., & Sakiz, H. (2016). An evaluation of teachers' opinions about the servant leadership behaviours of school principals. *Educational Process: International Journal*, 5(3), 223-235.

Irving, J. A. (2005). *Servant leadership and the effectiveness of teams*. (Unpublished Doctoral dissertation). Regent University.

Irving, J., and McIntosh, T. (2010). Investigating the value of and hindrances to servant leadership in the Latin American context: Initial findings from Peruvian leaders. *Journal of International Business and Cultural Studies*, 2 (1), 1-15.

Iyer, R. D. (2013). Servant leadership in teaching. *International Journal of Human Resource Studies*, 3(1), 100-103.

Jacobs, T.O., & Jacques, E. (1990). Military executive leadership. In K.E. Clark & M.B. Clark (Eds.), *Measures of leadership* (pp. 281-295). West Orange, New Jersey: Leadership Library of America.

Jaramillo, F., Bande, B., & Varela, J. (2015). Servant leadership and ethics: a dyadic examination of supervisor behaviours and salesperson perceptions, *Journal of Personal*

Selling & Sales Management, 35 (2), 108-124.

Jennings, K., & J. Stahl-Wert. (2003). *The serving leader*. San Francisco: Berrett-Koehler.

Johnson, R.L. (2008). *An Exploratory study of Servant Leadership, Emotional Intelligence and Job Satisfaction among High-Tech employees*, (Unpublished Doctoral Dissertation).

University of Phoenix, Phoenix. Retrieved from

<https://search.proquest.com/openview/067cf6258d47d73a9146cf791dbe664f/1?pq-origsite=gscholar&cbl=18750&diss=y>

Johnson, A. C. & Vishwanath. K.R. (2011). Servant Professorship and its Implications. *International Journal of Education Research*, 6 (1), 135-146.

Jonker, J. and Pennink, B. (2010), *The Essence of Research Methodology: A Concise Guide for Master and PhD Students in Management Science*. Heidelberg: Springer.

Jones, D., & Rudd, R. (2008). Transactional, Transformational, or Laissez-Faire Leadership: An Assessment of College of Agriculture Academic Program Leaders'(Deans) Leadership Styles. *Journal of Agricultural Education*, 49(2), 88-97.

Joseph, E.E., and Winston, B.E. (2005). A correlation of servant leadership, leader trust, and organizational trust. *Leadership & Organization Development Journal*, 26 (1), 6-22.

Jurkiewicz, C. L. & Giacalone, R.A.A. (2004). Value framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics*, 49 (2), 129-142.

Kabasakal, H., & Bodur, M. (2004). Humane orientation in societies, organizations, and leader attributes. In R. House, P. Hanges, M. Javidan, P. Dorfman, & V. Gupta (Eds.), *Culture, leadership, and organizations: The Globe study of 62 societies* (pp.564-601). Thousand Oaks: Sage.

- Kamwangamalu, N.M. (1999). Ubuntu in South Africa: a sociolinguistic to a Pan African concept. *Critical Arts*, 13(2), 24-41.
- Karambayya, R. (1990). Good organizational citizens do make a difference. Proceedings of the Administrative Sciences Association of Canada (pp. 110–119). Whistler, British Columbia: The Administrative Sciences Association of Canada. Retrieved from https://scholar.google.co.za/scholar?hl=en&as_sdt=0%2C5&q=Karambayya%2C+R.+%281990%29.+Good+organizational+citizens+do+make+a+difference.+Proceedings+of+the++Administrative+Sciences+Association+of+Canada+%28pp.+110%E2%80%93119%29.+Whistler%2C+British++Columbia%3A+The+Administrative+Sciences+of+Canada.&btnG=
- Karlsson, J. (2012). Visual Methodologies. In J. Arthur, M. Warning, R. Coe, & V. L. Hedges (Eds.), *Research Methods and methodologies in Education* (pp.94-101). London: Sage Publications.
- Karsten, L. & Illa, (2005). Ubuntu as a key African management concept. Contextual background and practical insights for knowledge application. *Journal of Managerial Psychology*, 20 (7), 607-620.
- Kasun, R. (2009). *The Application of Servant Leadership by Selected New Jersey Public School Principals*, (Unpublished doctoral dissertation). Seton Hall University, New Jersey. Retrieved from http://scholarship.shu.edu/dissertations?utm_source=scholarship.shu.edu%2Fdissertations%2F1504&utm_medium=PDF&utm_campaign=PDFCoverPages.
- Katzenmeyer, M., & Moller, G. (2001). *Awakening the sleeping giant: Helping teachers develop as leaders*. (2nd ed.). Thousand Oaks, CA: Corwin Press.

- Kelley, R., & Williamson, R. (2006). *The relationship between servant leadership behaviours of high school principals, school climate and student achievement*. Retrieved from <http://www.principalspartnership.com>
- Khan, K.E.; Khan, S.E. & Chaudhry, A.G. (2015). Impact of Servant Leadership on Workplace Spirituality: Moderating Role of Involvement Culture. *Pakistan Journal of Science*, 67 (1), 109-113.
- Klein, N. (2014). *The relationship between servant leadership and employee engagement: The mediating roles of trust and fit*. (Doctoral Dissertation). Available from ProQuest Dissertations Publishing. (Accession No. 3701423).
- Knab, D. (2009). A Comparison of the leadership practices of principals of high schools that work schools as measured by the leadership practices inventory. *Academic Leadership Journal*, 7(2), 1-21.
- Kohlberg, L. (1969). Stage and sequence: The cognitive developmental approach to socialization. In D. A. Goslin (Ed.), *Handbook of socialization theory and research*: (pp.380-437). Chicago: Rand McNally.
- Kohlhuaf, L., Neuhaus, B. & Rutke, U. (2011). Influence of previous knowledge, Language skills and domain specific interest on observation competency. *Journal of Science Education and Technology*, 20, 667-678.
- Kouzes, J.M., & Posner, B.Z. (1995). *The leadership challenge: How to keep getting extraordinary things done in organizations*. San Francisco: Jossey-Bass Publishers.
- Kouzes, J. M., & Posner, B. Z. (2003). *The leadership practices inventory (LPI): Participant's workbook* (Vol. 47). John Wiley & Sons.
- Kouzes, J., & Posner, B. (2007). *The leadership challenge The most trusted source on becoming a better leader*. (4th ed.). San Francisco: Jossey-Bass.

- Krauss, S.E. (2005) Research Paradigms and Meaning Making: A Primer. *The Qualitative Report*, 10 (4),758-770.
- Krippendorff, K. (1989). *Content analysis*. Departmental Papers. Annenberg School for Communication. University of Pennsylvania.
- Lam, C.Y. (2015). Exploring Leadership Dimensions of Developmental Evaluation: The Evaluator as a Servant Leader. *Canadian Journal of Program Evaluation*. 30 (1), 64-78.
- Lambert, W.E. (2004). *Servant leadership qualities of principals, organizational climate, and student achievement: A correlational study*. (doctoral dissertation). Southern East University. Retrieved from Dissertation Abstracts International, 66(02), 430, UMI no. 3165799.
- Lamertz, K. (2006). Organizational Citizenship behaviour as performance in multiple network positions. *Organization Studies*, 27(1), 79-102.
- Laschinger, H., Gilbert, S., Smith, L., & Leslie, K. (2010). Towards a comprehensive theory of Nurse and patient empowerment: Applying Kanter's empowerment theory to patient care. *Journal of Nursing Management*, 18, 4-13.
- Laub, J. A. (1999). *Assessing the servant organization*, (unpublished Doctoral dissertation). Atlantic University, Florida.
- Leech, D. W., & Fulton, C. (2002, 5-10 August). The Leadership Practices of Middle and High School Principals. Paper presented at the 56th Annual Summer Conference of the National Council of Professors of Educational Administration. Burlington. Retrieved from <https://files.eric.ed.gov/fulltext/ED472143.pdf>

- Leem, T. J., & Lee, S. W. (2015). The Role of Non-Financial Measures in the Relationship between Servant Leadership and Organizational Effectiveness. *Indian Journal of Science and Technology*, 8(S8), 275-283.
- Leithwood, K., Seashore-Louis, K., Anderson, S. & Wahlstrom, K. (2004). *How leadership influences student learning: Review of research*. Minneapolis: Centre for Applied Research, University of Minnesota.
- Lekota, I. (2011). *Why Africa Needs Servant Leaders*. Leaders materialism and conspicuous consumption is seen as signs of success. Retrieved from:
<http://www.sowetanlive.co.za/columnists/2017/10/20/why-africa-needs-servant->
- Le Riche, P. & Tanner, K. (1996). The way forward: developing an equality model of observation for social work education and practice, *Issues in Social Work Education*, 16 (2), 3–14.
- Le Roux, J. (2000). The concept of ‘Ubuntu’: Africa’s most important contribution to multicultural education? *Multicultural Teaching*, 18 (2), 43–46.
- Letizia, A. (2014). Radical Servant Leadership: A New Practice of Public Education Leadership in the Post-Industrial Age. *Journal for Critical Education Policy Studies*, 12(2), 175-199.
- Letseka, M. (2000). African philosophy and educational discourse. In P. Higgs, N.C.G. Vakalisa, T.V. Mda & N.T. Assie-Lumumba (Eds.), *African voices in Education* (pp179-193). Juta: Lansdowne.
- Letseka, M. (2012). In Defence of Ubuntu. *Studies in Philosophy of Education*, 31, 47-60.
- Lewis, R., Spears, L. C., & Lafferty, B. A. (2008). Myers-Briggs and servant leadership: *The servant leader and personality type*. The Spears Centre for Servant Leadership. Retrieved from

http://www.spearscenter.org/Myers-BriggsServant-Leadership_Final.pdf

- Liden, R.C., Wayne, S.J., Zhao, H. & Henderson, D. (2008). Servant leadership: Development of a Multidimensional measure and multi-level assessment. *The Leadership Quarterly*, 19, 161-177.
- Liden, R. C., Wayne, S. J., Liao, C., & Meuser, J. D. (2014). Servant leadership and serving culture: Influence on individual and unit performance. *Academy of Management Journal*, 57(5), 1434-1452.
- Lincoln, Y.S. & Guba, E.G. (1985). *Naturalistic enquiry Handbook of qualitative research*. Thousand Oaks: Sage.
- Ling, Q., Lin, M., & Wu, X. (2016). The trickle-down effect of servant leadership on frontline employee service behaviours and performance: A multilevel study of Chinese hotels. *Tourism Management*, 52, 341-368. Retrieved from <https://doi.org/10.1016/j.tourman.2015.07.008>
- Lin, W. W. (2006). *National Primary and Secondary School Organizational Culture, the Relationship between Teachers and Creative Teaching and Creative Teaching Potential*. Taipei: National Chengchi University.
- Lofland, J. (1971) *Analysing Social Settings*. Belmont: Wadsworth.
- Louw, D. J. (1998). Ubuntu: an African assessment of the religious other, paper presented to 20th World Congress of Philosophy, Boston, Massachusetts, USA, 10-15 August. Online at [[www. bu. edu/wcp/Papers/Afri/AfriLouw. htm](http://www.bu.edu/wcp/Papers/Afri/AfriLouw.htm)].
- Louw, D. J. (2004). *Ubuntu: An African assessment of the religious other*. Philosophy in Africa. Retrieved August 10, 2016, Retrieved from <http://www.bu.edu/wcp/Papers/Afri/AfriLouw.htm>

- Louw, D. J (2004). Ubuntu: An African assessment of the religious other. *Philosophy in Africa*. Retrieved August 10, 2008. Retrieved from <http://www.bu.edu/wcp/Papers/Afri/AfriLouw.htm>
- Lubin, K. A. (2001). *Visionary leader behaviours and their congruency with servant leadership characteristics* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses Database. (UMI No. 3022943)
- Lutz, D W. (2009). African *Ubuntu* Philosophy and Philosophy of Global Management. *Journal of Business Ethics*, 1 (33).1-11.
- Lynch, J. A. & Friedman, H.H. (2013). Servant Leader, Spiritual Leader: The Case for Convergence. *Journal of Leadership, Accountability and Ethics*, 10(2), 87-95.
- Mackenzie, N. & Knipe, S. (2006). Research dilemmas: paradigms, methods and methodology. *Issues in Educational Research*, 16 (2), 193-207.
- Mahembe, B., & Engelbrecht, A.S. (2013). The relationship between servant leadership, affective team commitment and team effectiveness. *Journal of Human Resource Management* 11(1), 1-18.
- Mahembe, B. & Engelbrecht, A.S. & (2014). A confirmatory factor analytical study of a Servant Leadership measure in South Africa. *South African Journal of Industrial Psychology*, 39 (2), 1-10
- Maile, S. (2002). Accountability an essential aspect of school governance. *South African Journal of Education*, 22 (4), 326-331.
- Malunga, C. (2009). *Understanding organizational leadership through Ubuntu*. London: Adonis & Abbey.
- Mangaliso, M.P. (2001), Building competitive advantage from Ubuntu: Management lessons from South Africa, *Academy of Management Executive*, 15 (3), 23-33.

- Marckwardt, A. H., Cassidy, F.G., & McMillan, J.B. (Ed.). (1992). *Webster Comprehensive Dictionary*. (2). Chicago: J.G. Ferguson Publishing company.
- Marzano, R. J., Walters, T., & McNulty, B. A. (2005). *School leadership that works: From research to results*. Alexandria, Virginia: Association for Supervision and Curriculum Development.
- Matolino, B. & Kwindigwi, W. (2013.) The end of Ubuntu. *South African Journal of Philosophy*, 32, (2). 197-205.
- Maxwell, J.C (1995). *Developing the Leaders Around You: How to Help Others Reach Their Full Potential*. Nashville: Thomas Nelson
- Maxwell, J.C. (1998). *The 21 irrefutable Laws of Leadership*. Nashville: Thomas Nelson Publishers.
- Maxwell, J.C. (2007). *The 21 Irrefutable Laws of Leadership, 10th Anniversary Edition*. Nashville: Thomas Nelson.
- Mbigi, L, (1997). *The African Dream in Management*. Pretoria: Sigma.
- Mbigi, L. & Maree, J. (1995). *Ubuntu; The spirit of African Transformation Management*. Randburg: Knowledge Resources.
- McDonald. D. A. (2010) Ubuntu bashing: the marketisation of African values' in South Africa. *Review of African Political Economy*, 37(124), 139-152.
- McGee-Cooper, A., & Looper, G. (2001). *The essentials of servant-leadership: Principles in practice*. Waltham, MA: Pegasus Communication.

- McMahon, M. (2012). Servant Leadership as a Teachable Ethical Concept. *American Journal of Business Education*, 5(3), 339-345.
- Mehta, S. & Pillay, R. (2011). Revisiting Servant Leadership: An Empirical Study in Indian Context. *Contemporary Management Research*, 5 (2), 24-41.
- Melchar, D. E. & Bosco, S.M. (2010). Achieving High Organization performance through Servant Leadership. *The Journal of Business Inquiry*, 9 (1), 74-88.
- Merriam, S. B., & Simpson, E. L. (2000). *A guide to research for educators and trainers of adults*. (2nd ed.). Malabar: Krieger.
- Merriam, S. B. (2001). *Qualitative research and case study applications in education* (2nd ed.). San Francisco: Jossey-Bass.
- Merideth, S.C. (2007). *Servant leadership from the student officer perspective in PHI THETA KAPPA*. (Unpublished doctoral dissertation). Capella University. New England. Retrieved from:
<http://www.olagroup.net/Images/mmDocument/MeridethDissertation.pdf>
- Mertens, D. M. (1998). *Research methods in education and psychology: Integrating diversity with quantitative and qualitative approaches*. Thousand Oaks: Sage Publications.
- Mestry, R. & Singh, P. (2007). Continuing professional development for principals: A South African perspective. *South African Journal of Education*, 27 (3), 477-490.
- Metzcar, A. M. (2008). *Servant Leadership and Effective Classroom Teaching*. (Unpublished Doctoral Dissertation). Indiana Wesleyan University. Indiana.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded source book* 2nd ed.). Newbury Park: Sage Publication.

Molatlhwa, O., & Wilson, G. (7 February 2014). Principals cash in on corruption. Retrieved on 22 August 2015 from [www.heraldlive.co.za/principals cash in on corruption/](http://www.heraldlive.co.za/principals%20cash%20in%20on%20corruption/)

Molnar, D. R. (2007). *Serving the World: A cross Cultural study of National Culture Dimensions and Servant Leadership*. (Unpublished Doctoral Dissertation). University of Capella, Minneapolis. Retrieved from <http://www.olagroup.com/Images/mmDocument/Molnar%20Dissertation%202007.pdf>

Moore, N. F. (2012). *The relationship between high school teacher perceived principal leadership practices and teacher morale levels*. (Unpublished Doctoral dissertation). Liberty. University. Lynchburg. Virginia. Retrieved from <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?referer=https://scholar.google.co.za/&httpsredir=1&article=1560&context=doctoral>

Motowidlo, S.J. (2000). Some basic issues related to contextual performance and organizational citizenship behaviours in human resource management. *Human Resource Management Review*, 10 (1), 115-26.

Mouton, J. (1996). *Understanding Social Research*. Pretoria: Van Schaik.

Mouton, J. (2012). *How to succeed in your Master's and Doctoral Studies. A South African guide and Resource Book*. Pretoria: Van Schaik Publishers.

Mowday, R. T., Steers, R. M., & Porter, L. W. (1979). The measurement of organizational commitment. *Journal of Vocational Behaviours*, 14(2), 224-247.

Msengana, N.W. (2006). *The significance of the concept Ubuntu for educational management and leadership during democratic transformation in South Africa*. (Doctoral Dissertation). University of Stellenbosch, Free State.

- Msila, V. (2008). Ubuntu and school leadership. *Journal of Education*, (44), 68-84.
- Msila, V. (2012). Fostering an effective school through moral leadership. A South African case study. *International Journal of Social Sciences and Education*, 2 (1), 174- 192.
- Mthembu, D. (1996). African values: Discovering the indigenous roots of management. In R. Lessem, & B. Nussbaum. (1996). *Sawubona Africa: embracing four worlds in South African management* (pp. 215-226.). Zebra Press.
- Mulongo, M.A (2016). Awareness and practice of servant leadership style through service in central Kenya conference secondary schools. *Academic Research International*, 7 (5), 245-253.
- Murithi, T. (2007). A local response to the global human rights standard: The Ubuntu perspective on human dignity. *Globalisation, Societies and Education*, 5 (3), 277-286.
- Murphy, J., & Seashore-Louis, K. (1999). *Handbook of research on educational administration. A project of the American Educational Research Association*. San Francisco: Jossey-Bass Publishers.
- Mutia, P.M & Muthamia, S. (2016). The dichotomy of servant leadership and its practicality on the African continent. *International Journal for Innovation, Education and Research*, 4(5), 130-145.
- Muwanga-Zake, J.W.F. (2009). Building bridges across knowledge systems: Ubuntu and participative research paradigms in Bantu communities, Discourse. *Studies in the Cultural Politics of Education*, 30(4), 413-426, DOI: 10.1080/01596300903237198
- Naicker, I. (2015). School Principals Enacting the Values of Ubuntu in School Leadership: The Voices of Teachers. *Studies Tribes Tribal*, 13 (1), 1-9.

- Naidoo, R. (2012). *Experiences and Practices of School Principals in Creating, Leading and Governing Democratic Schools*. (Unpublished Doctoral Thesis). University of KwaZulu-Natal, Edgewood.
- Ncube, L.B. (2010). Ubuntu: A transformative leadership philosophy. *Journal of Leadership studies*, 4 (3), 77-82.
- Ndwandwe, M. I. (2016). *Participatory decision making and power at three secondary schools in the Umlazi District*. (unpublished doctoral dissertation.) University of KwaZulu-Natal. Edgewood.
- Neelima, D.K. (2016). Historical evidence of women servant leaders- “A study to lead people, walk behind them” Lao Tzu. *Art and Educational International Research Journal*, 3 (1), 33-37.
- Ngcoya, M. (2009). *Ubuntu: Globalization, Accommodation, and Contestation in South Africa*. (Doctoral Dissertation). American University, Washington. Retrieved from <https://search.proquest.com/openview/ec4308a1ea74eb73c479a7c71d465814/1?pq-origsite=gscholar&cbl=18750&diss=y>
- Ngunjiri, F. W. (2006). *Tempered radicals and servant leaders: Portraits of spirited leadership amongst African women leaders* (Doctoral dissertation). Bowling Green State University, Ohio. Retrieved from https://etd.ohiolink.edu/pg_10?0::NO:10:P10_ACCESSION_NUM:bgsu1143220309
- Niemann, R. & Kotzé, T & (2006). The relationship between leadership practices and organisational culture: an education management perspective. *South African Journal of Education*, 26(4), 609-624.
- Nieuwenhuis, J (2007). Qualitative research designs and data gathering techniques. In K. Maree (Ed). *First steps in research* (pp. 70-92). Pretoria: van Schaik.

- Northouse, P. G. (2007). *Leadership: Theory and Practice*. California: Sage.
- Northouse, P. G. (2014). *Introduction to leadership: Concepts and practice*. Sage.
- Nsiah, J.K., (2009). *The Servant-Leadership role of selected Catholic High School Principals*. (Unpublished Doctoral Thesis). University of Saskatchewan, Saskatoon. Retrieved from <https://harvest.usask.ca/handle/10388/etd-08282009-163318>
- Nuijten, I., & Van Dierendonck, D. (2011). The servant leadership survey: Development and validation of a multidimensional measure. *Journal of Business and Psychology*, 26, 249–267.
- Nwogu, O. (2004). The role of follower self-esteem, emotional intelligence and attributions on organizational effectiveness. *The 2004 Proceedings of the Servant Leadership Roundtable at Regent University, Virginia Beach, VA*.
http://www.regent.edu/acad/sls/publications/conference_proceedings/servant_leadership_roundtable/2004pdf/nwogu_servant_leaders
- Ogina, A. T. (2010). Teachers pastoral role in response to the needs of orphaned learners. *International Journal of Education Policy and Leadership*, 5 (12), 1-10.
- Ogletree, A. L. (2008). *Servant leadership: The urban principal's role in facilitating Inclusion* (Doctoral dissertation). University of Cincinnati. Retrieved from https://etd.ohiolink.edu/pg_10?0::NO:10:P10_ACCESSION_NUM:ucin1212089551
- Oguz, E. (2010). The relationship between the leadership styles of the school administrators and the organizational citizenship behaviours of teachers, *Procedia Social and Behavioural Sciences*, 9, 1188–1193.
- Olesia, N.I. (2014). Servant Leadership: The Exemplifying Behaviours. *Journal Of Humanities and Social Science*, 19 (6), 75-80.

- Organ, D. W. (1988). *Organizational citizenship behaviour: The good soldier syndrome*. Lexington: Lexington Books.
- Oshun, G. O., Okebukola, P. A., & Dosumu, S. A. (2016). Servant leadership behaviour of Lagos State Public Secondary School Principals. *American Journal of Social Issues and Humanities*, 6 (3), 817-828.
- Owens, B. P. & Hekman, D. R., (2012). Modelling how to grow: An inductive examination of humble leader behaviours, contingencies, and outcomes. *Academy of Management Journal*, 55, 787–818.
- Owens, R. G. (2001). *Organisational behaviour in education: Instructional leadership and school reform*. (7th ed.), Boston: Allyn and Bacon.
- Page, D. & Wong, P.T.P. (2000). A Conceptual Framework for Measuring Servant Leadership. In S. Abjibolosoo (Ed.), *The Human Factor in Shaping the Course of History and Development*. (pp. 69-109). Lanham: University Press.
- Pain, H. (2012). A literature review to evaluate the choice and use of visual methods. *International Journal of Qualitative Methods*, 11 (4), 303- 319.
- Panaccio, A., Henderson, D. J., Liden, R. C., Wayne, S. J. & Cao, X., (2015). Toward an understanding of when and why servant leadership accounts for employee extra-role behaviours. *Journal of Business and Psychology*, 30(4), 657-675.
- Parris, D. L, & Peachy, J. W. (2013). A Systematic Literature Review of Servant leadership Theory in Organisation Contexts. *Journal of Business Ethics*, 113, 377-393.
- Patterson, K. (2003). *Servant leadership: A theoretical model*. *Dissertation Abstracts International*, 64 (2), 570.

- Pattison, T. R. (2010). *The difference between secondary school principals' servant leadership in lower achieving and higher achieving secondary school*, (Unpublished Doctoral thesis). University of Missouri, Columbia.
- Pekerti, A. A. & Sendjaya, S. (2010) Exploring servant leadership across cultures: comparative study in Australia and Indonesia, *The International Journal of Human Resource Management*, 21(5), 754-780.
- Perkins, G., Wellman, N., & Wellman, W. (2009). Educational leadership: The relationship between spirituality and leadership practices. *Academic Leadership Journal*, 7(1), 14-25.
- Podsakoff, N. P., Whiting, S. W., Podsakoff, P. M., & Blume, B. D., (2009). Individual-and organizational-level consequences of organizational citizenship behaviours: A meta-analysis. *Journal of Applied Psychology*, 94(1), 122.
- Polit, D. F., & Beck, C.T. (2012). *Nursing research: Generating and assessing evidence for nursing practice*. Philadelphia, Lippincott Williams and Wilkins.
- Poovan, N. (2005). *The impact of the social values of Ubuntu on team effectiveness*. (Unpublished Masters dissertation). University of Stellenbosch, Free State.
- Prozensky, M. (1996, 7 January). Africa in the Cradle of Humanity and also of *Ubuntu*: A unifying Philosophy of Hope for a Nation reborn. *Sunday Independent*, pp.9.
- Purkey, W. W., & Siegel, B. L. (2002). Becoming an invitational leader: A new approach to personal and professional success. *Lake Worth, FL: Humanics*.

- Randolph, A., & Blanchard, K. (2010). Empowerment is the key. In Blanchard, K (Ed.), *Leading at a Higher Level. Blanchard on how to be a high performing leader* (pp.58-74). Dorchester: Pearson Education.
- Ramli, A., & Desa, N. M., (2014). The relationship between servant leadership and organizational commitment: The Malaysian perspectives. *International Journal of Management and Sustainability*, 3(2), 111-123.
- Rawnsley, M. M. (1998). Ontology, epistemology, and methodology: A clarification. *Nursing Science Quarterly*, 11(1), 2-4.
- Reed, L.L., Vidaver-Cohen, D. & Colwell, S.R., (2011). A New Scale to Measure Executive Servant Leadership: Development, Analysis, and Implications for Research. *Journal of Business Ethics*, 101, 415–434.
- Redeker, M., De Vries, R. E., Rouckhout, D., Vermermen, P. & de Fruyt, F. (2014). Integrating leadership: The leadership circumflex. *European Journal of Work and Organizational Psychology*, 23, 435-455. doi:10.1080/1359432X.2012.738671
- Rennaker, M. A. (2008). *Listening and persuasion: Examining the communicative patterns of servant leadership*. (Unpublished Doctoral dissertation). Regent University, Virginia. Retrieved from ProQuest. UMI. NO. 3309285.
- Republic of South Africa, (1996a). *National Education Policy Act 27 of 1996*. Pretoria: Government Printer.
- Republic of South Africa. (1996b). *South African School Act 84 of 1996*. Pretoria: Government Printer.
- Republic of South Africa, (1996c). *Regulations for safety measures at Public Schools*. Government Gazette, (1040) 22754. Pretoria: Government Printers.

- Republic of South Africa. (1998). *Employment of Educators Act 76 of 1998*. Pretoria: Government Printer.
- Republic of South Africa. (2000). *Municipal Systems Act 32, of 2000*. Pretoria: Government Printer.
- Republic of South Africa. (2003). *Integrated Quality Management System*. Collective Agreement Number 8 of 2003 Education Labour Relations Council, Pretoria: Government Printers, Pages 1-22.
- Ribeiro, V.D.C.C A (2016). *How servant leadership is perceived by is perceived by leaders and followers in a Portuguese organisational context*, (Masters Dissertation). NOVA Business school of Business Economics, Portugal.
- Robbins, H., & Finley, M. (2000). *The new why teams don't work: What goes wrong and how to make it right*. Berrett-Koehler Publishers.
- Robertson, K. (2012). *Servant leadership in early childhood education*. (Masters Dissertation). Unitec Institute of Technology, New Zealand. Retrieved from https://unitec.researchbank.ac.nz/bitstream/handle/10652/1997/Karyn%20Robertson_MEdL&M.pdf?sequence=1
- Robson, C. (2002). *Real World Research*. (2nd Ed.). Blackwell Publishing. Victoria. Australia.
- Rocco, T.S. & Plakhotnik, M.S. & (2009). Literature Reviews, Conceptual frameworks, and Theoretical frameworks: terms, functions and distinctions. *Human Resource Development Review*, 8 (1), 120-130.
- Rodd, J. (2006). *Leadership in early childhood* (3rd ed.). St Leonards: Allen and Unwin.
- Rule, P. & John, V., (2011). *Your guide to case study research*. (1st Ed.). Pretoria: Van Schaik.

- Russell, R (2001). The role of values in servant leadership. *Leadership and Organisational Development Journal*, 22 (2), 76-83.
- Russell, R., & Stone, A. G. (2002). A review of servant leadership attributes: Developing a practical model. *Leadership and Organizational Development Journal*, 23 (3), 145–157.
- Russell, E. J. (2012). The role of servant leadership in faculty development programs: A review of the Literature. *Turkish Online Journal of Distance Education*, 13 (1), 15-19.
- Saiyadain, M. S. (2009). *Human Resources Management*. New Delhi, India: Tata McGraw-Hill.
- Salameh, K.M. (2011). Servant Leadership Practices among School Principals in Educational Directorates in Jordan. *International Journal of Business and Social Science*, 2(22), 138-145.
- Sarantakos, S. (2005), *Social Research*, (3rd Ed.). New York: Palgrave Macmillan.
- Saule, N. (1998). Images of Ubuntu in the essays of S.E.K. Mqhayi in Umthetheli Wabantu (1912–1939), *South African Journal of African Languages*, 18 (1), 10-18.
- Schwepker, C.H. & Schultz, R.J. (2015) Influence of the ethical servant leader and ethical climate on Customer value enhancing sales performance. *Journal of Personal Selling & Sales Management*, 35(2), 93–107.
- Scotland, J. (2012). Exploring the philosophical underpinnings of research: Relating ontology and epistemology to the methodology and methods of the scientific, interpretive, and critical research paradigms. *English Language Teaching*, 5(9), 9-16.

- Searle, T. P. & Barbuto, J. E. (Jr.) (2011). Servant leadership, hope, and organizational virtuousness: A framework exploring positive micro and macro behaviours and performance impact. *Journal of Leadership and Organisational Studies*, 18 (1), 107-117.
- Sendjaya, S. (2007). Conceptualizing and measuring spiritual leadership in organizations. *International Journal of Business and Information*, 2(1), 104-126.
- Sendjaya, S. & Cooper, B. (2011) Servant Leadership Behaviour Scale: A hierarchical model and test of construct validity, *European Journal of Work and Organizational Psychology*, 20 (3), 416-436.
- Sendjaya, S. & Sarros, J.C. & (2002). Servant leadership: Its origin, development, and application in organizations. *Journal of Leadership and Organizational Studies*, 9, 57-64.
- Sendjaya, S., Sarros, J. C., & Santora, J. (2008). Defining and measuring servant leadership behaviour in organizations. *Journal of Management Studies*, 45(2), 402-424.
- Senge, P. M., Kleiner, A., Roberts, C., Ross, R. B., & Smith, B. J. (1994). *The fifth discipline field book: Strategies and tools for building a learning organization*. New York: Doubleday.
- Sergiovanni, T. (1992). *Moral leadership*. San Francisco: Jossey-Bass Publishers
- Sergiovanni, T.J. (2006). *The Principalsip: A reflective practice perspective*. New York: Pearson Education Publishers.
- Shekari, H. & Nikooparvar, M.Z. (2012). Promoting Leadership Effectiveness in Organizations:
A Case Study on the Involved Factors of Servant Leadership. *International Journal of Business Administration*, 3(1), 54-65.

- Shenton, K.A (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, 22, 63–75.
- Short, P. M., & Greer, J. T. (2002). *Leadership in empowered schools: Themes from innovative efforts*. Merrill Prentice Hall, One Lake Street: Upper Saddle River.
- Shutte, A. (1993). *Philosophy for Africa*. Rondebosch, South Africa: University of Cape Town Press.
- Sigger, D. S., Polak, B. M., & Pennink, B. J. W., (2010). *Ubuntu or Humanness as a Management concept*. CDS Research Report No. 29 ISSN 1385-9218
- Sikhakhane, Z. (2016, June 19). The power of servant leadership. *Sunday Times*, pp.11.
- Simonton, D. K. (2012). Teaching Creativity: Current Findings, Trends, and Controversies in the Psychology of Creativity. *Teaching of Psychology*, 39, 217-222.
<http://dx.doi.org/10.1177/0098628312450444>
- Smith, B., Montango, R., & Kuzmenko, T., (2004). Transformational and servant leadership: content and contextual comparisons. *Journal of Leadership and Organizational Studies*, 10(4), 80-91.
- Smith, C. (2005). Servant leadership: The leadership theory of Robert K. Greenleaf. Unpublished coursework. Management of Information Organisations. 1-16. Retrieved from <http://www.carolsmith.us/downloads/640greenleaf.pdf>
- Smit, J. A., Harré, R., & Van Langenhoven, L. (Eds.). (1995). *Rethinking methods in psychology*. Sage. London: Sage Publishers.
- Sonn, B., Santens, A., & Ravau, S., (2011). Hearing learner voice in health promoting schools through participatory action research. *Perspectives in Education*, 29 (1), 93-104.

- Spears, L (1995). *Reflections on leadership. How Robert K Greenleaf's theory of servant Leadership influenced today's top management thinkers*. New York: John Wiley & Sons Incorporated.
- Spears, L.C. (Ed.). (1998). *Insights on leadership: Service, stewardship, spirit and servant-leadership*. New York: John Wiley & Sons.
- Spears, L. C. (2002). Tracing the past, present, and future of servant-leadership. In L. C Spears (Ed.), *Focus on leadership* (pp.1-18). New York: John Wiley & Sons.
- Spears, L. (2004). Practising Servant Leadership. *Leader to Leader*, 34, 7-11.
- Spears, L. C., & Lawrence, M. (Eds.). (2002). *Focus on leadership: Servant-leadership for the twenty-first century*. John Wiley & Sons.
- Spillane, P., Halverson, R., & Diamond, J., (2001). Investigating school leadership practices: A distributed perspective. *Educational Researcher*, 30 (3), 23-28.
- Spradley, J. P. (1980). *Participant observation*. New York: Holt, Rinehart and Winston.
- Steyn, G.M. (2012). A narrative enquiry into the leadership practice in a South African school through a servant leadership lens. *Journal of Social Science*, 32 (2), 151-163.
- Stone, A., G. Russell, R. F., & Patterson, K. (2004). Transformational versus servant leadership: A difference in leader focus. *Leadership & Organization Development Journal*, 25(4), 349-361.
- Stramba, L. (2003). Servant Leadership Practices. *The Community College Enterprise*, 9 (2), 103-113.
- Striepe. M. & O Donoghue, M. (2014). Servant leadership in a Catholic School. A study is a western Australian context. *Education Research and Perspectives*. 41 130-153.

- Struwig, F.W., & Stead, G.B. (2004). *Planning, designing and reporting research*. Pearson Education. South Africa. Cape Town.
- Stoner, J., Blanchard, K., & Zigarmi, D. (2010). The Power of Vision. In Blanchard, K. Leading at a higher level. *Blanchard on how to be a high performing leader* (pp.17-30). Dorchester: Pearson Education.
- Sun, P. Y. T. (2013). The servant identity: Influences on the cognition and behaviour of servant leaders. *The Leadership Quarterly*, 24, 544-557.
- Taylor, S. (2002). *Ethnographic research: A reader*. Los Angeles: Sage Publication.
- Taylor, P. C. & Medina, M. N. D. (2013). Educational Research Paradigms: From Positivism to Multi-paradigmatic. *The Journal of Meaning-Centered Education*, 1 (2).
- Taylor, T., Martin, B.N., Hutchinson, S. & Jinks, M. (2007). Examination of leadership practices of principals identified as servant leaders, *International Journal of Leadership in Education*, 10 (4), 401-419.
- Terre Blanche, M., Durkheim, & K., Painter, D. (2006). *Research in Practice*. Cape Town. University of Cape Town Press.
- Terosky & Reitano (2016). Putting followers first. The role of servant leadership in cases of Urban Public Schools. *Journal of School Leadership*, 26, 192-32.
- Teti, M., Murray, C., Johnson, & Binson, D. (2012). Photovoice as a community-based participatory research method among women living with HIV/AIDS: Ethical opportunities and challenges. *Journal of Empirical Research on Human Research Ethics*, 7 (4), 34-43.
- Tobin, G. A & Begley, C.M. (2004). Methodological issues in nursing research. Methodological rigour within a qualitative framework. *Journal of Advanced Nursing*, 48 (4), 388–396.

- Trivers, G.A (2009). *Servant leadership effects on trust and organisational citizenship Behaviours* (Doctoral Dissertation). Argosy University, Seattle. UMI.NO.3444127
- Tschannen-Moran, M., & Hoy, W. K. (2000). A multidisciplinary analysis of the nature, meaning, and measurement of trust. *Review of educational research*, 70(4), 547-593.
- van Auken, P.M., Frisvoll, S.J., & Stewart, S.I. (2010). Visualising community: Using participant driven photo elicitation for research and application. *Local environment*, 15 (4), 373-388.
- van de Bunt- Kokhuis & Sultan, N. (2012). Servant leadership: the online way. E-learning where community building is key. *European Journal of Open, Distance and E- learning*. <http://www.eurodl.org/?article=472>
- van Dierendonck, D. (2011). Servant leadership: A review and synthesis. *Journal of Management*, 37 (4) 1228-1261.
- van Dierendonck, D. & Patterson, K., & (2015). Compassionate Love as a Cornerstone of Servant Leadership: An Integration of Previous Theorizing and Research. *Journal of Business Ethics*, 128, 119-131.
- van Der Merwe, (1996). Philosophy and the multicultural context of Post-apartheid South Africa. *Ethical Perspectives*, 3 (2), 1-15.
- van Kuik, A. (1998). *The Meaning of Servant Leadership*. (Unpublished Doctoral Dissertation). University of Manitoba. Winnipeg Manitoba.
- van Norren, E.D. (2014) The nexus between Ubuntu and Global Public Goods: its relevance for the post 2015 development Agenda, *Development Studies Research*, 1 (1), 255-266. DOI: 10.1080/21665095.2014.929974.
- Van Winkle, B., Allen, S., DeVore, D., & Winston, B. (2014). The Relationship Between the

- Servant Leadership Behaviours of Immediate Supervisors and Followers' Perceptions of Being Empowered in the Context of Small Business. *Journal of Leadership Education*, 13(3), 70-82.
- Venter, E. (2004). Notion of Ubuntu and Communalism in African Educational Discourse. *Studies in Philosophy and Education*, 23, 149-160.
- Vidaver-Cohen, D. (1998) Moral Climate in Business Firms: A Conceptual Framework for Analysis and Change. *Journal of Business Ethics*, 17 (11), 1211– 1226.
- Wahyuni, D. (2012). The Research Design Maze: Understanding Paradigms, Cases, Methods and Methodologies. *Jamar*, 10(1), 69-80.
- Wallace, R. J. (2007). Servant Leadership: A world perspective. *International Journal of Leadership Studies*, 2(2), 114-132.
- Walumbwa, F. O., Hartnell, C. A., & Oke, A. (2010). Servant leadership, procedural justice climate, service climate, employee attitudes, and organizational citizenship behaviour: A cross-level investigation. *Journal of Applied Psychology*, 95 (3), 517– 529.
- Wang, C.C. (1999). Photovoice: A participatory action research strategy applied to women's health. *Journal of Women's Health*, 8(2), 185-192.
- Wang C, Burris M: (1994). Empowerment through photo novella: Portraits of participation. *Health Education Quarterly*, 21(2), 171-186.
- Wang, C. C. & Redwood-Jones, Y. A. (2001). Photovoice ethics: Perspectives from Flint photovoice. *Health Education & Behaviour*, 28(5), 560-572.
- Waring, M. (2012). Case studies. In J. Arthur, M. Waring, R. Coe, & V. L. Hedges (Ed.),

- Research Methods and methodologies in Education* (pp.15-20). London: Sage Publications.
- Waterman, H. (2011). Principles of Servant Leadership and how they can enhance practice. *Nursing Management*, 17, (9). 24-26.
- Weber, R. P. (1990). *Basic Content Analysis* (2nd.ed). Thousand Oaks: Sage Publications.
- Welch, J. (2000). *Jack: Straight from the gut*. New York: Warner Books.
- Werts, A. B., Brewer, C.A., & Mathews, S. (2012). Representing embodiment and the policy implementing principal using photovoice. *Journal of Educational Administration*, 50 (6), 817-844.
- Weymes, E. (2003). Relationships not leadership sustain successful organizations. *Journal of Change Management*, 3, 319-332.
- Whetstone, J.T. (2002). Personalism and moral leadership: The servant leader with a transforming vision. *Business Ethics: A European Review*, 11(4), 385-392.
- Williams, B. P. (2009). *An analysis of participation in servant leadership as self-reported by elementary school principals in southwest Georgia*. (Doctoral dissertation). States Georgia Southern University. Borough. Georgia. Retrieved from:
http://digitalcommons.georgiasouthern.edu/etd/316?utm_source=digitalcommons.georgiasouthern.edu%2Fetd%2F316&utm_medium=PDF&utm_campaign=PDFCoverPages
- Williams, C. & Gardner, J. C. (2012). Servant Leadership, Africanisation and Disruptive Innovation as Conditions of Effective Leadership at Unisa. *The Quarterly Review of Distance Education*, 13(4), 213-217.
- Williams & Hatch, (2012). Influences of school superintendents Servant leadership practices to length of tenure. *Journal of Organisational Learning and Leadership*, 10 (2), 36-58.

- Willis, J.W. (2007). *Foundations of qualitative research: Interpretive and critical approaches*. Thousand Oaks: Sage Publications.
- Wilson, S. (2001). What is an indigenous research methodology? *Canadian Journal of Native Education*, 25(2), 175-179.
- Winston, B. E. (2003). *Extending Patterson's servant leadership model*:
Retrieved from
[http://www.regent.edu/acad/sls/publications/conference_proceedings/servant_leadersh
ip_roundtable/2003pdf/winston_extending_pat](http://www.regent.edu/acad/sls/publications/conference_proceedings/servant_leadersh
ip_roundtable/2003pdf/winston_extending_pat)
- Wong, P. T. & Davey, D. (2007). Best practices in servant leadership. Paper presented at Regent University's Servant Leadership Research Roundtable. Retrieved from:
http://www.regent.edu/acad/global/publications/sl_proceedings/2007/wongdavey.pdf
- Xu, L., Stewart, T. & Haber-Curran, P., (2015). Measurement invariance of the Servant Leadership Questionnaire across K-12 principal gender. *School Leadership & Management*, 35 (2), 202-214. DOI: 10.1080/13632434.2015.1010502
- Yin, R. K. (2003). *Case study research design and methods*. Thousand Oaks: Sage Publications.
- Yin, R. K. (2014). *Case study research design and methods*. (5th Ed). London: Sage Publications.
- Yukl, G. A., & Becker, W. S. (2006). Effective empowerment in organizations. *Organization Management Journal*, 3(3), 210-231.

Yukl, G. (2010). *Leadership in Organizations*, (7th ed.). New Jersey: Pearson Education Incorporated.

Yukl, G., Mahsud, R., Hassan, S., & Prussia, G. E. (2013). An improved measure of ethical leadership. *Journal of Leadership & Organizational Studies*, 20(1), 38–48.

Zehir, C., Akyuz., B., Sule Eren., & Turhan., G. (2013). The Indirect Effects of Servant Leadership Behaviour on Organizational Citizenship Behaviour and Job Performance: Organizational Justice as a Mediator. *International Journal of Research in Business and Social Science*, 2 (3), 2147-4478.

11. LIST OF APPENDICES

APPENDIX A: KZN Department of Education: Permission granted to conduct study



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma

Tel: 033 392 1041

Ref.:2/4/8/1284

Mr S Emanuel
PO Box 308
Winkelspruit
4145

Dear Mr Emanuel

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"EXPLORING SCHOOL PRINCIPALS' UNDERSTANDINGS AND PRACTICES OF SERVANT LEADERSHIP: A CASE STUDY OF FIVE PUBLIC SCHOOL PRINCIPALS IN UMLAZI DISTRICT"**, 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 17 July 2017 to 09 July 2020.
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.

(List of Schools Attached)

Dr. EV Nzama
Head of Department: Education
Date: 24 July 2017

KWAZULU-NATAL DEPARTMENT OF EDUCATION

Postal Address: Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa

Physical Address: 247 Burger Street • Anton Lembede Building • Pietermaritzburg • 3201

Tel.: +27 33 392 1004/41 • Fax.: +27 033 392 1203 • Email: Kehologile.Connle@kzndoe.gov.za/Phindile.Duma@kzndoe.gov.za • Web: www.kzndoe.gov.za

Facebook: KZNDOE...Twitter: @DBE_KZN...Instagram: kzn_education...Youtube: kzndoe

...Championing Quality Education - Creating and Securing a Brighter Future

APPENDIX B: Turnitin certificate

The screenshot displays a Turnitin submission interface within an Internet Explorer browser. The address bar shows the URL: <http://learning.ukzn.ac.za/mod/turnitintool/view.php?id=179866&do=allsubmissions>. The page title is "2014 EDMN815E1 Theo & Method...". The submission is titled "Second Draft-Dissertation" by "SHERIAN EMANUEL". The interface includes tabs for "Originality", "GradeMark", and "PeerMark". The "Originality" tab is active, showing a match overview on the right side. The match overview lists seven sources with their respective similarity percentages, all of which are less than 1%.

Match Overview

Rank	Source	Similarity
1	www.nmmu.ac.za Internet source	<1%
2	Submitted to Institute o... Student paper	<1%
3	Jane Huffman. "Percep... Publication	<1%
4	McLaggan, Ereen, Ade... Publication	<1%
5	Birasnav, M.. "Transfor... Publication	<1%
6	mynutritionlab.com Internet source	<1%
7	etd.uwc.ac.za Internet source	<1%

The main content area shows the text of the dissertation draft. It includes the following sections:

CHAPTER ONE
ORIENTATION TO THE STUDY

1.1 Introduction
The aim of this dissertation is to provide an overview of the different procedures that were used in conducting this study which sought to explore the relationship between principals' leadership styles and the sustainability of professional learning communities (PLCs) in primary schools in the Umlazi district in KwaZulu- Natal province. Secondly the study sought to investigate how principal leadership styles develop or stifle PLCs. Finally the study sought to explore the reasons why principals support the PLCs in their unique way.

Chapter One is an orientation to the study, and therefore sets the stage for the discussion of key elements related to the study. It presents the background to the study, rationale for the study, research questions that guided it and the significance of the study is also explained. Moreover, this chapter presents an explanation of key concepts, an outline of the literature that was reviewed in the process of conducting it as well as the theoretical framework that underpins it. It also provides an overview of the research design and methodology that was used. Finally, the layout of the study, which clarifies what each chapter of the dissertation entails, is given.

1.2 Background to the study
Leadership styles performs a critical role in forming long term relationships with all stakeholders (Mestry & Singh, 2007, p. 483). However, South African school principals' leadership styles may not be relevant to the present demands of education (Mestry & Singh, 2007). Professional learning community (PLC) is a term used to refer to a "school organisation in which stakeholders are

APPENDIX C: Request for permission to conduct study from gatekeeper (Principals)

**Q22 Road
Kingsburg
4150**

10 January 2017

**The Principal
Primary School
P.O. Box 1111
4100**

Dear Sir/ Madam

Request for permission to conduct research at Primary School in the Umlazi District.

I, Mr. S. Emanuel (student no. 213570067), currently an Educator, request permission to conduct research at the above school. As part of my professional development, I am presently enrolled for a Doctorate in Education Degree at the University of KwaZulu-Natal. In order to successfully complete my studies, I am required to compile a dissertation. My study will focus on Principal Servant Leadership: A multi-site case study. This is an under researched yet relevant field in South Africa and it needs to be built upon. In this regard I have chosen your school because I believe that you and your teachers have the potential and can provide valuable insight in extending the boundaries of our knowledge on this topic.

Please note that this is not an evaluation of performance or competence of your teachers and by no means is it a commission of inquiry. The identities of all who participate in this study will be protected in accordance with the code of ethics as stipulated by the University of KwaZulu-Natal. I undertake to uphold the autonomy of all participants. They will be free to withdraw from the research at any time without negative or undesirable consequences to themselves. Participants will be asked to complete a consent form. In the interest of the participants, feedback will be given to them during and at the end of the study.

You may contact my supervisor or myself should you have any queries or questions you would like answered.

Researcher's contact details:

Name: S. Emanuel
Address: P.O. Box 308
Winkelspruit
4145
Contact Number: 083 324 9660
Student Number: 213570067
University of KwaZulu-Natal
Edgewood Campus

Supervisor's contact details:

Dr. TT Bhengu
Faculty of Education
School of Education and Development
University of KwaZulu-Natal
Cell no. 082 377 5253 Edgewood Tel. No. 031-2603534
Email: bhengutt@ukzn.ac.za

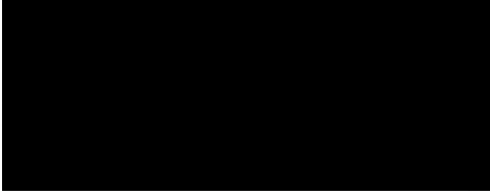
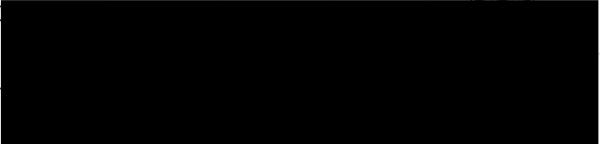
University Research Office contact details:

HSSREC Research Office
Ms.P.Ximba
Telephone: (031) 2603587
Email: ximbap@ukzn.ac.za

Yours faithfully

Mr. S. Emanuel

APPENDIX D: Gatekeepers (5 Principals) permission granted

 PRIMARY SCHOOL
mkon 

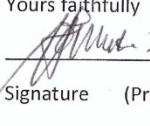
Mr. S. Emanuel

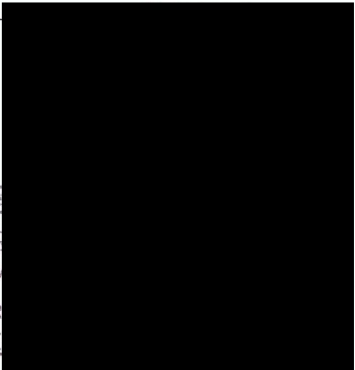
RE- PERMISSION TO CONDUCT RESEARCH

Your letter seeking permission to conduct a research at my school has reference. Permission is hereby granted provided that interviews are not conducted during school hours. I fully understand the contents of your letter and agree that the teachers' participation is voluntary. Your assurance of confidentiality and anonymity is appreciated I would like to take this opportunity of wishing you well and every success in your study.

Thanking you

Yours faithfully


Signature (Principal)



24/7/2017
DATE

DE
DI
DA
EN
PR
RO
TEL

ARY SCHOOL

TEL

4170

24 July 2017

Mr.S.Emanuel

RE-PERMISSION TO CONDUCT RESEARCH

Your letter seeking permission to conduct a research at my school has reference. Permission is hereby granted provided that interviews are not conducted during school hours. I fully understand the contents of your letter and agree that the teachers' participation is voluntary. Your assurance of confidentiality and anonymity is appreciated and I would like to take this opportunity of wishing you well in your study.

Thanking you.

Yours faithfully

24.07.2017

Date

Principal

PROVINCE OF KWAZULU NATAL
DEPARTMENT OF EDUCATION
DATE: 24/7/2017

[REDACTED] PRIMARY
SCHOOL

1.

P.O. Box 337

Tel/Fax

E-mail

Mr S Emmanuel

Re: Permission to Conduct Research

Your request to conduct research at Naidoooville Primary has been gladly granted, all conditions and agreements as per your letter to us and as per our conversations, being duly observed.
We want to wish you well and every success in the pursuit of your chosen field of study.

Regards

Principal

25/07/2017

Date

Fax: 086 205 4545
Email: naidooville@mweb.co.za



17 August 2017

Mr. S. Emmanuel

RE: PERMISSION TO CONDUCT RESEARCH

Your letter seeking permission to conduct a research at my school has reference. Permission is hereby granted, provided that interviews are not conducted during school hours. I fully understand the contents of your letter and agree that the teachers' participation is voluntary. Your assurance of confidentiality and anonymity is appreciated. I would like to take this opportunity of wishing you well and every success in your study.

Thank you.

Yours faithfully



Mr. S. Emmanuel (Principal)



Ref.....
TELEPH.....
E mail: u.....
ENQUIRIES:.....

SCHOOL
1029
4170

Mr S. Emanuel

PERMISSION TO CONDUCT RESEARCH

Your letter seeking permission to conduct research at my school has reference. Permission is hereby granted for you to conduct research at my school provided interviews are not conducted during school hours. I fully understand the contents of your letter and agree that teachers participation is voluntary. Your assurance of confidentiality and anonymity is appreciated. I would like to take this opportunity of wishing you well and every success in your study.

Thanking You

Yours faithfully



Signature Principal

Mr



Name of Principal

2017-08-02

Date

APPENDIX E: Requesting Participants consent (Principals)

(INFORMED CONSENT BY PARTICIPANTS -Principals)

16 Wesley Road

Illovo

4150

6 January 2017

Dear Sir/ Madam

REQUEST FOR CONSENT TO CONDUCT RESEARCH

I am S. Emanuel, a Doctorate student specialising in Education, Management and Leadership. I am studying through the University of KwaZulu-Natal (Edgewood Campus). Please be informed that I have sought the necessary permission from the University of KwaZulu-Natal and permission has been granted. I therefore seek your permission to conduct research with you. The title of my study is:

Exploring school Principals' understanding and practices of Servant Leadership in South African public schools: A case study of five public school principals in Umlazi District.

The purpose of this study is to explore principals understanding of the value of their roles as servant leaders within public schools and to understand how principal's leadership practice reflects servant leadership in their daily activities.

The study will firstly use a semi-structured interview method for the first phase of the study. Questions will be posed to the principal who would then respond.

The study will use a photovoice method for the second phase of the study which involves the use of cameras by you to photograph aspects which relates directly to the aims of this study. Discussions will be held with you about your photographs. Responses will be digitally recorded and will be treated with the strictest degree of confidentiality and pseudonyms will be used instead of actual names in the reporting of data.

The third phase of the study will involve my observations of you as principals during a few hours in a day and at one staff meeting.

You will be contacted well in advance for interviews and observations. The time and venue will be at the participant's convenience. Absolute care will be taken to avoid disruptions to

teaching and learning during the school day. In further ensuring confidentiality the interviews will be conducted behind closed doors. A “do not disturb” sign will be posted outside the room. Your participation will always remain voluntary which means that you may withdraw from the study for any reason, at any time if you so wish.

For further information on this research project, please feel free to contact me or my Supervisor :Dr T. T. Bhengu at 031-260 3534 or email at Bhengutt@ukzn.ac.za or

Mr. S. Emanuel at 0833249660 or email at Emanueltribe@gmail.com

University Research Office contact details:

HSSREC Research Office

Ms. P. Ximba

Telephone: 031 260 3587

Email: ximbap@ukzn.ac.za

Your anticipated positive response in this regard is highly appreciated.

Yours sincerely

Mr S. Emanuel.

(Student Number: 213570067)

APPENDIX F: Requesting Participants consent (Teachers/HODs)

(INFORMED CONSENT BY PARTICIPANTS –Teachers and HODs)

16 Wesley Road

Illovo

4150

14 June 2017

Dear Sir/ Madam

REQUEST FOR CONSENT TO CONDUCT RESEARCH

I am S. Emanuel, a Doctorate student specialising in Education, Management and Leadership. I am studying through the University of KwaZulu-Natal (Edgewood Campus). Please be informed that I have sought the necessary permission from the University of KwaZulu-Natal and permission has been granted. I therefore seek your permission to conduct research with you. The title of my study is:

Exploring school Principals' understanding and practices of Servant Leadership in South African public schools: A case study of five public school principals in Umlazi District.

The purpose of this study is to explore principals understanding of the value of their roles as servant leaders within public schools and to understand how principal's leadership practice reflects servant leadership in their daily activities.

The study will use a semi-structured interview method. Responses will be digitally recorded and will be treated with the strictest degree of confidentiality and pseudonyms will be used instead of actual names in the reporting of data.

You will be contacted well in advance for interviews and observations. The time and venue will be at the participant's convenience. Absolute care will be taken to avoid disruptions to teaching and learning during the school day. In further ensuring confidentiality the interviews will be conducted behind closed doors. A "do not disturb" sign will be posted outside the room. Your participation will always remain voluntary which means that you may withdraw from the study for any reason, at any time if you so wish.

For further information on this research project, please feel free to contact me or my Supervisor :Dr T. T. Bhengu at 031-260 3534 or email at Bhengutt@ukzn.ac.za or

Mr. S. Emanuel at 0833249660 or email at Emanueltribe@gmail.com

University Research Office contact details :

HSSREC Research Office

Ms. P. Ximba

Telephone: 031 260 3587

Email: ximbap@ukzn.ac.za

Your anticipated positive response in this regard is highly appreciated.

Yours sincerely

Mr S. Emanuel.

(Student Number: 213570067)

APPENDIX G: Consent from Principals (sample letter)

INFORMED CONSENT- PRINCIPALS

Declaration: I,..... (full name of participant) hereby confirm that I have been informed about the nature, purpose and procedures for the study:

Exploring school Principals' understanding and practices of Servant Leadership: A case study of five public school principals in Umlazi District

I have also received, read and understood the written information about the study.

I understand everything that has been explained to me and:

I **consent/do not consent** to voluntarily take part in the study and to have this interview audio recorded.

I **consent/do not consent** to be observed at school, for a limited period of time, during the discharge of my daily duties.

I **consent/ do not consent** to have my photographs used for educational reporting purposes only.

I **consent/ do not consent** to grant **limited/ full ownership** of photographs which I have taken, to the researcher.

I understand that I am at liberty to withdraw from the research project at any time, should I so desire, without any negative or undesirable consequences. I am also aware that there are neither any foreseeable direct benefits nor direct risks associated with my participation in this study.

Signature of Participant:.....Date:.....

APPENDIX H: Consent from participants (sample letter)

INFORMED CONSENT- HODS/TEACHERS

Declaration: I,.....(full name of participant)
hereby confirm that I have been informed about the nature, purpose and procedures for the study:

Exploring school Principals' understanding and practices of Servant Leadership: A case study of five public school principals in Umlazi District.

I have also received, read and understood the written information about the study. I understand everything that has been explained to me and:

I consent/do not consent to voluntarily take part in the study.

I consent/ do not consent to have the interview digitally recorded.

I understand that I am at liberty to withdraw from the research project at any time, should I so desire, without any negative or undesirable consequences. I am also aware that there are neither any foreseeable direct benefits nor direct risks associated with my participation in this study.

Signature of Participant _____

APPENDIX I: Requesting consent to photograph participants

INFORMED CONSENT- PARTICIPANTS IN PHOTOGRAPHS

I _____ hereby confirm that I have been informed by the principal about the nature, purpose and procedures for the study *on school principals understanding, practices and influences of servant leadership*. I have also received, read and understood the written information about the study. I understand everything that has been explained to me.

I **consent/ do not consent** to be photographed in school and to have my photographs used for educational reporting purposes only. I further understand that all photographs will be anonymised and all identities will be protected.

I understand that I am at liberty to withdraw from the research project at any time, should I so desire, without any negative or undesirable consequences. I am also aware that there are neither any foreseeable direct benefits nor direct risks associated with my participation in this study.

SIGNATURE

2/4/18
DATE

INFORMED CONSENT- PARTICIPANTS IN PHOTOGRAPHS **Declaration:**

I _____ hereby confirm that I have

been informed by the principal about the nature, purpose and procedures for the study *on school principals understanding, practices and influences of servant leadership*. I have also received, read and understood the written information about the study. I understand everything that has been explained to me.

I **consent/ do not consent** to be photographed in school and to have my photographs used for educational reporting purposes only. I further understand that all photographs will be anonymised and all identities will be protected.

I understand that I am at liberty to withdraw from the research project at any time, should I so desire, without any negative or undesirable consequences. I am also aware that there are neither any foreseeable direct benefits nor direct risks associated with my participation in this study.

SIGNATURE

DATE

APPENDIX J: Semi-structured interview (Principals)

University of KwaZulu- Natal 2017

Edgewood Campus- PhD Studies

ELMP- INSTRUMENT- semi structured- Principals

4. **What are the principals' understandings of the value of their roles as servant leaders at the case schools?**
 - a. Describe your philosophy/idea of leadership?
 - b. Why do you lead by using your particular brand of leadership?
 - c. Tell me about the importance/value of your specific leadership role in school.
 - d. What do you think are the results of your leadership role on the various stakeholders at your school?
5. **How do principals' daily leadership practices reflect the practices of servant leadership at the case schools?**
 - a. How would you describe your leadership practices?
 - b. What are some of the daily leadership tasks which you perform and tell us about the manner/approach in which you go about performing it?
 - c. Take a few specific task and explain whether your leadership approach reflects service to others or not.
6. **How do the principals' practices of servant leadership influence the school as an organization?**
 - a. How does your leadership actions contribute to the development/change in your school or not?
 - b. What is the influence of your leadership practice on the stakeholders at your school?
 - i. Learners
 - ii. Staff
 - iii. SGB
 - iv. Community
 - c. What are some of the other changes you have noticed in your school since you have taken over as principal?
 - d. What do you attribute these changes to?

APPENDIX K: Photo voice interview (Principals)

University of KwaZulu- Natal 2017

Edgewood Campus- PhD Studies

ELMP- INSTRUMENT- PHOTOVOICE

1. What are the principals' understandings of the value of their roles as servant leaders at the case schools?

- 1.1 Tell me why you took these photos?
- 1.2 How did you come about taking this picture?
- 1.3 Describe a few of the pictures which you took.
- 1.4 How does this photo describe some of your roles as a leader?
- 1.5 How does this photo describe the importance of your leadership role?

2. How do principals' daily leadership practices reflect servant leadership?

- 2.1 Which photos highlights some of the daily leadership tasks which you perform.
Can you elaborate on what in these photos reflects the manner in which you go about performing it?
- 2.2 Select one particular photo which sheds light on one specific daily task and explain your leadership approach in it.
- 2.3 Do these photos give us insight into your attitudes which guide your actions, as you lead? If so can you tell us more about these attitudes and actions.
- 2.4 Do these photos reveal service to others? Elaborate.

3. How does the principals' practice of servant leadership influence the school as an organization?

- 3.1 Which aspects in the photo highlights the changes in your school as a result of your leadership actions?
- 3.2 How does this photo highlight the influence of your leadership on the following stakeholders at your school?
 - 3.2.1 Learners
 - 3.2.2 Staff
 - 3.2.3 SGB
- 3.3. What are some of the changes you have noticed in your school, according to this photo, since you have taken over as principal?

APPENDIX L: Observation schedule (Principals)

University of KwaZulu- Natal 2017
Edgewood Campus- PhD Studies
ELMP- INSTRUMENT- OBSERVATION

Observation guide for principal's leadership practices

The purpose of the schedule is to guide me during my observation of the five principals.

During my observation, I aim to record, amongst other issues, the following:

1. Principals leadership style
2. Description of leadership practices
3. The principal's leadership practice as he goes through his day.
4. The principal's interaction with the stakeholders
5. How does the principal deal with challenges?
6. How would I describe principals' attitude towards his staff?
7. Does the principal show signs of empowering his staff?
8. Does the principal come across as authentic in his interactions with others?
9. Does the principal offer clear direction to others?
10. Does he offer clear direction to staff?
11. Does the principals' leadership practice show any evidence to serving others?
12. Does the principal view his role as a steward of the school?

Observation schedule for school staff briefing.

This guide will be a valuable tool aimed at assisting me during my observation of principal's leadership practices during staff meetings.

My observation will focus on the following:

1. The layout of the staff room.
2. Agenda and notice
3. Attendance register
4. What was the nature of the interaction between the principals and teachers in discussions?
5. What was the role of the principal in the meeting?

6. What was the tone of the principal in the meeting?
7. What was the principals' approach during the meeting?
8. How does the principal respond to the successes and challenges experienced by teachers?
9. Does the principal show signs of empowering his staff?
10. How would I describe principals' attitude towards his staff?
11. How would I describe teachers' attitude towards their principal?
12. Does the principal come across as authentic in his interactions with others?
13. Does the principal view his role as a steward of the school?
14. Does the principal offer clear direction to others?
15. Principals posture, eye contact, voice modulation, articulation.
16. Use of verbal and non-verbal cues by the principal.

APPENDIX M: Semi-structured interview (HODs/ Teachers)

Semi-structured interview (HODs/ Teachers)

2. How do principals' daily leadership practices reflect the practices of servant leadership?

- 2.1 How would you describe your principals' leadership practices?
- 2.2 What are some of the daily leadership tasks which your principal performs and tell us about the manner/approach in which he goes about performing it?
- 2.3 Explain whether your principals' leadership approach reflects service to others or not.

3. How does the principal's leadership practices influence the school as an organization?

- 3.1 How does your principal's leadership actions contribute to the change in your school or not?
- 3.2 What is the effect of your principals' leadership on the stakeholders at your school?
 - 3.2.1 Learners
 - 3.2.2 Staff
 - 3.2.3 SGB
 - 3.2.4 Community
- 3.3 What are some of the changes you have noticed in your school since your principal took over?
- 3.4 What do you attribute these changes to?