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Employing African Indigenous Knowledge Systems in managing learner discipline: Perspectives of School Management Teams

By

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A dissertation submitted in partial fulfilment of the academic requirements for the degree of Master of Education in Educational Leadership, Management and Policy

University of KwaZulu-Natal

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Date Submitted: June 2019

SUPERVISOR'S STATEMENT

This dissertation has been submitted with my approval

Dr BNCK Mkhize   Date: 29 June 2019

Supervisor

DECLARATION BY STUDENT

I, Meda Desire' Enock, declare that this research report titled, **Employing African Indigenous Knowledge Systems in managing learner discipline: Perspectives of School Management Teams** abides by the following rules:

(i) The research reported in this dissertation, except where otherwise indicated is my original work.

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Researcher_____

Meda Desire' Enock

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UNIVERSITY OF KWAZULU-NATAL ™

INYUVESI YAKWAZULU-NATALI

28 May 2018

Ms Meda Desiré Enock (217078586)
Scool of Education
Edgewood Campus

Dear Ms Enock,

Protocol reference number: HSS/0259/018M
Project Title: Employing African Indigenous Knowledge Systems in managing learner discipline: Perspectives of School Management Teams

Approval Notification – Expedited Application

In response to your application received **23** March 2018, 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

....
Dr Shamila Naidoo (Deputy Chair)

/ms

Cc Supervisor: Dr BNCK Mkhize
Cc Academic Leader Research: Dr SB Khoza
Cc School Administrator: Ms Tyzer Khumalo

ACKNOWLEDGEMENTS

DEDICATION

This dissertation is dedicated to my Lord and Saviour Jesus Christ. I am grateful for the strength and wisdom that you have given me during this journey. My health condition has made this journey a difficult one, but your love and strength has never failed me.

LIST OF ABBREVIATIONS AND ISIZULU TERMS

AIKS	African Indigenous Knowledge Systems	vii
ATCP	Alternatives to Corporal Punishment	
DBE	Department of Basic Education	
GHS	General Household Survey	
IKS	Indigenous Knowledge Systems	
SGB	School Governing Body	
SMT	School Management Team	
Lobola	Bride price	
Ukuhlolwa	Virginity testing	
Ukungena	An immediate family member inherits the deceased's family	
Ukwaluka	Traditional circumcision	

ABSTRACT

The aim of this study was to explore the perspectives of School Management Teams (SMTs) about incorporating African Indigenous Knowledge Systems in managing learner discipline in schools. It set out to explore whether African Indigenous Knowledge systems has a space in our schools, in particular with helping to manage learner discipline. African Indigenous Knowledge comprises of values such as respect, kindness and humanity which are needed in schools to help manage learner discipline. The Ubuntu Leadership Philosophy was used as the theoretical framework, justified for its ability to present a way of being, understanding and acting in the world. The study was conducted within the Interpretivist paradigm and a Qualitative case study was adopted as a research approach. Semi-structured interviews with two Principals, two Deputy Principals and two Departmental Heads were used to generate data. Thematic analysis was used to analyse generated and transcribed data. Findings suggest that School Management Teams have some understanding of the concept of African Indigenous Knowledge System. Two views emerged on whether AIKS has a space in South African schools, particularly to help manage learner discipline. It was also found that if AIKS could be adapted and incorporated in schools, it could be a useful framework to manage learner discipline.

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CHAPTER ONE

ORIENTATION TO THE STUDY

1.1 Introduction

The purpose of this study is to explore the perspectives of the School Management Teams about incorporating African Indigenous Knowledge Systems (AIKS) in managing learner discipline in schools. It sets out to explore whether AIKS has a space in our schools, in particular with helping to manage learner discipline. This study entails investigating the perspectives of SMTs about how techniques used by our forefathers to ensure that their children were disciplined can be adapted to managing learner discipline. This chapter presents the orientation to the study. It begins by presenting the background to the study. This is followed by discussion of the purpose and rationale for the study. This communicates to the reader what inspired the researcher to do this particular study. Thereafter, the objectives of the study as well as the critical questions are outlined. Furthermore, the researcher provides clarification of key terms used in the study and highlights limitations of the study. Lastly, the chapter provides a brief outline of the dissertation and a summary of the chapter.

1.2 Background of the study

A number of amendments have taken place in the South African Department of Education since South Africa became a democratic state in April 1994. One of the most prominent changes was that of the abolishment of Corporal Punishment under Section 10 of the South African Schools Act No. 84 of 1996. This Act banned the practice of corporal punishment as a means to achieve corrective behaviour in institutions of learning. This was in line with Section 12(1) of the South African Constitution, Act 108 of 1996 which protects learners from being subjected to any forms of violence, torture, cruel and inhumane or degrading punishment. Similarly, Section 7(1) (h) of the Children's Act of 2005 articulates that the needs of the child need to be protected. Furthermore, it states that the child's physical and emotional welfare is of great importance. The outlawing of physical punishment therefore reflected the need to move away from the brutal and dictatorial past towards an environment that honours self-respect.

Section 8 of the South African Schools Act No.84 of 1996 postulates that every school should adopt a code of conduct which provides for alternative ways of maintaining discipline in schools. It is the responsibility of the School Governing Body to draw up a school code of conduct, after consultation with the parents, learners and educators. This code of conduct governs discipline

matters at schools and it spells out the consequences of the different offences. In drawing up this code of conduct, they need to make certain that they do not contravene any guidelines established in the Schools Act No.84 of 1996.

The Alternatives to Corporal punishment document was published in the year 2000 and stipulates that using positive reinforcements in the classroom is more effective than using physical, emotional or verbal abuse. The Alternatives to Corporal Punishment (ATCP) such as detention and withdrawal of rewards prove to be effective in schools that were previously known as Model C schools, as efficient resources are available. However, in most schools these alternatives prove to be ineffective. Detention has proven to be one of the most ineffective way of disciplining learners as the educator is infringing on the learners basic rights, which is food and the right to be safe. Learners need to have a break in order to eat food from the feeding scheme, their own lunch or just to have a break from learning for a few minutes. Having detention after school also proves to be ineffective or impossible as learners need to catch their transport as they live far from the school or they have to walk long distances, which is dangerous if done alone. These types of discipline measures prove effective in the Western world (culture) but do not adapt to African culture.

Repositioning from a traditional way of managing learner discipline to a new way has proven to be a challenge to educators and School Management Teams at large (Nene, 2013). On a daily basis there are media reports of educators using corporal punishment on learners, learners assaulting each other as well as learners assaulting their educators. In 2012, a National School Violence Study exposed the incidence of corporal punishment in South African Schools. The study showed that 49,8% of the nearly 6000 learners who were interviewed had been physically or emotionally reprimanded in schools. The General Household Survey (GHS) produced by Statistics South Africa (2015) shows evidence that the practice of corporal punishment was increasing across provinces between 2011 and 2014, with approximately 1, 7 million learners being exposed to corporal punishment in 2014. A study by Nene (2013) concurs with the fact that although policies and procedures have been put in place, managing discipline is still a national crisis that needs urgent intervention. The question of how this can be effectively averted and how to implement effective strategies to curb indiscipline in schools is a major concern for research.

Studies by Msila (2014) and Naicker (2015) in South Africa have looked at going back to the past and trying to incorporate an African Indigenous concept known as Ubuntu in School

leadership. The aim of these studies was to see if adopting this type of leadership style could do any good in solving the current educational crisis of dysfunctional schools. The findings of these studies highlight that little attention has been given to actually using this philosophy to solving the current educational crisis in schools. Similarly, a study conducted by Owusu-Ansah and Mji (2013) in Ghana found that Indigenous knowledge has been suppressed and not used as a solution to problems that Africans face. Furthermore, they state that Western knowledge is treated as superior knowledge and Indigenous knowledge is overlooked and disregarded. Owusu-Ansah and Mji (2013) accentuate that Western knowledge systems have been successful in introducing an education system that is foreign to local Indigenous people. This has caused confusion between what children learn at school and what they learn in their communities and homes. Similarly, Mkabela (2005) posits that Western Knowledge Systems (WKS) have denied learners a space to bring their own lived experiences in education. This gives learners the impression that their way of life is inferior and not valuable.

Msila and Gumba (2016) posit that knowledge gained from the education system is engraved in children's lives and guides their practice, perceptions and value systems. It is imperative that the correct type of knowledge is disseminated as a child lives with that knowledge long after it has been taught. Knowledge that advances heritage and represents values that will contribute to the development of our communities needs to be taught (Msila & Gumba, 2016). There is a need therefore to relook at how schools could incorporate Indigenous Knowledge Systems (AIKS). Owusu-Ansah and Mji, (2013) assert that AIK entails human experiences and how we interact with each other, providing the basis for problem-solving strategies. These problem solving strategies, if considered, could possibly assist in managing learner discipline. Hence, my study focuses on exploring the perspectives of School Management Teams on how schools could employ AIKS to help manage learner discipline.

1.3 Purpose and rationale for the Study

The purpose of this study is to explore the perspectives of School Management Teams in employing African Indigenous Knowledge Systems (AIKS) in managing learner discipline in schools. The rationale for doing this study stems from my personal and professional experiences. I have been an educator for the past eleven years and have observed during this period that discipline or the way learners behave themselves is deteriorating. This discipline problem has hampered teacher morale as well as the learning process. A vast number of experienced educators who once enjoyed the teaching profession, who were planning to retire

at the age of sixty five are now taking early retirement at the age of fifty five. Amongst the reasons highlighted for this is that educators are unable to manage learner discipline issues and feel overburdened with the continuous changes in the curriculum. There are numerous video clips circulating on social media which highlight teacher frustration and the results thereof. It appears that learners' rights over-power their responsibilities. The question I keep asking myself is how can this be addressed to bring back discipline in schools.

Maphosa and Mammen (2011) suggest that educators should look for alternative ways of disciplining learners and ensuring that they don't violate the learners' rights. When talking about this with my colleagues, they seem to have run out of ideas to implement it. School Management Teams, tasked with the responsibility of managing the school as a whole, seem to be unable to handle the discipline problems in schools. The conversations that I have with my colleagues suggest that there is a decline in moral standards in our contemporary society: the system that we are currently using, is failing us. My interest in this study did not only stem from the discipline issues I have experienced and heard from my colleagues in the teaching profession but it also made me think back on my school years. Issues such as bullying, learners getting into physical fights with teachers and learners killing other learners on the school premises. As learners, we never conducted ourselves in a disrespectful and vindictive manner. Our educators were treated the same way in which we treated our parents and other elders. It is evident that something has gone horribly wrong in our schools and in society at large. My thoughts have pondered on, have we as African people not lost our values and customs that were once passed down from generation to generation?

There are studies that have been conducted in South Africa and in Africa as a whole about African Indigenous Knowledge Systems (e.g. Msila, 2014; Msila & Gumba, 2016; Naicker, 2015; Owusu-Ansah & Mji, 2013; Tshika, 2014). Studies by Msila (2014) and Naicker (2015) for example looked at going back to the past and trying to incorporate an African Indigenous concept known as Ubuntu in school leadership. The benefits of doing so are highlighted and are discussed in the next chapter. In the literature that I have read, I have not come across studies that look at actually using this philosophy to try and manage learner discipline issues in schools. This has sparked interest in me to explore the space of AIKS in managing learner discipline in schools.

1.4 Significance of the study

It is anticipated that the insight gained through this study may contribute to the expansion of knowledge about effective methods of managing learner discipline in schools. A vast majority of studies done on discipline look at positive reinforcements that can be used as alternative methods to discipline. Studies have also been done on the negative effects of administering physical and emotional punishment on learners. However, there is a limited amount of research that has been done regarding incorporating African Indigenous Knowledge Systems in South African schools. It is hoped that this study would contribute to a better understanding of how AIKS could be used to enhance the management of learner discipline in schools.

1.5 Objectives of the study

The objectives of the study are:

- To explore SMTs' understanding of African Indigenous Knowledge Systems.
- To explore SMTs perspectives on integrating African Indigenous Knowledge Systems to manage learner discipline at school.
- To explore ways in which schools can incorporate African Indigenous Knowledge Systems in managing learner discipline.

1.6 Critical questions

- What are SMTs' understandings about AIKS?
- What are the perspectives of SMTs about incorporating AIKS to manage learner discipline in schools?
- How can schools incorporate AIKS in managing learner discipline?

1.7 Definition of key concepts of the study

1.7.1 Discipline

Discipline is described as a practice that is believed to yield a particular character or pattern of confined conduct in order to achieve an organised and peaceful environment (Nakpodia, 2010). Discipline in schools is described as a system of guidelines and behavioural approaches appropriate to the supervision of learners and upholding of order in schools. The objective is to establish an environment that is favourable for learning (Maphosa & Mammem, 2011). Discipline is associated with the ethos and values of the school in order for a good ambience to exist (Nakpodia, 2010).

Nene (2013) is of the opinion that discipline is significant for maintaining tranquility in a school and for ensuring a positive climate in which learners can learn, free from disorder. Furthermore, she states that school discipline in school ensures that order is maintained in schools. Section 29(1)(a) of the South African Constitution consecrates the right to basic education which indirectly places a legal obligation on the government and every public school to provide education that is exceptional, free of indiscipline.

Nakpodia (2010) posits that a student's behaviour is a precondition to practically everything a school has to offer learners. He further states that discipline in schools has two objectives: to safeguard teachers and learners and to create a favourable environment for education and training to take place. Educators have been given the responsibility to ensure that learners are safe at school. 'In loco parentis' means that educators represent parents in their absence. Serakwane (2007) describes discipline as a form of activity intended to regulate a child and to maintain order in schools. This refers to a learner adhering to a code of conduct set out in a particular school. Discipline can also be described as a particular punishment that a learner receives for transgressing a regulation that is set out in a code of conduct. Indiscipline usually exposes itself in a variety of ways which involve insubordination, stealing, misbehaviour and truancy (Marais & Meier, 2010). The use of this term discipline, could sometimes mean behaving within the school rules or the administration of punishment. This study makes use of the former. Using these definitions allows me to communicate precisely what I am aiming to research, which is how to employ AIKS in managing learner discipline.

1.7.2 African Indigenous Knowledge

The term African Indigenous knowledge is a complex term which refers to the lifestyle of the inhabitants of Africa. It is knowledge based on experience and a culture that is interactive. This includes community and harmony which are profoundly entrenched in traditional values (Sarpong, 1991). Similarly, Nel (2008) describes AIK as a concept that is informed by and relates to all domains of life and the environment.

African Indigenous Knowledge in this study refers to both native and customary knowledge which originate from communities in Africa. It applies to Indigenous knowledge from the continent of Africa. This study looks at a way in which African Indigenous knowledge can be used to manage learners discipline as opposed to using Western knowledge systems. Mazzocchi (2006) makes a clear comparison between the Western and African Knowledge

systems: Firstly, AIKS is mystical and does not make distinctions between pragmatic and spiritual knowledge whereas Western knowledge is derived from reason and logic. Secondly, African Indigenous knowledge is more universal and innate as compared to Western knowledge which favours analytical and scientific methods. Furthermore, African Indigenous knowledge (AIK) is more qualitative and prejudiced in comparison to Western knowledge systems that is more quantitative and unprejudiced. In addition, African Indigenous knowledge is imparted verbally from one period to the next while Western knowledge is based on learned and theoretical transmission. Lastly, African Indigenous knowledge deduces reality as a world made up of multidimensional cycles whereas Western Knowledge deduces reality on the basis of a linear idea of cause and effect.

1.7.3 School Management Team

Bhamani (2012) describes management as a way in which people oversee, handle, direct or control an organisation. It involves regulative tasks or actions performed in an establishment. The organisation in this study will be the school. Similarly, Bush (2008) defines management as a process of controlling or directing people and resources according to the schools vision. For Davidoff and Lazarus (1997), it is about carrying the school, initiating certainty, confidence, and security and making sure that the school, as a whole, is functioning effectively and achieving its goals. In this study the term "management" will refer to the methods used by school management teams in order to promote the value of learning. Nene (2013) states that management is an array of different functions undertaken to achieve a certain task successfully.

School Management Teams in South Africa hold formal positions of leadership within a school's organisational structure. They hold the responsibility of planning, organising, controlling and leading the organisation. The SMT comprises of the School Principal, Deputy Principal and the Departmental Heads. Schools in South Africa are arranged where each Departmental Head is assigned a group of teachers who have specialised in a particular subject to manage. The duty of a Deputy Principal is to monitor the Departmental Heads in the school and take control of academic or administration duties. The Principal is allocated the role of overall management of the school. Bush (2008) further describes SMTs as a group of people who maintain school activities competently and meritoriously. They are ultimately responsible for ensuring that discipline is maintained at schools and quality teaching and learning takes place.

The Personnel Administrative Measures No.170 of the government gazette clearly states the aims of the Departmental Heads are to undertake teaching, be responsible for the actual functioning of the department and to coordinate appropriate extra-curricular activities. Furthermore, it is to ensure that the education of the learner is endorsed in an appropriate way. The purpose of a Deputy Principal is to support the principal in running the school and endorsing the education of learners in an appropriate fashion. In addition, the role of the Deputy Principal is to maintain total cognisance of the organisational procedures across the array of school activities and tasks. Chapter nine of the National Development Plan-2030 states that the fundamental business of a school is learning and teaching, and the duty of principals is ensuring that the school philosophy accommodates these priorities. The duty of a School Principal is to make sure that their establishment is governed effectively and in accordance with pertinent legislature, protocols and personnel administration measures as recommended. The School Principal also needs to ensure that the education of the learners is endorsed in an appropriate manner and in agreement with legitimate guidelines.

School management encompasses organisation of human and physical resources towards the completion of goals (Maile, 2002). These goals include ensuring the school is functional, and the environment is favourable for teaching and learning to occur. Edersheim and Drucker (2007) suggest that management ensures that the organisation is operating in the correct way, which is, upholding school activities efficiently and effectively. This description will be used in this study to define School Management Teams.

1.8 Outline of the study

This study is divided into five chapters and these are summarised below.

Chapter One introduces the study and provides the background, rationale and significance of the study. It further highlights the objectives and critical questions of the study. Key concepts, limitations and the outline of the study are also explained.

Chapter Two reviews published information on African Indigenous Knowledge and Managing discipline in Schools. Using literature review I provide a background in the form of what has been published regarding what is being investigated. This chapter also puts forward the theoretical framework underpinning the study which is the Ubuntu Leadership philosophy.

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

Chapter Four presents and discusses the data that was generated from the semi-structured interviews.

Chapter Five presents the study summary, conclusions from key research findings and recommendations.

1.9 Chapter summary

Chapter one provided an introduction to the study and the background of the study. It further highlighted the rationale, the significance of the study and the objectives of the study. It elucidates the critical questions and the definition of key concepts. It further explains the limitations and provides an outline of the dissertation. Lastly, a brief summary of the chapter was given. The next chapter provides a review of literature and discusses the theoretical framework supporting this study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

The preceding chapter presented a comprehensive description of the research topic 'Employing African Indigenous Knowledge Systems in managing learner discipline: Perspectives of School Management Teams.' The background, statement of the problem, purpose and rationale amongst other aspects were presented. This chapter begins by exploring the key concepts that frame this study. It provides an in-depth description of Indigenous Knowledge Systems, Managing learner discipline and the Role of School Management Teams in managing learner discipline. A discussion on both national and international literature pertaining to them will be included in the description. Thereafter, a comprehensive discussion regarding African Indigenous Knowledge Systems will be discussed. Lastly, the theoretical framework which is the Ubuntu leadership philosophy, will be discussed.

2.2 Literature review

This study uses the literature review to establish the perspectives of School Management Teams in using AIKS in managing learner discipline. A literature review discusses important research that was done by researchers' concerning a study (Bertram & Christiansen, 2014).

2.2.1 Understanding the term Indigenous Knowledge Systems (IKS)

The term 'Indigenous Knowledge' is defined in many different ways; it is dependent on the context in which it is used. Some researchers describe Indigenous Knowledge Systems as human experiences, prearranged and ordered into stored knowledge with the aim to employ it to achieve quality of life (Serote, 2011; Tshika, 2014). Alternatively, it can be defined as knowledge systems established by a community suggesting that it refers to the root of things; as something that is natural and inborn to a specific context or culture (Hoppers, 2005). It also refers to the values, understandings and expertise developed by the forefathers' interaction with their natural environments (Tshika, 2014)**.** From this definition it is clear that IKS is the foundation for decisions made in local communities.

For Ajibade (2003) IKS is in contrast to scientific knowledge which is described as modern knowledge. This suggests that Indigenous Knowledge is knowledge that is moulded and replicated in a traditional manner. It influences and is influenced by both internal and external environments and it interacts with other knowledge systems. Mazzocchi (2006) explains that IKS is transmitted verbally or through observation. It belongs to communities and is practiced in the

form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws and local language (Hoppers, 2005). These knowledge systems include African, Western and Eastern knowledge systems. They have value not only for the culture in which it originates from, but also for researchers seeking to improve conditions in rural communities (Mazzocchi, 2006). Indigenous knowledge consists of a commercial component which includes agricultural activities, manufacturing and services. It also includes a political component which consists of authority structures and the judicial practices. Lastly, it consists of a social component which includes education and religious activities. The social component will be argued in this study.

The term Indigenous Knowledge Systems cannot be defined fully without having to unpack each term, as each has significance. Mazzocchi (2006) refers to Indigenous as being innate knowledge. It is unique to a particular culture. It is native and belonging to a specific group of people who inhabit a certain geographical area. Indigenous is synonymous with traditional knowledge. Owusu-Ansah and Mji (2013) describe knowledge as a method of investigation. Furthermore, it is a familiarity with someone or something. It includes information that is acquired through experience. Indigenous knowledge is both a theoretical and applied understanding of a topic. It is transferred through a form of education. This can be in an informal way such as a child learning from his or her parents, siblings or grandparents. Formal knowledge is transferred through a school that has a set curriculum.

Horsthemke (2004) articulates that knowledge can be further divided into three main types. These types are known as being practical knowledge, which is a person's ability to do something physically. Factual knowledge is another type of knowledge which refers to a person knowing something. Lastly, the third type of knowledge is knowledge by acquaintance which is concerned with knowledge of persons, places or things (Horsthemke, 2004). Indigenous knowledge has characteristics of factual knowledge as it encompasses an individual's belief system. The word systems is defined by Naidoo (2010) as a set of principles or procedures according to which something is done. It is also referred to as an organised method or scheme. Naidoo (2010) further describes a system as separate components working together as one. Likewise, Nel (2008) refers to a system as being the universal nature of knowledge as it transmits to all parts of life, which includes properties and functions. In this study, Indigenous knowledge refers to information that is passed down from one generation to the next, which emulates the values that Indigenous child ought to have.

2.2.2 Managing learner discipline

Discipline is described as being one of the most essential fundamentals to a progressive environment as it enables education and training to take place (De Klerk & Rens, 2003). Similarly, Nakpodia (2010) refers to school discipline as a guideline for learners and the adherence of rules in schools. These rules define the expected standards of behaviour and not complying with these standards set, leads to a disruptive class or school that wastes valuable teaching time. This eventually leads to a drop in the standard of education provided. De Klerk and Rens (2003) substantiate that the absence of discipline amongst learners has resulted in a lack of morals and values. Theses researchers emphasise that managing discipline ensures that the welfare of both educators and learners is taken care of. The South African Schools Act (1996) specifies that management of schools should be vested within the School Management Team with the help of the educators. This suggests that it should be their duty to ensure that a school environment is favourable for teaching and learning.

Management is divided into four tasks which enable an organisation to function effectively. These responsibilities include planning, organising, leading and controlling.

2.2.2.1 Planning

Botha (2013) is of the opinion that planning in an organisation is to provide educational direction for that organisation. Planning in a school encompasses the mission, vision and policies. It deals with what is envisioned to be achieved in the future (Botha, 2013). Planning takes place on all levels of a school; the School Principal plans with the entire staff, the School year plan. The Principal then also devises a School management plan with his management team, then lastly the Departmental Heads plan with their respective teams, a department plan. Planning by the School Management Team involves developing extensive goals which will be then be broken down into specific goals and objectives by the Deputy Principals and Departmental Heads. When planning they determine the present situation, determine the future situation, determine a plan of action then lastly they monitor and control the plans (Van Deventer, 2003).

2.2.2.2 Leading

Millet (1998, p.3) postulates that leadership makes the difference between the success and failure of any organisation such as a school. Therefore this function involves directing the organisation towards the achievement of organisational goals. This suggests that in order for

this to take place, communication has to be well managed to ensure that directives are clearly specified so that the desired outcomes can be realised. Botha (2013) argues that successful leadership can only be achieved by motivating team members to accomplish the goals that have been set.

2.2.2.3 Organising

This function involves positioning and developing tasks into a coherent whole (Adair, 2007). Organising is formulated for the implementation of tasks and the grouping of tasks which belong together. Organising requires combined effort. It selects specific people to accomplish certain functions. It makes certain that there is more than one person involved in an activity. Marishane and Botha (2011) are of the opinion that coordinating and delegating are essential organisational skills. They emphasise that it involves aligning activities that need to be carried out in order to reach a goal. It brings together relevant elements to form a structure that is suited to perform necessary activities. Delegating involves asking another person to perform a task which is deemed necessary to further the functioning of an organisation.

2.2.2.4 Controlling

This function ensures that staff members and school resources are being used effectively and efficiently. It is the starting point of the next cycle of planning and directing (Bush, 2008). It is also regarded as an action that involves analytical and methodical reflection on practices in the school environment. Control helps to discover limitations in the management process and gives management an opportunity to eliminate or improve them before they cause mayhem (Bush, 2008).

Managing learner discipline in schools has been at the forefront of discussion both nationally and internationally. A study by Maphosa and Mammem (2011) in South Africa explored educators' perceptions of the most predominant forms of misbehaviour in schools. The findings were that indiscipline is both a national and international crisis and that the forms of indiscipline prevalent in schools impact on the safety and security of learners. Most learners feel unsafe at school and do not enjoy attending school. Learners are frequently absent because they have been threatened by bullies or because they are afraid of their teachers due to the fact that some teachers still practice corporal punishment. Likewise, Steyn, Wolhuter, Oosthuizen and Van Der Walt (2003) state that the degeneration of discipline in schools is not unique to South Africa, it is a global phenomenon that has now become out of control.

Steyn and Van Wyk, (1999) together with Masitsa, (2005) are of the opinion that the declining value of education and management in former black schools is attributed to the substandard administrative strategies. Furthermore, they are of the opinion that School Management Team members should be required to go through management training in order to manage schools effectively. Masitsa (2005) states that private companies do not employ a candidate to fill a managerial post without having the practical and educational experience, however the Department of Basic Education does not consider this when filling vacant posts. This suggests that posts are given through nepotism or unionism and not on merit.

Findings from a study done in the United States of America by Irby (2013) highlight the discipline problems faced by educators. He states that the use of drugs, gangsterism, bullying, vandalism, truancy, absenteeism and school shootings have been on the increase and this has left educators feeling helpless. Furthermore, other well behaved learners in these schools develop feelings of fear, frustration, aggression, low self-esteem and a lack of motivation to learn. He further states that it has steered the overall performance of the school to be low. A study conducted by Write and Keetly (2003) in the United Kingdom came to the same conclusion as the studies above. They substantiate that indiscipline in schools is taking centre stage. Reports of classroom disorder have increased and as a result the standard of education has declined. They are of the opinion that a school should be more than a physical place where learning takes place; it should have the same value as that of a home. That value is that of a safe environment were knowledge and development is acquired. A South African study conducted by Nene (2013) explored the challenges of managing learner discipline in schools. She highlighted that after corporal punishment was abolished, no effective methods were introduced to manage discipline. This had left teachers feeling helpless with no power as the alternative methods introduced were failing them. The most common types of discipline problems that were noted in schools were bullying, sexual harassment, drug abuse and the use of dangerous weapons at school. Marais and Meier (2010) elucidate that educators in South Africa have become distraught about the indiscipline that they have experienced at schools. The alternative methods to managing discipline were seen as a problematic and they further complicated how to discipline learners. Some of the alternative methods to discipline learners proved to be unfit for certain learners due to the status of their health or cultural diversities. She also found that the lack of parental involvement in schools escalated the discipline problems schools faced. Furthermore, she discovered that learners were well aware of their rights at school but were oblivious to their responsibilities. Moyo, Khewu and Bayaga (2014) assert that numerous approaches to inculcating discipline such as the Alternatives To Corporal Punishment (ATCP) have been implemented, yet discipline problems continue to grow.

A study by Msila (2008) looked at whether the Ubuntu philosophy could assist schools to rid themselves of managerial obstacles. Managing discipline is one of the problems that schools are facing. His findings were that it takes a collective effort to solve the problem that schools are facing. The SMT alone cannot manage the discipline crisis. Parents and other stakeholders need to provide schools with assistance. Ubuntu entails collectivism, people helping each other in order to solve a problem. Msila (2008) also found that when schools make management a task and not a title, change takes place in schools. Furthermore, educators in schools need to be made to feel that their input is valuable. When decisions are made in schools educators need to be part of the decision making and not just part of the implementation process.

2.2.3 The Role of School Management Teams in Managing Learner Discipline

The responsibility of School Management Team is to ensure that the school environment is favourable for learning to take place (Botha, 2013). This environment needs to be an environment that promotes quality teaching and learning (Nelly, 2008). To provide quality education, the School Management Team (SMT) together with the School Governing Body (SGB) implement measures to assist educators to manage indiscipline in their classrooms and the school at large. Msila (2008) posits that there is a need for the transformation of management styles in South African schools. He emphasises that current autocratic type of leadership style used in South African Schools is what has affected the discipline issues schools face. He further suggests that a more democratic style of leadership be introduced to schools. Furthermore, he states that most educators are reluctant to listen or make changes implemented by management because they were never involved or consulted in making decisions but are told to implement these changes. The Manifesto on Values, Education and Democracy (2001) posits that if School Management is transparent, accountable and accessible, they would be assertive. To be assertive, they would need to be skilled enough to manage their responsibilities effectively.

Success of managing learner discipline lies in effective school leadership and management (Msila, 2012). Conscientious school principals endeavour to be effective in their schools and effective school principals have a strong commitment to fellow teachers in their schools, they interact with the learners and find out the atmosphere of the school (Msila, 2012). For effective leadership to occur, a clear vision and mission would need to be set out in a school. Setting a clear vision and mission statement assists management as both educators and learners are aware of the expectations. This suggests that schools without proper visions and missions find it challenging to have a sound culture and positive climate.

The school culture plays a vital role in determining whether it will be an effective or ineffective school. Zhu, Devos and Li (2011) posit that culture has an influence on peoples' social behaviour and the way they interact with each other. School culture is synonymous with school climate and entails deep patterns of values, beliefs and traditions that have been formed over time (Stolp, 1994). It is clear that many schools are not functioning well because of a lack of school culture which is caused by ineffective School Management Teams. A management team that has an effective school culture has a common vision and clearly defined goals. Msila (2008) states that the school culture is more important than its financial or physical resources. He further states that school culture affects how a school can work towards a positive change. Likewise, Stolp (1994) highlights that the most effective way that management can change the school culture is by modelling the values and beliefs that are important to the institution. In addition the management should work towards developing a shared vision and set of beliefs that will include the entire school.

2.2.4 Understanding the term African Indigenous Knowledge

African Indigenous Knowledge is defined as practical knowledge that is based on a particular African culture and guided from generation to generation (Nell, 2008). Similarly, Mkabela (2005) posits that African Indigenous knowledge systems are methods of knowing that directed the African people in different domains of life prior to the arrival of Western education. Furthermore, it is described as a concept that is informed by and transmits to all realms of life and the environment (Nell, 2008). Kang'ethe (2014) is of the opinion that Africans are slowly realising the lost glory embedded in their cultures that they had lost during the periods of colonisation and apartheid in South Africa. For Africans, Indigenous knowledge is not something mysterious, as many modernists would contend; it is about how local people organise themselves. It is what communities have practiced from one generation to the next. These practices have developed through trial and error. Nyaga (1997) posits that one way of confronting the ethical and social problems that we currently facing is to study how traditional societies functioned and then seek to adapt our society to the traditional pattern. AIKS consists of customs, folklore and proverbs that have been carried over time. These customs, folktales and proverbs all entail values that guide African Indigenous people (Nell, 2008). They have the following characteristics:

2.2.4.1 Customs and traditions culture

Nell (2008) describes a custom as an accepted manner of behaviour or a way of life of a particular society. This suggests that it is an act that is practiced constantly. A traditions is the transmission of customs or beliefs from one generation to the next (Owusu-Ansah & Mji,

2013). This implies that a tradition is an established custom or belief that has been handed down from one family member to the next. Customs and traditions comprise of, but are not limited to the following; the annual reed dance celebrating virginity known as Umhlanga. This practice is a longstanding custom among the Zulu people. It is fundamental to their ability to express their value and dignity as members of the Zulu culture. This practice is said to decreases the spread of sexually transmitted infections, teenage and unwanted pregnancies that lead to school dropouts (Maluleke, 2012). Similarly Owusu-Ansah and Mji (2013) state that these traditional practices are important as they instill discipline and foster good parenting. The traditional practice of Lobola, also known as a bride price is a ritual that helps to unite two families. It develops mutual respect and trust that a man is responsible. This practice instructs young woman to look after themselves and young men who aspire to have a family, to work hard and secure a good future (Maluleka, 2012). Ukungena is also an African Indigenous custom which expects a widow or widower to marry a brothers or sisters of the deceased to continue the family line and ensure that family of the deceased is taken care of (Maluleka, 2012). This practice also helps to instil discipline as children always have both parents to guide them.

Emery (2012) describes folklore as traditional stories that are passed down orally. These include fables, fairy tales and legends. This suggests that story telling is involved in the everyday life of African Indigenous people. Folklore includes traditional beliefs, customs and stories of a community that are unwritten and passed down through word of mouth. These folktales are told by the older generation and the values that they teach include compassion and altruism. Martin (2000) elucidates that stories told by Western Knowledge Systems end with the words 'they lived happily ever after'. However, stories told by AIKS usually end with a lesson that has to be learned. This suggests that folktales inculcate good values and morals that teach children to be responsible adults. Emery (2012) states that folktales is a form of parenting that helps to develop a character of wisdom, forgiveness and love in the young.

Proverbs are defined as memorable axioms that intend to provide ethical direction in particular situations from one generation to the next (Matiki, 1996). Similarly, Ogbulogo (2002) describes proverbs as a communication technique that was used to convey expected behaviour patterns in African culture. This suggests that proverbs were used to affirm and direct cultural practices to promote the African culture. Ogbulogo (2002) further states that the significance of proverbs is to encourage Africans to understand the world and behave in a communal way. A few proverbs are listed below:

 'One does not become great by claiming greatness.'- Xhosa proverb

'If you want to go fast go, alone. If you want to go far, go together.'- African proverb

'The death of an elderly man is like a burning library' –Ivorian proverb

Values found in African Indigenous Knowledge include respect, human dignity, compassion, trust, honesty, altruism. Mbigi (2005) posits that African Indigenous communities are founded on mutual trust, respect and compassion. Likewise, The National Education Policy (Act No. 27 of 1996) has committed to ensuring that the education system contributes to the improvement of each student. Furthermore, it contributes to the ethical, civil and economic development of a nation. This suggests that the values of AIKS are essential in the school environment. The values of AIKS include but are not limited to:

2.2.4.2 Respect

Respect for people in authority is viewed as a significant quality in AIKS (Tshika, 2014). Similarly, Msila (2014) is of the opinion that AIKS requires you to respect others and in that way a person will learn to respect oneself. This suggests that respect amongst community members plays a significant role in AIKS. The values that are present in AIKS are said to empower people to respect those that they come into contact with (Teffo, 1999). It requires a person to continuously reflect on the choices they have made and do better if they are placed in the same situation again. Respect is a crucial prerequisite for communication, for team work and for productivity (Manifesto on Values, Education and Democracy, 2001). The AIKS notion of Ubuntu emphasises respect for people through supportive human action. Letseka (2011) posits that Ubuntu describes what South Africans believe in. Furthermore, he states that people who acknowledge others and take counsel from others displays a character of respect. The primary responsibility of a mother in African Indigenous culture is to instil the culture of respect for adults, authority and obedience from an early age to her children and to know that they don't live in isolation but with the rest of the community. Children are expected to behave in a manner that does not taint the family name or that of the community (Tshika, 2014). This suggests that respect is not obligatory, it is merited. For children to respect their culture and traditions, adults need to instil their heritage in a way that respects their dignity. Bronfenbrenner (2005) states that volatility and capriciousness of family life is the greatest destructive force in a child's growth. This suggests that in order for a child to behave in a respectful manner, it should to be emulated in their homes. On the contrary, the broader community expect children to obey an education system that is in contrast with AIKS. Nyaga (1994) posits that one way of confronting the ethical and social problems that schools are currently facing is to study how traditional societies functioned and then seek to adapt our society to the traditional pattern. Such examples include the Zulu culture where it is

disrespectful to have eye contact with an adult, however, in Western culture it is a sign of disrespect. Another example is in modern schools learners are now allowed to address educators on a first name basis however, in African culture it is regarded as disrespect. Children are being taught African culture at home, but at school they have to behave the way Western culture does.

2.2.4.3 HUMAN DIGNITY

Metz (2012) defines human dignity as respecting and appreciating another human beings irrespective of their background. Metz (2012) further emphasises that human dignity affirms that every individual is distinctively valuable and merits the highest esteem. Similarly, Broodryk (2006) describes human dignity as valuing a person and treating them ethically. This suggests that in a school context human dignity is reciprocated when learners are treated in a respectful manner by both their peers and teachers. The Manifesto on values, education and democracy report (2001) outlines that within values of human dignity lies the practices of compassion, kindness, altruism and respect. Broodryk (2006) is of the opinion that if educators understood that most learners' are at their experimental stage in life and have the potential to change and be better people they would create an environment that strives to promote human dignity. This entails a disciplinarian being good-natured but remaining firm in his or her position of authority. If schools are to follow the practices and values of Ubuntu which include compassion, respect and kindness, it would make the school an environment that promotes the value of education rather than a place of conflict and pain (Mestry & Ndlovu, 2014).

2.2.4.4 COMPASSION AND TRUST

Broodryk (2006) describes compassion as a quality of being sympathetic towards other people's difficulties. AIKS highlights the communal commitment to care for others. It also teaches African people to be sympathetic towards someone else's misfortune. In African culture 'my pain, is your pain'. Owusu-Ansah and Mji (2013) posit that an individual becomes human only in the midst of others. This suggest that when a person lives according to the qualities that portray AIKS, their personality should be one that holds the qualities of being kind, generous, modest, helpful, humble and most importantly being compassionate towards others. Knauss (2007) is of the opinion that mutual trust amongst people is the engine of the AIKS. This suggests that without trust, an organisation cannot function. In a school context, educators have the learners' best interest at heart as they have been entrusted to take care of them. Knauss (2007) further emphasises that trust varies from recognising despondency or having confidence in acquaintances to solve problems timeously. Likewise, Prinsloo (1998)

posits that social endurance is developed from hostile social conditions in which people had to work together and trust each other for survival. This suggests that survival can only be achieved through reliance on the next person.

De Klerk and Rens (2003) suggest that people should rather speak of a lack of values in schools and not a lack of discipline. They argue that most of the attempts that have been put into place to solve the issue of discipline, were only treating the symptoms of the problem. Furthermore, they state that there is a need to go back and revisit the values that were supposed to have taught. The Manifesto on Values, Education and Democracy report (2001) suggests that if a sense of value is instilled at schools, these values would assist learners to aim to portray ethical behaviour. If learners are enriched, a better society is created. This suggests that schools cannot function if mutual respect between educators and learners is not practiced.

A study conducted by Pheko and Linchwe (2008) in Botswana tried to identify the difference between the ways the traditional masters lead and manage the school and how modern head masters lead schools. They also explored whether it's possible to advance school leadership by using some features from the Setswana leadership approach. Their findings were that a good leader is one who sustains and enriches communal relationships. Leaders who made individual decisions and did not involve teachers were said to be practicing a modern construct approach. This study points out that the two styles can be combined to yield a rich traditional and contemporary approach to leadership. Finding from this study suggest that using both approaches yields more success.

A study by Tshika (2014) in South Africa explored the role of traditional leadership in school management. The purpose of her study was to find how traditional leadership practices of the Zulu community added value to school leadership and how such practices could be imparted in schools. The findings were that respect and communication play a fundamental part in school leadership. Furthermore, it was found that participatory decision making and the Ubuntu philosophy encourage shared leadership. Lastly, it was found that school community partnerships add value to the leadership of a school. Findings from this study suggest that using African Indigenous concepts in leadership of a school add value to the school.

Mbigi (2005) postulates that in Indigenous African traditions, the leaders, in a school context, the SMT are the medium of hope for change in schools. This suggests that this team takes the primary role and assists educators in managing discipline in their schools. Likewise, Msila (2008) is of the opinion that management that utilises the African Indigenous concept of Ubuntu as a technique of management ensure decision making is inclusive.. Msila and Gumba

(2016) are of the opinion that education systems in many African countries are based on a system of democracy and they need to free the African from the throes of colonial supremacy. Furthermore, only a few of these countries have taken the need to transform education seriously. This implies that transforming education to a predominantly African knowledge system should not be done in isolation, it will take collective effort from all parties concerned. In their study they highlight that various institutions are underperforming. It is suggested that they consider exploring alternative leadership practices. Leadership practices that are inspired by Indigenous Knowledge Systems.

2.3 Theoretical Framework

Ubuntu Leadership Philosophy is used to frame this study. In Africa the term Ubuntu is translated into many languages, however, in South Africa there are two African terms. Venda speakers refer to it as Vhutu. Amongst the Nguni-speaking peoples of Southern Africa - Xhosa, Zulu, Ndebele and Ngwane it is known as Ubuntu (Tambulasi & Kayuni, 2005, p.148**).** Ubuntu is described as the quality of being human (Msila, 2014). Similarly, Broodryk (2006) defines Ubuntu as wisdom that inspires one to succeed. The Ubuntu leadership philosophy is a philosophy which presents a way of being, understanding and acting in the world. It represents a way of life (Mbigi, 2005). Similarly, Msila (2008) deduces Ubuntu leadership to be a traditional form of leadership. This implies that leadership is not just theoretical, but it is a practical activity and is needed in order to manage a school as an organisation.

Ubuntu leadership is a force that determines every aspect of life in African cultures and it builds relationships between communities (Letseka, 2011). The aspect that pertains to this study is the use of Ubuntu leadership in our schools as a measure to solve the issues of indiscipline of learners. Lefa (2015) posits that the discipline problems that are faced in our schools, are the result of not implementing the Ubuntu leadership philosophy. Furthermore, Msila (2014, p.1109) describes five characteristics of Ubuntu leadership; they are known as the five P's of Ubuntu:

2.3.1 The   Five P's

People–centeredness discusses the role of the individuals in a community or an organisation as emphasised in Ubuntu. Ubuntu leadership is only understood with an interest and appreciation of others. Owusu-Ansah and Mji, (2013) posit that individuals are mortal only in the presence of other people. This is further reiterated by an African proverb which states that 'if you want to go fast, go alone but if you want to go far, go together'. Ubuntu leadership is a force that determines every aspect of life in African cultures and it builds relationships between African communities

(Letseka, 2011). This suggests that a person does not look at their needs before looking at the needs of others. The next person is always considered first. Shutte (1993) further states that interaction in a community is not controlled. Everybody is able to communicate without fear and this is referred to as permeable walls. Partisanship is an invisible allegiance which is formed when people live by the philosophy of Ubuntu leadership. Louw (1997) emphasises that people only exist in their relationships with others, and as these relationships change, so do the characters of the individual. This suggests that 'no man lives in isolation'. Loyalty and devotion epitomises the Ubuntu leadership philosophy. Letseka (2011) is of the opinion that Ubuntu leadership is important for incorporating inclusion which in turn promotes inclusivity, parity and integrity. A person that lives by the Ubuntu leadership principles emulates values such as kindness, generosity and humility. Progeny is an aspect of Ubuntu leadership when infused in education helps to create a community of learners who acquire knowledge from their seniors (Msila, 2008). Ubuntu leadership promotes shared decision making and guidance from elders. This suggests that although everybody is entitled to an opinion and allowed to take part in decision making, respect for elders and people in authority is encouraged. Lastly, production occurs when people-centeredness, permeable walls, partisanship and progeny epitomise the community. A community only flourishes when people in it enjoy admiration, dependability and good leadership. Letseka (2011) states that harnessing the energy of the majority is what enables growth in a community. This suggests that a community would have to work collectively to practice Ubuntu leadership and rid themselves of problems they face. This argument focuses on Ubuntu leadership and the possibility of it being able to manage problems that arise in communities such as schools.

Oppenheim (2012) asserts that the objective of the Ubuntu leadership is to become more fully, sincerely human, in harmony with one's fellow man. Nicolson (2008) concurs by stating that Ubuntu leadership is a philosophy that is concerned with the welfare of others. It means to sacrifice for others selflessly, compassionately and shielding them. This philosophy is in contrast to egocentrism. Egocentrism focuses on thinking of one's self and disregarding the feelings and desires of others. Egocentrism rears selfishness. Kunene (2009) emphasises that the focus of Ubuntu leadership is on the mutual, responsibility, recognition, reciprocity and respect that arises from noble interactions and roles within a group. This suggests that when learners in a school environment emulate the above characteristics, they find a greater desire to learn and you are inclined to find less disruption in schools (Mbigi, 1997). All schools should have their own unique culture, this culture should guide learners in the way that they ought to behave themselves in society and at school. A school culture should be one that possesses the principles of Ubuntu leadership which is community orientated as a school is a community of

learners and educators (Tambulasi & Kayuni, 2005). This therefore implies that issue of indiscipline cannot be solved by the School Management alone, it requires collective effort.

Ubuntu leadership is synonymous to solidarity as it entails mutual support among individuals with common interests. Khosrokhavai (2015) posits that people are part of a community that are living in relationships and are interdependent on others. Solidarity is in contrast to egocentrism, competitiveness and hostility. It promotes unity in communities and schools as a whole. The common behaviour is directed towards the communities' way of life. Khosrokhavai (2015) further states that solidarity encourages working together to solve differences. Ubuntu leadership discourages conflict as collaboration is needed in order to solve problems in society. Furthermore, Msila (2014) asserts that Ubuntu leadership as an African philosophy amplifies group solidarity. This concept highlights that difficult tasks can only be accomplished collectively. Ubuntu leadership is revealed when team work is practiced in order to solve a particular problem. Discipline problems such as victimisation and truancy cannot be solved by the school management alone but requires parental involvement as well. Khosrokhavai (2015) posits that the Ubuntu leadership philosophy epitomises unity, which is essential to the survival of Africa. This suggests that through unity, challenges can be overcome. Community interaction and support are able to solve these challenges. Ubuntu leadership does not exist in isolation (Msila, 2014). Solidarity is communalism and it is needed in a community for change to take place. Ubuntu leadership encourages the involvement of others and it enhances self- worth and places great significance on working for the common good of all members of community. When a community takes ownership of a school through the SGB, it assists in ensuring school safety; if the community owns the school, it protects it (Manifesto on Values, Education and Democracy, 2001). Management is shared in the sense that within the community there is common understanding of 'We' which is opposite to the 'I' emphasised in most Western perspectives. Ngcobo (2010) is of the belief that influential leadership is crucial for achievement of collaborative efforts and a good organizational culture. The essence of Ubuntu leadership is the community.

While my study is on managing learner discipline, leadership and management are interrelated and both have a common goal. Leadership is person's ability to guide and encourage others to achieve a goal while management is described as a way of controlling others to achieve a goal. Naicker (2015, p.2) states that leadership "cannot be understood" without referring to management. Leadership and management are to some extent differentiated. Adair (2007) is of the opinion that leadership is comprised of character and vision. Comparably, he defines management as a calculation of plans and procedures. Furthermore, he explains that leadership involves individuals in an environment having a common purpose. Ncube (2010) describes leadership as knowledge

and expertise needed for change. This suggests that leaders manage development and managers manage transformation.

A study conducted by Msila (2014, p.1105) asserts that "Leadership in Education is being emphasised in both Africa and the world as managers and leaders want to ensure success of their establishments". This brings it back to the point of finding alternative ways to manage discipline in schools. A study by Van Binsbergen (2001) describes Ubuntu leadership as a process that is constantly changing and that intends to restore, initiate, and bring about social changes in a non-violent way. Mele (2014) is of the opinion that managing discipline should be based on values that epitomise Ubuntu leadership. Values are an essential part of a community. The constituent of a community is based through a value system that takes an individual's education into consideration. Similarly, Mbigi (1997) states that when learners have the correct values, there is greater desire to study in schools. This suggests that a lack of values such as respect, brings about the discipline problems that are encountered in schools today.

Ncube (2010) describes Ubuntu leadership as being a transformative leadership philosophy. This suggests that Ubuntu has an ability to transform the current situation of managing organisations. While the Ubuntu leadership is uniquely an African philosophy, its shares similarities with other Western leadership models namely; shared, participative, collaborative, servant and distributed leadership.

2.3.2 Shared leadership

This type of leadership recognises that an establishment cannot be solely managed by an individual but that it should be team- based. What is crucial to shared leadership is ethics which includes including people in your intentions and experiences and which are clearly distinct and understood (Botha, 2013). Shared leadership shares common characteristics with the Ubuntu leadership model in that they both take other peoples' point of view into consideration when making decisions.

2.3.3 Participative leadership

Lamb (2013) describes Participative leadership as a leadership style that welcomes views from others. He further states that an organisation that practices participatory leadership, maintains a shared vision and outcomes for all parties concerned. In a participatory school environment, the management team and educators take significant decisions collectively, instead of one person giving instructions. Participative leadership endeavours to create a conducive work environment where educators are constantly supported. It encourages the

participation of others and places great importance on working for the common good of the organisation. This leadership style is synonymous with Ubuntu leadership in that decisions are made collectively.

2.3.4 Collaborative leadership

Hallinger and Heck (2010) describe collaborative leadership as a type of leadership where people work towards a common goal. This theory is based on the idea that knowledge is acquired through interaction with others. It is a mutually beneficial form of leadership for all people who work towards shared goals by distributing responsibility and authority for achieving results. Hallinger and Heck (2010) posit that collaborative leadership is the process in which people in organisations work together to achieve a collective objectives. It involves individuals in an organisation taking on roles of leadership in managing of an organisation. Leadership in an organisation is more relaxed and tasks are delegated which encourages growth in an individual and the organisation as a whole. This philosophy shares similarities with the Ubuntu leadership philosophy in that they both decentralise decision making and work towards common goals.

2.3.5 Servant leadership

Servant leadership is a leadership style that understands the leader to be a servant first before they can contribute to the wellbeing of others (Msila & Gumba, 2016). This type of leadership style looks at serving before you can lead, being selfless and respectful (Mbigi, 2005). The servant leader listens and shows compassion towards his staff member's needs. Servant leadership builds a sense of community which is precisely what Ubuntu leadership does. Furthermore, servant leaders have a noble and self-sacrificing character. Servant leadership shares common characteristics with Ubuntu leadership in that both philosophies endeavour to show empathy towards others, allow for dialogue and has problem solving techniques.

2.3.6 Distributed leadership theory

Involves sharing leadership across the organisation rather than restricting it to management (Grant, 2005). Similarly, Bush (2008) asserts that leaders in this theory spell out the vision, set clear goals for the department they lead and develop a sense of a shared mission. It emphasises the act of working together. Distributed leadership together with Ubuntu leadership give emphasis to the sharing of expertise and knowledge in order to make the organisation more productive.

The Ubuntu leadership philosophy deems appropriate and relevant for this study as it encompasses leadership that takes cognisance of all aspects of life. It is a leadership style that builds, serves and solves issues in a particular community, in this case, the school community. It epitomises solidarity and noble interactions with others to be able to work, learn and live in harmony.

2.4 Chapter Summary

This chapter reviewed international and local literature on Indigenous Knowledge Systems, Managing learner discipline and African Indigenous Knowledge. Furthermore, the theoretical framework Ubuntu leadership philosophy that informed the study was provided. The subsequent chapter will deal with the research design and methodology.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The previous chapter reviewed pertinent literature and discussed the theoretical framework underpinning this study. This chapter presents the research design and methodology that was employed to generate data about the perspectives of the School Management Teams in employing African Indigenous Knowledge Systems in managing learner discipline. The chapter begins by describing the paradigm, design and the methodology that was used. This is followed by the descriptions of sampling, data generation and analysis methods. The chapter concludes by the discussion of trustworthiness, ethical issues and limitations of the study.

3.2 Research Paradigm

Research paradigm is described by Maree (2015) as a set of conventions and views on important aspects of reality that allows for specific views of the world. Similarly, Bertram and Christiansen (2014) articulate that a paradigm is a particular world-view that explains what is acceptable to research and how this should be done. In addition, a paradigm provides guidance and directs thinking and action in relation to observed reality. There are three major paradigms for educational research namely; Post-positivist which falls under natural sciences, interpretivist which is related to hermeneutics and associated with social sciences, critical and postmodernist (Cohen, Manion & Morrison, 2009). After a series of various paradigm reviews, I decided to locate the study in the Interpretivist paradigm.

Interpretivist Paradigm

The Interpretivist paradigm comprehends the world of human experiences (Cohen, Manion & Morrison, 2009). Furthermore, it attempts to understand how people perceive the world around them. Henning (2004) also adds that knowledge in the interpretivist paradigm is constructed not only by what people see, but also by their intentions, beliefs and values. This study focused on employing AIKS in managing learner discipline. The values and beliefs of the participants regarding AIKS were deduced after interacting with them in their natural environments. An interpretive researcher thus strives to produce a descriptive enquiry that accentuates a deep understanding of the phenomena. The interpretivist paradigm allowed the researcher to work with the SMT who are directly responsible for school functionality to seek their perspectives of the School Management Team. This paradigm enabled the researcher to understand how people, in this case the SMT, made sense of the discipline issues faced in their respective

schools. Subsequently, this paradigm informed how the researcher perceived reality in relation to the participants being studied, the values in the study, the procedures and analyses of the findings and the specific methodologies employed in this study (Creswell, 2009). Hence, findings of this study emerged through dialogue in which conflicting interpretations were negotiated among members of the SMT.

3.3 Case Study

A case study design was used as it satisfied the researchers' curiosity and desire for a better understanding. In addition, it also tested the feasibility of the study which is employing AIKS in managing learner discipline (Rule & John, 2011). It also helped to answer the research question on how schools can incorporate AIKS to manage learner discipline. The case study allowed the researcher to scrutinise the study in depth rather than just generalising. It was a case of possibilities employing African Indigenous Knowledge systems (AIKS) to manage learner discipline and the focus of the case was to comprehend the perspectives of the SMT in one primary school. Rule and John (2011) describe a case study as an approach that provides valuable insights into particular situations, events, organisations or persons. Nonetheless, the shortcomings of a case study are that the results cannot be adapted to other organisations.

3.4 Research Approach

There exists a variety of approaches used to generate data in educational research that are foundation for interpretation, prediction and explanations (Cohen, et al., 2009). These approaches include quantitative, qualitative and mixed method. This particular study adopted a qualitative approach in order to generate in-depth, textual data about the perspectives of SMTs in employing AIKS in managing learner discipline. This approach allowed participants to share their perspectives and experiences. Furthermore, Cohen et al. (2009) allude to the fact that it sets out to comprehend how the world is understood. This approach studies people in their natural environments and focus on generating in-depth textual data. My intention was not to generalise, but to understand fully the participants' worldviews and experiences (Bertram & Christiansen, 2014). Therefore, the qualitative research approach and its theoretical underpinning aptly aligned with the aim of this research, which was to gain deep, comprehensive explanations of participants' understandings of AIKS and how it could be incorporated in schools to manage learner discipline. Such perspectives could not simply be measured statistically and objectively against rating scales as per the quantitative tradition or observed using observation schedules (Cohen et al., 2009). In-depth verbal responses of participants had to be generated, recorded and

thematically analysed to give way to new, subjective realities following qualitative protocols as discussed below.

3.5 Sampling

Sampling entails making conclusions on which participants, locations, procedures or activities will be included in the study (Bertram & Christiansen, 2014). This view is also shared by Maree (2015) where sampling is described as a method used to decide on a portion of the population that will be part of a particular study. Cohen et al. (2009) assert that researchers choose participants that will provide them with data that is rich and plentiful. Examples of sampling techniques that can be used include purposive, convenience, random and non-random techniques. Purposive and Convenience sampling methods were used for this study.

3.5.1 Convenience sampling

Convenience sampling is described as a method whereby participants are chosen because they were in close proximity and were available (Maree, 2015). This interpretation is shared by Cohen et al. (2009) where they posit that convenience sampling includes selecting research sites and participants that are convenient to the researcher. I chose sites that are in close vicinity to where I stay and work to save time and transportation costs. I used three schools in the Harry Gwala District and targeted six participants that met the criteria as described below.

3.5.2 Purposive sampling

Purposive sampling was also used as I was targeting a specific group of people, which in this case was the School Management Teams. Henning et al. (2004) state that this type of sampling seeks participants who meet suitable criteria. The sample of participants that were used were made up of six members of SMTs from three different schools. Purposive sampling entails the researcher making specific choices about who to include in the sample (Bertram & Christiansen, 2014).Therefore, participants were only made up SMT members as I was specifically looking for their perspectives. The SMT includes the School principal, Deputy Principals and Departmental Heads. I made use of one race, which was Black African as my participants. My assumption was that they are more knowledgeable on African Indigenous Knowledge systems.

3.6 Data Generation Methods

Data is described as evidence that researchers gather to find answers to the specific questions they are asking (Bertram & Christiansen, 2014). Data is used to gather information for a particular study (Cohen et al., 2009). These include methods such as document analysis,

observations, interviews, surveys and questionnaires amongst others. This study employed semi-structured interviews.

3.6.1 Semi-structured interviews

Semi-structured interviews were used as a means to generate data. Interviews are a useful method for data generation as it assists in acquiring in-depth information from a small group of participants (Bertram & Christiansen, 2014). An interview in the research context is also defined as a conversation between two people for the purpose of gaining relevant information. Cohen et al. (2009) posit that interviews allow participants to discuss how they interpret the world in which they live. It allows them to express circumstances from their own point of views. Semi-structured interviews allow for probing and clarification of responses, unlike structured interview questions which allow only limited responses. Rule and John (2011) substantiate that semi-structured interviews allow the researcher to come up with a set of pre-set questions which will help to start the interview and further questions will arise during the interview. The data that emanated from probing allowed the researcher to gain deeper insights of the phenomenon that she was researching. It also assisted the researcher to explore other emerging themes that arose during the interview process (Bertram & Christiansen, 2014).

Data was generated using one-on-one interviews. It allowed the participants to be open and honest and not be afraid of being misquoted by another individual in the room. All interviews were conducted in English at a venue that participants found most comfortable which for most participants was either their office or their homes. Ensuring that participants were comfortable was of vital importance as it allowed them to disclose sensitive issues regarding the study and enabled the researcher to take not of verbal and non-verbal cues. Semi-structured interviews as a method of data generation is justified as the researchers aim was to explore the SMTs perspectives. A dialogue is vital to meaningful research and finding participants perspectives. Therefore, the interviewing method is evidently an essential research method in the interpretivist paradigm (Bertram & Christiansen, 2014). Additional data collection methods such as questionnaires and document analysis would not yield the desired outcome as it requires a large number of participants and research sites, this case study was limited to a sample size of six participants and three schools. Triangulation is critical in data generation as it reduces the risk of bias, however, in this study it was not necessary as data was verified by the participants once transcribed (Maree, 2015).

3.6.2 Recording interviews

The instrument that was used to conduct the interview was an interview schedule. The interview schedule consisted of closed and open-ended questions. An interview schedule helped me to guide the interview (Rule & John, 2011). A digital recording device as well as a laptop voice recorder were used to record and store the data that was used for analysis. Two recording devices were used to ensure that no data was lost due to accidental malfunctioning of a device. Prior to commencement of the interviews, I explained what the interview entailed. A set of interview questions was given to participants who requested a copy. Ethical issues were adhered to and are discussed in detail in section 3.9 in this chapter.

3.7 Data Analysis

Analysing qualitative data is founded on an interpretative viewpoint that is designed to explore significant and symbolic content of qualitative data (Maree, 2015). Qualitative data focuses on smaller number of participants as compared to quantitative data. This assisted me to analyse the data thoroughly and achieve detailed and rich data. Qualitative data analysis encompasses placing data in a logical sequence in terms of participants' descriptions of situations, observing patterns, themes, categories and regularities (Cohen et al., 2009).

Thematic analysis is a method for identifying and analysing patterned meaning within data (Braun, Clark & Rance, 2014). Thematic analysis was used in this study as it moves beyond counting explicit words or expressions but focuses on identifying and describing both implied and explicit ideas within the data, thereby identifying themes (Terry, Hayfield, Clark & Braun, 2017). Furthermore, thematic analysis offers flexibility around data collection allowing for either deductive or inductive analysis. The researcher began to analyse data by first familiarising herself with the data by listening to the recordings repeatedly and transcribing data. While transcribing data, the researcher searched for familiar patterns and themes. Subsequently the data was analysed and the themes were interpreted in comparison to the research questions. The purpose of using thematic analysis was to provide answers to the research questions. This assisted me as the researcher in answering the research questions.

3.8 Trustworthiness

Trustworthiness is defined as the way the researcher tries to convince the person who reads the study that the conclusions are reliable (Maree, 2015). Trustworthiness is interrelated with ideals of truth and value of research. In order to address the subject of trustworthiness in qualitative

research, credibility, transferability, dependability and confirmability are used (Creswell, 2009).

3.8.1 Credibility

Credibility focuses on assessing whether the research findings were reliable and whether the participants' words were interpreted accurately. This study was enhanced by using a digital recording device to generate the data instead of writing down notes. Participants were made aware of the fact that there was no wrong or right answer and that the researcher was looking for their perspectives. I also enhanced credibility by giving the participants a copy of the transcripts to confirm whether it was an accurate description of the interview. Where discrepancies were found, transcripts were changed in their presence. Credibility of the research must reflect the reality and lived experiences of the participants (Bertram & Christiansen, 2014).

3.8.2 Transferability

Transferability is described as the degree to which the outcomes can be applied to other settings and is understood as an alternative for generalisability of a study (Rule & John, 2011). I gave a detailed account of how data was gathered so that someone who intends on doing a similar study can use the data as a guideline.

3.8.3 Dependability

Dependability focuses on the findings and whether they can be accepted with confidence. Guba (1981), cited in Rule and John (2011) perceive dependability to be a substitute for reliability. To ensure both reliability and dependability I gave a thorough description of how data was generated and analysed. Bertram and Christiansen (2014) substantiate that dependability is when the researcher can justify why there may be variations in the study.

3.8.4 Confirmability

Bertram and Christiansen (2014) are of the view that in order to verify confirmability, researchers need to give participants a copy of the transcribed notes to see if the researchers account is an accurate description. This was done in this study to ensure that no information given by the participants during the interviews was misquoted.

3.9 Ethical Issues

Ethical issues are key aspects of any form of research. Cohen et al. (2009) describe ethics as moral understanding that respects the rights of others and values human dignity. Similarly, Rule and John (2011) posit that ethics reflects the norms and rules for acceptable behaviour.

Fully informed

The participants had knowledge of the nature of the study I was undertaking and what part they were going to play in the study. They were also made aware of the fact that the data generated from the interview would be used in a study at UKZN. Henning et al. (2004) state that the participants should have complete knowledge about the research in which the interview is to be used. Ethics are essential to ensure the participants feel respected and significant during the data generation process.

Voluntary participation

Permission was granted from the participants in the form of consent letters. A consent letter is described as a procedure in which an individual chooses whether to participate in an investigation or not (Cohen et al., 2009). Participant were not coerced into participating in the study nor was any form of remuneration offered.

Confidentiality and Anonymity

Participants were guaranteed of privacy and anonymity through the use of pseudonyms. Interviews were conducted at times and dates that were most convenient to them and did not hamper or infringe on normal teaching and learning time.

Consent

Letters were hand delivered to the principals as gatekeepers of the three schools. Creswell (2009) describes a gatekeeper as an individual who has an authoritative responsibility at a particular school. The Principal was made aware that information gathered from the participants in his school were strictly confidential and a pseudonym would be used for the name of the school. I made certain that normal school hours were not disrupted. Furthermore, an ethical clearance certificate from the University of KwaZulu-Natal was obtained which allowed me to carry out this research study. Permission was also requested and granted from the Department of Basic Education to conduct research in the schools under their jurisdiction.

3.10 Limitations of the Study

Limitations can be described as constraints that affect the credibility of a study. Rule and John (2011) posit that excellent research that is trustworthy and dependable includes a statement concerning the boundaries of the study. One of the limitations that I experienced was that principals of some of the schools, acting as gatekeepers, were reluctant to sign forms to allow research to be conducted in their schools and therefore I had to look for alternative schools. Creswell (2009) substantiates that permission needs to be granted by gatekeepers in order to do research at a particular site. This study was restricted to three schools in one district and only one type of data generation technique. Although this was the case, the audience would have to consider the findings in terms of particularity and not generalisability (Creswell, 2009). In addition, the results of this dissertation cannot be generalised to other Districts or Post level 1 teachers as my study makes reference to School Management Teams perspectives. Cohen, Manion and Morrison (2009) state that the findings cannot be generalised unless other readers see the application and transfer it. The research time line that was used to collect data was only four months, which may have a negative impact on the amount of information that was collected. The researcher only used semi-structured interviews to generate data and this has limited the amount of information gathered for this study.

3.11 Chapter Summary

Chapter Three justified the use and relevance of the paradigm and research design. The research methods and sampling methods were identified and their appropriateness for the study was clarified. Data generation and analysis methods were also discussed. Lastly, ethical issues and limitations were explained. The next chapter, Chapter Four provides a discussion of the data that was generated from the participants.

CHAPTER FOUR
DATA PRESENTATION AND DISCUSSION

4.1 INTRODUCTION

The preceding chapter outlined the research design and methodology used in this study. This chapter presents and discusses data that was generated in this study. Furthermore, it presents the analysis and interpretations of the findings. Verbatim citations from the participants are used to solidify my statements concerning the findings. Bertram and Christiansen (2014) are of the opinion that verbatim quotes are a way of ensuring that the participants' voice is heard. Creswell (2009) enunciates that the process of data analysis consists of organising and arranging the data for exploration, then reducing the data into themes and sub-themes, and finally presenting the data in a discussion. For this study, the data will be divided into three main themes. Firstly, I examine the School Management Teams' understandings of African Indigenous Knowledge, followed by the space of AIKS in managing learner discipline in schools and lastly, the role players in the successful implementation of AIKS to manage learner discipline. To remind the reader, the three critical questions for the study were:

- What are SMTs' understandings about AIKS?
- What are the perspectives of SMTs about incorporating AIKS to manage learner discipline in schools?
- How can schools incorporate AIKS in managing learner discipline?

The interviews for this study were conducted from three sample schools in the Harry Gwala District. The participants for this study were drawn from the three selected schools. They were made up of the School Principals, Deputy Principals and Departmental Heads.

4.2 Profiling the research sites and participants

This section gives a brief profile of the research sites and participants. All the participants are from the Harry Gwala District in KwaZulu-Natal. These schools are all public schools; the schools are Aloe Primary, Aster Combined School and Ingadi High school (*all pseudonyms*).

4.2.1 Aloe primary school

The school is a quintile 4 school and had 520 learners. The school is situated in town close to the local municipality, shops, library and other amenities. It has a good infrastructure with a swimming pool and tennis court amongst other amenities. The majority of learners are from homes of average

or well off income groups. The school comprises of learners and teachers from diverse cultures. The majority of learners are fluent in English which is the language of learning at this school. This contributes to the excellent results achieved in the annual science expo and spelling bee. This school opens its amenities to the community. Community members make use of the school swimming pool where a youth coordinator from the municipality coaches other children from disadvantaged schools on how to swim. This has reduced the number of deaths the town has experienced due to drowning at the local dams. The school also opens its school hall to the public for weddings or funerals at a small fee. The school has an active School Governing Body and parent community reducing discipline problems and financial constraints in the school. The school faces minor discipline problems such as learners talking in class and not being punctual to class.

Mrs Nyathi – Principal of Aloe Primary School

Mrs Nyathi, a pseudonym has been used, for anonymity. She is the Principal at Aloe primary school. She has been part of the Education Department for 24 years and a member of management for 19 years. Mrs Nyathi has an Honours Degree in Educational Management. She grew up in this community and takes pride in her school. Mrs Nyathi prides herself in being a disciplinarian. The learners in her school fear going to her office as she is very stern.

Mrs Petals – Deputy Principal at Aloe Primary School

Mrs Petals, a pseudonym has been used for anonymity. She is a deputy principal at this school. She has been part of the Education Department for years 33 years and a member of management for 18 years. She taught at a school in the North of KwaZulu-Natal before joining this school. She holds an Honours Degree in Educational Psychology and offers counselling to learners who are distraught. Mrs Petals runs an outreach programme on Saturday where she teaches children how to read and write. Mrs Petals acknowledges that some educators in the school face discipline problems. She, however, does not experience many discipline problems as she is able to identify why a learner acts out from her experience in Psychology.

4.2.2 Aster Combined School

This school is a Combined School with 1580 learners. This school is a quintile 2 school which means that learners do not pay school fees or buy their own stationery. This school is situated 3 kilometres out of the main town. This school has the basic amenities such as school library, sports ground, a hall and a gymnasium which is a result of donations from overseas donors. The majority of learners are from homes of average or below average income groups. The school comprises of learners and teachers from all race groups. This school has regular

burglaries. Despite the burglaries, the school is known for its good pass rate and overall good performance in the Grade 12 final exams. This school has School Governing Body that is active. This school offers learners the choice to choose between three official languages namely; Afrikaans First Additional Language, English Home Language or First Additional Language and IsiZulu Home Language. This is the only school that offers Afrikaans as an additional language in that community so the enrolment numbers are very high which leads to overcrowded classrooms and discipline problems. The discipline problems range from drug and alcohol abuse, bunking classes, late coming, copying homework and during examinations and graffiti on the walls. This school is multiracial and has a population of 90% black learners and 10% other races.

Mr Vuka – Departmental Head at Aster Combined School

Mr Vuka, a pseudonym has been used for anonymity. He is a Departmental Head of Social Sciences. He has been part of the Education department for 18 years and a member of management for 4 years. Mr Vuka holds a Master's Degree. Mr Vuka does not experience any discipline problems personally but assists the educators in his department on a daily basis.

Mr Chiliza – Deputy Principal at Aster Combined School

Mr Chiliza, a pseudonym has been used for anonymity. He is a Deputy Principal who is in charge of academics at the School. He has been part of the Education Department for 16 years and a member of management for 10 years. Mr Chiliza holds a Bachelor of Education Degree. He contributes to the local community by coaching soccer for young troubled youth. He is also the head of the discipline committee so learners are afraid of him.

4.2.3 Ingadi High School

This school is a quintile 1 school. It is situated in a deep rural area where amenities such as a library and tarred roads do not exist. The school appears to be very disorderly with graffiti on the walls and litter on the floors. Most of the learners come from poor backgrounds. The learners do not take pride in their uniform and this is seen by the way that they wear it. The school comprises of learners and educators who are Black. This school is known to be dysfunctional with poor performance in the Grade 12 final exams. The majority of learners struggle to speak or understand English which is the language of learning and teaching. The School Governing body and the community are not very active and seldom attend meetings when requested. There is a local tavern where drugs and alcohol are sold not far from the school and the community members are well aware of it. Both educators and learners are not punctual

and are frequently absent. It is sad that most learners come to school to get a meal from the feeding scheme then fail to attend lessons after lunch.

Mrs Mbali - Principal of Ingadi High School

Mrs Mbali, a pseudonym has been used, for anonymity. She is a Principal and has been in this position for 21 years and part of the Education Department for 29 years. Mrs Mbali's highest qualification is an Honours Degree in Education. Mrs Mbali is passionate about knitting and knits blankets to give to the local hospital for Mandela Day every year. Mrs Mbali experiences discipline problems in both her school and classroom. She has tried to enforce different methods but they have not been successful.

Ms Mtshali - Departmental Head at Ingadi High School

Ms Mtshali, a pseudonym has been used for anonymity. She is a Departmental Head for Mathematics and Physical Sciences. This Department includes managing Natural Sciences, Life Sciences, Technology, Mathematical Literacy, Physical Sciences and Mathematics. She has been part of the education department for 30 years and a member of management for 9 years. She has a Bachelor of Education Degree as well as other short courses. She is very passionate about union matters. Ms Mtshali does not experience discipline problems in her classroom but is aware of the discipline problems that other teachers in the school face.

School	Quintile	Participant	Rank	Number of years in management
Aloe Primary School	4	Mrs Nyathi	School Principal	19 years
		Mrs Petals	Deputy Principal	18 years
Aster Combined School	2	Mr Chiliza	Deputy Principal	10 years
		Mr Vuka	Departmental Head	4 years
Ingadi High School	1	Mrs Mbali	School Principal	21 years
		Ms Mtshali	Departmental Head	9 years

Table 1: Profile of schools and participants

4.3 DATA PRESENTATION AND DISCUSSION

The data presented below was generated through semi-structured interviews. It is then categorised into three broad themes with associated sub-themes. Firstly, I examine the School Management Teams understanding of African Indigenous Knowledge, followed by the space of AIKS in managing learner discipline in schools and lastly, the role players in the successful implementation of AIKS to manage learner discipline.

4.3.1 School Managements Teams (SMTs) understandings of African Indigenous Knowledge Systems (AIKS)

Participants were asked to share their thoughts about what they regard to be AIKS. Participants used different articulations to express what they deemed was AIKS. They described AIKS in terms of behaviour, traditions, customs and rituals that are carried down from one generation to the next. In addition participants understood AIKS to be the morals, values and the behaviour of African people that ensures that people function well in a society. For example, Mr Chiliza, understood African Indigenous Knowledge to be a particular way in which African Indigenous groups observe different rituals and instil discipline to groom youngsters into adulthood. This is what he said:

> *I would think AIKS is like how people of African descent do things compared to other cultures. It entails observing different rituals that enables a young person to transition suitably into adulthood. How Ubuntu and discipline is instilled in different African cultures.*

In a similar way, Mrs Nyathi posited that AIKS has to do with traditions and rituals of African people that are carried down from one generation to the next. This is what she had to say:

> *The principles and traditions of African people, how they behave or carry themselves. Rituals and customs that have been carried down from one generation to the next.*

Mrs Mbali alluded that AIKS are practices done by African people and explains in detail an example of what she considers to be the practice of AIKS.

> *African Indigenous knowledge systems entail practices done by people of African descent. I am familiar with AIKS as I know the attributes that come with African culture. I know that African kids will not look at you in the eye when talking to you but Europeans or Asian kids will look at you. It is not a sign of disrespect but rather respect in Western culture. I know the different cultures and the morals and values that go with them.*

Ms Mtshali shared similar views and specified different rituals that African Indigenous people practice. She said the following:

> *It is the ways African people behave. The things we grew up doing. Traditions that we observed without questioning. Such as virginity testing for young ladies, this taught us*

to preserve our bodies and less teenage pregnancies occurred. Boys were taken to the mountain for circumcision and where also educated on how to behave, during these times less offences such as rape occurred.

Mr Vuka expounded further on this and again understood AIKS to be knowledge that is carried by people of African descent. This is what he had to say:

My understanding is that as an African you have to have knowledge of how the African people in the past lived and try to revive that and practice it and live by it. This knowledge was how to farm the organic way, using natural fertilisers and not chemical substances that are used these days. Using natural herbs to heal sicknesses and not using medication that was invented by people of Western descent. This knowledge also guided adults on how to nurture their young ones.

Participants shared their views on how they understood AIKS to be used in society. Most of the participants believed that AIKS is used to raise a society that has values and morals. It is also used to foster good relationships between people in the community which includes schools. Participants are certain that AIKS was used to instill certain values in the home that promoted good behaviour. This is what Mr Chiliza had to say:

African knowledge was used to instill culture, values, morals and traditions at home so that people know how to behave themselves in society. It is how we as Africans promote good behaviour, mutual trust and respect.

Mr Vuka shared similar sentiments and added that AIKS was used to promote and protect the family unit. He spoke about traditions that are practiced such as 'Ukungenwa' and also stated that this also helped to ensure that single parents are not left overwhelmed resulting in disobedient children. He asserted the following:

In African culture when a man of the household passes on, one of his brothers has to take over the family as his. This also happens when a woman passes on, her husband takes one of her sisters as his new wife. This practice is known as Ukungenwa. When practices such as this were practiced, we never heard of child abuse, rebellious children in schools, neglect or a widow in destitute.

Mrs Mbali posits that AIKS epitomises Ubuntu leadership. She is of the opinion that Ubuntu leadership is practiced so that no community member is found lacking while others have plenty. She had this to say:

From AIKS stems Ubuntu leadership. In African culture we take care of our neighbours. I cannot live in abundance while my neighbour is poor. We are taught from a very young age, the value of sharing and taking care of others.

It is emerging from the discussion above that the SMT members understood AIKS to be morals, values, traditions and customs that are practiced by people of African descent that help shape behaviour of the members of the society. Findings corroborate with literature regarding the description of AIKS. Mkabela (2005) posits that African Indigenous Knowledge Systems are methods of knowing that directed the African people in different domains of life. Methods of knowing is explained by the participants as the traditions, customs and rituals that African people adhered to. This is precisely what the participants perceived it to be and were able to relate their understandings to actual rituals that African Indigenous people observe. The different domains of life that Mkabela (2005) refers to inform the techniques that were used such as the tradition of Ukungenwa where a widow or widower had to marry within their deceased partners family to protect the family unit and ensure that children born into that marriage receive the same love and support that they would of received had their parent still been alive.

Participants were certain on the idea that AIKS promotes appropriate behaviour. The traditions and customs such as Ukwaluko and Ukuhlolwa both promote appropriate behaviour both in schools and the community. If appropriate behaviour is practiced at home or in society, schools would have fewer discipline problems. A common characteristic of AIKS that was spoken about, was that of respect. This characteristic of respect was conveyed by a number of scholars. Mbigi (2005) posits that African Indigenous communities are founded on mutual trust, respect and care which was also mentioned by participants. Literature by Msila (2014) which states that Ubuntu leadership requires you to respect and be a custodian of others and in that way you learn to respect yourself and lead others succesfully; this corroborates with the findings from the participants. Ubuntu leadership is leadership style that emanates from AIKS; it holds respect and appreciation of others as the most important aspects of how people of African descent conduct themselves. The theoretical framework which is the Ubuntu leadership philosophy was also highlighted by the participants as being an imperative part of African Indigenous Knowledge as an African person looks at the needs of others before themselves.

4.3.2 Space of AIKS in managing learner discipline in schools

This theme discusses critical question number two that enquires about the perspectives of SMTs about incorporating AIKS to manage learner discipline in schools. Participants were questioned on their views in incorporating AIKS to manage learner discipline in schools. There were conflicting thoughts on incorporating AIKS in order to manage learner discipline in

schools. Some members agree that there is space in South African schools as the majority of learners that are taught in these schools are predominantly Black and they will be able to relate to AIKS. Participants are of the opinion that the current way of disciplining learners is more a Western and less an African approach. In addition, it will teach learners respect which is a concept that epitomises AIKS. Other SMT members feel that South African schools have diverse cultures so incorporating AIKS may impose on other learners and educators cultural and religious beliefs. Participants were also of the opinion that AIKS has become outdated and irrelevant. It is no longer practised by Africans at home. This would make it even more difficult to practice it at school as a measure to solve the current discipline crisis we are facing at schools. However, although some participants are of the idea that AIKS has no space in our schools, they feel that schools should only adopt certain aspects that will relate to all groups of people. Aspects such as using Ubuntu leadership as a leadership style as opposed to the autocratic style of leadership that is currently used.

Ms Mtshali is of the opinion that there is a space for AIKS in our schools as the majority of learners are of African descent and she asserted that:

> *There is a space for AIKS. If you look at the statistics in terms of learners in South African schools, Black people are the majority. If we could treat them the African Indigenous way by going back to the old school ways of disciplining other than the corporal punishment. Those other methods included doing extra chores, sitting down with a child and explaining the consequences of their actions or a child getting a scolding. When we were learners ourselves we knew how to respect an adult. An adult could send you anywhere without asking any questions or even asking permission from your parents. Each time you spoke to an adult you knew that that they should be treated with respect. An African person knew how to protect the young ones and the young ones knew how to respect the elderly. These days everything is catastrophic.*

Mr Chiliza shares similar sentiments and highlights that he has seen it work with a particular group of people with regards to religion and he alludes that if it can be done by people of Islamic faith, then surely it is possible for Africans to embrace their culture for the benefit of instilling appropriate behaviour. This is what he said:

> *… if every race or culture sticks to their values. I will use Muslim children as an example, they stick to their values and we see less children from that religion falling pregnant at schools, less Muslim children ill-disciplined. They do not change to fit in with others. They are proud of who they are. This comes from their upbringing, they*

are not changing. If on Friday they are supposed to go to mosque, they go. They don't adjust or compromise their beliefs. We as Africans have totally lost our values and morals. Us as Africans tend to change to fit in with other people. We are ashamed of who we are.

Mrs Petals also adds that Black children are more susceptible to peer pressure as they come from homes with parents with inferior complexes due to the apartheid era. She claims that introducing AIKS in schools will help children to have confidence in their identity, take pride in their culture and be less prone to peer pressure. She alluded to the following:

Most Black children misbehave because of peer pressure. I don't think they would succumb to peer pressure if they were confident individuals. This is a result of having parents who are insecure and had to lose their identity because they were not allowed to practice their beliefs openly due to the throes of apartheid. Introducing AIKS will help revive their identity and introduce a new generation of Black confident individuals who will be able to stand up for themselves and behave in an appropriate manner. These children will understand that by them misbehaving they are infringing on the rights of other learners and not practicing Ubuntu.

Mrs Petals reiterates that AIKS should be practised at school since some families practice it in their homes. This will curb the discipline problems that schools face. She alluded to the following:

If this knowledge still applies and is practised in African homes. The learner would be operating from a known system in which the learner has been brought up from childhood so it is obviously something familiar, something the child accepts. So it is simply an extension of that at school.

The majority of participants are of the opinion that there are supporting factors that could possibly contribute to incorporating AIKS to manage learner discipline. Participants are of the opinion that AIKS is a way of life and that is generational. Participants are also of the opinion that there are certain AIKS rituals that are still being practised today by most African families therefore it will not be difficult to include factors from AIKS that will help to instil discipline.

Mrs Mbali believes that South Africans are impartial and open to new ways of doing things, especially when it affects the wellbeing of others. She alluded to the following:

I am able to relate to all races and understand the cultural practices associated with different cultures, religious groups and races, I am accommodating to new practices

and policies introduced and so are many other South Africans. Discipline problems are affecting us negatively in schools, we need to find a way to inculcate good behaviour.

Mr Chiliza is of the opinion that many Black South Africans are still practicing certain African rituals religiously, introducing ways to manage discipline should not be a difficult task. He had the following to say:

The fact that boys still go to initiation schools and girls still go for virginity testing in African society is proof that AIKS still exists and will continue to do so into the near future. These practices hold significant value in ensuring that children learn certain good habits and customs in life. These customs promote appropriate behaviour. We cannot say that AIKS is not being practised at all.

Literature corroborates the findings by asserting that AIKS will help Africans to go back and revise their beliefs and practice them for their benefit (Msila & Gumba, 2016). AIKS holds morals and values as a centre piece of life as described by the participants and literature. Without morals and values amongst people in an organisation, that organisation cannot function whether it be a home or a school. Findings further reveal that participants are open to introducing AIKS and see a space for it to manage learner discipline. Customs are already in place that promote good behaviour such as honesty and respect. The above findings were consistent with Nyaga (1994) who posits that one way of confronting the ethical and social problems that schools are currently facing is to study how traditional societies functioned and then seek to adapt our society to the traditional pattern. Although the process of virginity testing and initiation schools deviate from the school context, the majority of people who attend these ceremonies are scholars. There are values that learners learn from such practices. Values such as respect and dignity that are lacking in this current education system.

A report from the Department of Education (2000, p.10) further reiterates the concept of values as mentioned by the participants. It postulates that 'Education must prepare people with values such as honesty, tolerance, diligence, responsibility, compassion, altruism and respect which are believed to be necessary for a livelihood.'

Whilst most of the SMT members are of the opinion that there is a space for AIKS in our schools, Mr Vuka and Mrs Nyathi are inclined to disagree on certain aspects concerning the practice of AIKS in schools. They are of the opinion that this will not be applicable to all learners as we have learners in our schools who come from different cultures, backgrounds, races and beliefs. South African schools are diverse with a variety of races and cultures. South Africans pride themselves in knowing that this country is a democratic country with diverse

cultures. These two participants are of the belief that one person's culture should not be imposed on others. Participants also feel that the African culture has now become outdated and irrelevant, it is no longer practised in this modern society. Although they have these beliefs, they also feel that there are aspects such as respect, honesty, responsibility and compassion that can be adopted from AIKS and used in schools to help manage discipline.

Mr Vuka contends by arguing that we live in a multicultural society and that certain traditions and customs cannot be enforced on other learners. However, characteristics such as tolerance and altruism should be adopted. He alluded to the following:

> *I personally think no because most schools are multicultural. It is not just based on race but religion and culture. There are some African people who do not follow culture and don't do rituals. That means that even those who are not Africans we want them to live the way Africans do. That is why I am saying it will not work. If it was black people together, whites on their own then it would have worked. In saying this, I am mindful of the fact that there are certain aspects of AIKS such as tolerance and altruism that can be adopted in schools. This will ensure the environment is more favourable for learning.*

Mrs Nyathi concurs with Mr Vuka and adds that it was a sound way of nurturing children but stated that it has its limitations. She expressed the following:

> *It was a good and effective way of bringing up children that I know. However, given the whole multicultural, multiracial situation in schools. It might not work unless schools implement only those elements of AIKS that would include all school goers and not infringe on another person's belief.*

Mrs Mbali is uncertain on her stance on whether there is a space or not however, she states that we need to be aware of how society is evolving. She contends that:

> *Culture and traditions are constantly evolving so Yes and No. These kids are changing, they are different from what I am used to. Kids are no longer following traditions and customs. Their parents are also changing, they are now the "coconut" generation. Yes in the sense that it may help bring back the discipline in schools.*

Although there are many aspects that participants touched on that are for AIKS, they are also of the opinion that that there are certain factors that could possible hamper the implementation. They are of the view that it may cause prejudice amongst learners. Parents may not be willing to do their part at home by reiterating what is taught at school. In addition some feel that AIKS will be indirectly imposed on those learners who are not African**.**

Mrs Petals is of the opinion that if it is not practised at home then educators would experience difficulties. She alluded to the following:

> *Basically if those Indigenous values are not being already practised in the home then it would be a futile exercise in schools. Also it would entail getting the parents very involved and now the problem with that is that many parents just dump their children at school and expect the teachers to do the disciplining and bringing up of their children.*

Mr Vuka articulated that prejudice and the reluctance of educators to comply could hamper the implementation. He said the following:

> *The challenge would be forcing other cultures to practice African way of life. Also the teachers might not all be keen to implement this. Unless you are referring to directing behaviour and not the actual ceremonies.*

Similarly, Mrs Mbali adds that time could also hamper the implementation. She said the following:

> *Time would be an issue and also the teachers' willingness to teach these values and morals. Some teachers themselves lack these morals and values. In addition to that the external forces such as the media and the parents would also pose a challenge to the successful implementation.*

Mrs Nyathi believes that society has become more opinionated. She alluded to the following:

> *People have different opinions and we are living in a world where everyone thinks and knows that they have rights. I don't have to do what you tell me to do depending on who you are. You would find that other cultures and races would resist because I think change to them is so foreign and uncomfortable.*

The first three participants are of the opinion that there is a need and space for AIKS in our schools to manage learner discipline. AIKS philosophies such as Ubuntu leadership encompasses values such as honesty, tolerance, diligence, responsibility, compassion, altruism and respect. Findings reveal that if learners are taught about the importance of being honest and compassionate towards others, managing learner discipline in schools would be an easy task. If SMTs make use of the Ubuntu leadership philosophy, learners would have perfect examples to emulate. This is corroborated by Kang'ethe (2014) who posits that Africans are slowly realising the lost glory embedded in their cultures that they had lost during the periods of colonisation and apartheid in South Africa. This indicates that there is a space for AIKS in

schools to manage learner discipline. Although two participants differ on the idea of AIKS having a space in managing learner discipline, they do agree that aspects such as tolerance, honesty, altruism and compassion do have a space in our schools.

4.3.3 Perceptions of incorporating AIKS in schools to manage learner discipline

This theme looked at the perceptions of how schools can incorporate AIKS as a measure to manage learner discipline, should it be implemented. Findings from the participants indicated that this cannot be done by the school alone. Assistance from all stakeholders namely: the Parents, the media, Department of Basic Education, School Management Teams and the Community at large is needed. AIKS can be included as a subject in the curriculum or can be introduced in the curriculum in University for Bachelor of Education students.

Mrs Mbali alluded to the fact that we need assistance from different stakeholders in order to incorporate AIKS to manage learner discipline. She expressed the following:

> *This cannot be done by the school alone. It will need the assistance of the DBE as well as the parents to be incorporated. The media is also a major influence on what our kids do and how they behave. This will require lots of work which I doubt all parties concerned will be willing to do.*

Mrs Nyathi shares similar sentiments with Mrs Mbali but added that it can only be implemented if parents play a central role. She alluded to the following:

> *In order to incorporate AIKS I think we need to educate parents, there is a time like at the beginning of the year. I would suggest that we educate the parents and teach them how to deal with children in a certain way if they misbehave at home. Respectable behaviour starts at home. If children don't respect their parents, why should they respect us?*

Mrs Mtshali is of the opinion that to incorporate AIKS, we need to teach learners the importance of having a noble character. She stated the following:

> *I think if this had to be incorporated, SMT as well as teachers would be treated as humans again. There are so many expectations from us but no assistance is being provided from both the parents and the Department of Education. Human dignity for one, if we had to implement this then maybe we will be treated like people who have feelings and lives beyond the school walls. Incorporating AIKS in schools would require everyone to get involved in educational matters. If everyone understands the importance of having a favourable environment for learning to*

take place, they will assist to promote virtuous behaviour in schools. We can incorporate as we teach our lessons. Teaching learners how to respect, tolerate and have compassion for other learners.

Mrs Petals is of the idea that AIKS needs to be incorporated into the school curriculum in order for it to be effective in managing learner discipline. She alluded to the following:

Subjects such as Life Orientation need to teach the value of AIKS. Values such as respect and consideration for others. If it is part of the curriculum, the learners will have an understanding of the significance, take it seriously and practice it.

Mr Vuka shares similar sentiments with Mrs Petals by stating that the values AIKS should be introduced into a curriculum. He is of the opinion that it should be a module in tertiary institutions for students who are studying a Bachelor of Education degree. He posits:

We need to go back to tertiary level and start teaching the student teachers how to implement this in their teaching when they start teaching. Teachers are leaders in their classrooms, they should be trained on leadership styles that reflect the learners they teach. It will be difficult to start with teachers who are already in the system. If students at tertiary level are taught the importance of building a relationship of trust with their learners and showing empathy. I believe that will be the introduction of AIKS into schools.

Owusu-Ansah and Mji (2013) who are of the opinion that African scholars need to keep on evolving and making use of alternative approaches of studying our way of life also corroborate the above findings. Instead of studying other approaches to leadership, Ubuntu leadership should be the main philosophy. Africans need to avoid using research pathways planned out by Western methods of enquiry. Findings suggest that AIKS promotes values such as respect, trust, compassion and empathy. AIKS is an alternative approach that scholars refer to. If these values are incorporated into schools, participants feel that they can help get rid of discipline problems. However, in order for this to materialise, support is needed from the various stakeholders mentioned above.

School Management Teams perceptions the role of parents in the successful incorporation of AIKS in schools

Findings reveal that an absence of parental involvement in schools is a major contributing factor to the behavioural problems that schools face. The majority of participants are of the opinion that less problems are experienced with learners whose parents are actively involved in their education. Findings suggest that parents do not live with their children so it makes it

difficult for them to instill values such as respect, honesty and compassion which are the values embedded in AIKS. In order for successful incorporation of AIKS to take place, parents need to be actively involved as morals and values are supposed to be first instilled at home and reiterated at school. Parents ought to practice Ubuntu leadership in their own homes as they are influential in the way their children are raised. Parents play a pivotal part in the progress of a learners' academic and social accomplishments. It is therefore essential that parents and SMTs work collectively towards achieving the ultimate goal of raising a future generation of leaders who can contribute positively towards society.

Mrs Mbali is of the opinion that successful implementation of AIKS requires support from the parents. She alluded to the following:

> *If a school implements something, parents need to follow through at home. If that doesn't happen, it will be a waste of our time. Parents need to be active in their children's lives. It is their legal duty to take care of their children and assist schools in moulding their children.*

Mr Vuka shares similar sentiments but contends that most parents are the cause of the problems that SMTs face at schools as they are not modelling the right behaviour and not providing appropriate parental support. He asserts:

> *Most of these parents are children themselves and need guidance. What values do we expect them to inculcate to their children if they are still experimenting with life? Teachers end up being both parents and teachers. We need to go back to the basics. We need to implement AIKS in our homes and in schools.*

Mr Vuka further states that parents are not aware of the challenges their children face both intellectually and with peer pressure because they do not communicate with them. These challenges they face are some of the reasons why learners misbehave and SMTs face the problem of leading dysfunctional schools. He believes that the implementation of AIKS will help solve these problems. He insinuates the following:

> *Some parents have unrealistic expectations from their children. They want their children to do subjects beyond their capabilities. These learners become bored and this leads to them misbehaving. Implementing AIKS will compel them to embrace parenthood and assist their children to make sound decisions concerning their future.*

Findings are corroborated by a study from Naicker (2013, p.62) that posits that 'when children are not involved in a satisfied parent-child relationship then they look for other inappropriate ways for affirmations'. Parents' absences show themselves in a learners' inability to be self-disciplined and therefore portrays poor behaviour. These absences deprive a child from learning values such as respect, compassion, trust and selflessness which are embedded in AIKS. Findings further corroborate with the National Development Plan 2030, which states that a learners' ability is inclined to improve if parents are involved and show interest in matters concerning school. In order for successful incorporation, the role of the parent is a fundamental one. Similarly, Bronfenbrenner (2005) asserts that volatility and capriciousness of family life is the greatest destructive force in a child's growth. Findings suggest that children need stability and guidance in order to make the right decisions and portray positive behaviour in schools.

School Management Teams perceptions on the role of the community in assisting them to incorporate AIKS in schools.

A cause for concern emphasised by most of the participants is that the community was turning a 'blind eye' to the problems that schools face and as a result, managing discipline has become a cumbersome task. Findings suggest that community members are selling drugs to learners who are underage and are gullible to peer pressure. Drug use has contributed to the discipline problems experienced in schools. What has emerged from the data generated is that communities no longer practice Ubuntu; everyone is now concerned about their own wellbeing and not that of the schools in their communities. Ubuntu leadership strives on collaborative effort. This concept emphasises community involvement in matters that affect the schools in that community.

Mrs Mbali asserts that the modern community has changed for the worse. She alluded to the following:

> *You know the morals and values of the community is not what they used to be.*
> *People are so busy with their own things, thinking they are minding their own business.*
> *You know that Ubuntu thing is gone! We need to bring it back!*

Mrs Mtshali expounds on Mrs Mbalis' thought on the way society has changed and posits that:

> *Society is not what it used to be. Morals and Values mean nothing to them. I have*
> *cases in my school were kids are being abused and the whole community knows*
> *about it and they turn a blind eye. The warmth and protection that once existed*
> *amongst communities no longer exists. I think urbanisation has caused us to lose*
> *our values. Something needs to be done. Community leaders need to intervene*
> *and not expect schools to raise this generation alone.*

Mr Chiliza believes that there are influential people in our communities who can help implement AIKS in both the community and schools. He expressed the following:

> *In many areas, especially KwaZulu-Natal we still have chiefs, who by the way get a stipend from the government. These people need to start getting involved in our schools. The have a lot of influence over communities. They need to work in these communities to make them better. If the community does not take care of its youth, it will be a breathing ground for criminals in the future. It is partially their responsibility to incorporate AIKS as it is why their roles in society exist.*

Mrs Petals shares similar sentiments with Mr Chiliza who asserts that school community partnerships are important. By law schools should have SGB that is elected by the school community. She posits the following:

> *The School Governing Body represents the community that surrounds the school. Their duties are to bring the community together to help the school function and implement any new policies that will make the school conducive for learning. School Governing bodies need to play an active role if AIKS is to be implemented to manage discipline.*

Data corroborates with Msila (2009) who posits that when AIKS is infused in education it can help create a community of learners who learn from one another in a selfless way. This suggests that AIKS cannot be incorporated without support from the community. The above findings are further reiterated by Khosrokhavai (2015) who postulates that people do not exist alone on this earth, but are a part of a community and have to form relationships with others. This implies that we rely on each other in order to survive. The school needs the community and the community needs the school. This is the philosophy of Ubuntu leadership that participants mentioned. Furthermore, findings solidify the philosophy of Ubuntu leadership by stating that the lack of Ubuntu is the cause of the moral decay in society. The above findings reinforce what Msila (2014) asserts that Ubuntu leadership an African centred leadership philosophy amplifies group solidarity, highlighting that tasks can only be accomplished collectively. If the school and the community work together, a favourable environment for learning will be accomplished as mentioned by participants. Similarly, Lefa (2015) posits that Ubuntu leadership is being aware of one's being but not forgetting ones duty towards his or her neighbour. Community members turning a 'blind eye' as mentioned by participants will be detrimental to the incorporation of AIKS. People are interrelated; one cannot simply be without the existence of others so in order for AIKS to be incorporated successfully, the community needs to be of assistance.

School Managements Teams perceptions on the role they need to play together with educators in order to incorporate AIKS in Schools to manage learner discipline.

Findings suggest that there is a crucial need for change to take place in schools with regard to managing discipline. Participants are of the opinion that the change needs to begin with educators as they are at the grassroots of the problem. Educators need to be trained on the values that AIKS entails as not all of them are knowledgeable. Educators need to be present at school during the implementation stage, should it be incorporated, as a high record of absenteeism is present in most of the schools that are facing discipline problems. Findings suggest that the teaching profession is a vocation that cultivates the potential of every learner. Educators have a responsibility to work with learners and support them to develop into fully contributing and active members of their communities. Furthermore, participants are of the opinion that in order for change to take place, SMTs need to be trained on appropriate leadership styles.

Mrs Nyathi suggests that AIKS can only be incorporated as a measure to curb discipline problems if educators are trained on how to incorporate the values of AIKS. She posits:

> *Training is needed for educators about different learners' backgrounds because what is good for me will not be necessarily be good for you. What you think is morals and values, others might dismiss it to being insignificant. When training teachers on a particular change, the significance of the change needs to be emphasised so that they see how the implementation will assist them. SMT members should also attend compulsory training on managing and leading organisations.*

In addition, Mrs Petals advocates that before schools try to incorporate that values of AIKS, educators and SMT members need to start by doing an introspection on their own conduct. She expressed the following:

> *The main reasons for the discipline issues at school is that many teachers don't have that same sense of discipline themselves and they don't expect it from the learners. In order to manage discipline in a classroom you need to be authoritative figure and be in control of your classroom. I think proper induction is needed for novice teachers, schools can try incorporate AIKS in their induction material.*

Similarly, Ms Mtshali is of the opinion that if AIKS is incorporated, we need educators who are actually at school to ensure implementation takes place.

Teacher absenteeism is also very high. If teachers don't feel like coming to school, they don't come. So when you want to exercise discipline, you first need to be disciplined. You need to set a good example. In African culture, an adult is supposed to be respected but I think it is difficult for learners' to respect a person who doesn't respect themselves. Besides teaching being a vocation, it also sustains our livelihood. So if we want AIKS to be incorporated in schools, teachers need to be there to implement it.

Findings regarding educators having to be trained to incorporate a new development corroborates with Niemi (2012) who states that educators should be able to work in ways which increase the intellect and demeanour of learners. They need to co-operate and collaborate with co-workers to enhance their own learning and teaching as well those of the learners they are teaching. This was suggested by the participants that teachers learn the values of AIKS such as respect, honesty, integrity, altruism and compassion so that they can implement them in their classrooms to help manage learner discipline. In addition, educators ought to practice Ubuntu leadership in their classrooms.

Data derived from this study further reveal that when educators are absent from school, student learning is disrupted. This is supported by literature from Monkah, Obeng-Denteh and Yeboah (2011) who revealed that the teacher absenteeism rate is inversely related to student performance and the way that they behave at school. This supports the participants' view that in order for incorporation and implementation to take place, educators need to avoid absconding from work. Similarly, this is supported by Mbigi (2005) who asserts that individuals who apply Ubuntu leadership are transparent and avail themselves to people who need them, in this context, educators and SMT being available for learners.

School Managements Teams perception on the role of the Department of Basic Education in Incorporating AIKS to manage learner discipline

Findings reveal that most of the SMT members feel that the DBE has played a part in the discipline problems that we are currently facing in schools. It is said that the DBE implements policies without proper consultation with the people at the grassroots, which in this case is the educators and SMTs. Participants are of the opinion that in order for successful incorporation, the DBE needs to provide support to schools. Participants are of the idea that AIKS should be embedded in the curriculum like religion is as it is equally important. Furthermore, when decisions are made or policies implemented, educators need to be consulted on their views.

Mrs Nyathi is of the opinion that the people who make policies regarding education are unaware of what really happens at school. She alluded to the following:

The department needs to go back to the grassroots. Speak to the people who actually deal with learners on a daily basis. Speak to people who are really involved in everything and find out what is really happening in schools. The Department officials' level of thinking is too high. It is beyond school level and also taking things from other continents such as America and Australia and trying to implement them in South Africa, it is not working. The dynamics are different in South Africa.

Mrs Mbali is of the idea that in order for successful implementation of AIKS the DBE needs to get involved, she asserted:

This cannot be done by the school alone. It will need the assistance of the DBE. They have the ultimate power to make changes and ensure change takes place. They can incorporate AIKS then workshop educators on how to implement in their classrooms to manage learner discipline.

Similarly, Mr Chiliza articulates that the DBE should also consider including AIKS in the curriculum like they do with religion, he had this to say;

It needs to be introduced in the Life Orientation curriculum. Religion is being taught as a chapter so culture should also be part of it as persons' identity. Learners need to be taught their heritage and identity. Heritage and culture need to be taught so that learners can understand that there are consequences of not doing what is right.

Mrs Petals shared similar sentiments however, she feels that in teaching religion we can also teach the values that AIKS encapsulates and had this to say:

The department should get someone with that portfolio of managing learner discipline. Subjects such as Life Orientation teach values as part of religion. All religions pretty much teach the same values such as respect, honesty and compassion regardless of the differences in belief among the religions. It gives the learners an understanding of why it is important.

Mrs Nyathi expounded further by stating that politicians who made changes regarding how discipline should be managed did not think of the consequences of these changes. She posits:

To be honest, I think the Department of Education is made up of politicians who have their own agendas. They really don't care about the child or the teacher. They

have all the funds and all the resources but they don't have the best interest of the child in the first place.

Mr Vuka posits that some guidelines exist concerning learner diversity and Ubuntu being included in the education of a learner, however some educators are not aware of them. He posits the following:

Having policy documents that no one reads or understands is not practical. I know that documents exist that address diversity because I was fortunate enough to do postgraduate studies. Most teachers don't even know such documents exist. This is not because they are lazy but because they are overwhelmed with large classes and a constantly changing curriculum.

The data generated from my participant seems to suggest that the DBE is oblivious of what is taking place in our schools. They promote democratic values and fundamental human rights, however, they infringe on those of educators by excluding them when making decisions that directly affect them. Literature by Maphosa and Shumba (2010) suggests that teachers were never consulted when corporal punishment was abolished and ATCP was introduced. The question that was asked by Maphosa and Shumba (2010) was if consultation was not done and the ATCP was just given to teachers to implement, whose interest is it serving?

Findings suggest that when new documents are published, teachers need to be workshopped on them. The DBE has emphasised the value of Ubuntu in the National Curriculum Statement Grades R-12 by stating the following ideologies: Indigenous Knowledge Systems should be recognised as it encompasses the history and heritage of South Africa and adds to the values contained in the Constitution. Change should take place in communities to ensure that the educational imbalances of the past are rectified, and that equal scholastic opportunities are offered for all segments of the population.' Literature reveals that the DBE has some put some measures in place to combat diversity in our schools and incorporate Ubuntu, however, findings from the participants reveal that SMTs and educators are not well versed on the policies and documents that are available. This indicates that thorough training and workshops are needed for the people who have direct contact with learners at schools. In addition, the DBE has a document titled Guidelines for responding to learner diversity in the classroom through Curriculum and Assessment Policy Statements (DOE, 2001, p.3) which posits that teachers have a significant obligation to ensure that all learners feel included and acknowledged at school. The constitution of South Africa was implemented to resolve the divisions that were caused by the apartheid era. The goal is to create a culture founded on democratic values, social justice and fundamental human rights. Furthermore, this is to ensure progression of the lives

of the inhabitants of the country. Findings reveal that the quality of life of educators has not improved but worsened by the discipline problems they are experiencing at schools. Therefore, through the introduction of values such as honesty, integrity, compassion, altruism and respect that embody AIKS, participants feel that learner discipline can be managed.

4.4 CHAPTER SUMMARY

Chapter four presented and discussed the data that was generated. A profile of the participants and the research sites were explained in detail. Thereafter, data was explained in three main themes namely; School Management Teams understanding of African Indigenous Knowledge Systems, Space of AIKS in managing learner discipline in school and Implementation of AIKS. Chapter five provides a summary, findings and presents pertinent recommendations.

CHAPTER FIVE
STUDY SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

Chapter four presented and discussed data that was generated. The discussion also took into account the related literature and theoretical framework discussed in chapter two. This chapter presents the findings of the study summary and conclusions. Thereafter, the recommendations will be made on key findings.

5.2 STUDY SUMMARY

Chapter One

The main aim of the study was to explore the perspectives of the SMT in using AIKS to manage learner discipline. It set out to explore whether African Indigenous Knowledge systems has a space in our schools, in particular, helping to manage learner discipline. The background, rationale and significance of the study were discussed. Thereafter, the researcher provided the objectives and three critical questions that informed the study. Lastly, the key concepts and the outline of the study were presented.

Chapter Two

This chapter reviewed literature on Indigenous Knowledge Systems, Managing learner discipline, the role of School Management Teams in managing learner discipline and African Indigenous Knowledge Systems. Furthermore, it discussed the theoretical framework which is the Ubuntu Leadership Philosophy.

Chapter Three

This chapter outlined the paradigm which was the Interpretivist. The design was a Case study and the methodology used was a Qualitative study. This was followed by the descriptions of sampling method which was purposeful and convenience. Semi-structured interviews were used to generate data and thematic analysis was used to analyse data. Thereafter, the chapter concluded by discussing trustworthiness, ethical issues and the limitations of the study.

Chapter Four

This chapter presented and analysed data into three themes namely; School Managements Teams understanding of African Indigenous Knowledge Systems, Space of AIKS in managing learner discipline in schools and Implementation of AIKS.

Chapter Five

This chapter is the concluding chapter. It provides the overall study summary, conclusions from key research findings and recommendations.

5.3 CONCLUSIONS FROM KEY RESEARCH FINDINGS

The critical questions guided the study and the findings were the following;

5.3.1. What are SMTs' understandings about AIKS?

SMTs understood AIKS to be the morals and values that are instilled in an individual while growing up. These values comprise of respect, honesty, integrity, altruism and compassion. These morals and values enable an African child to be a responsible citizen that contributes positively to the society or community in which they live. Similarly, participants suggest that AIKS is used to foster good relationships between people in the community. Furthermore, participants believed AIKS to be traditions, customs and rituals that are carried down from generation to generation that gives an African person a unique identity. Lastly, the participants understood AIKS to be a term that promotes the values of Ubuntu. These findings reinforce the theoretical framework of Ubuntu leadership. It is deduced that participants are knowledgeable on AIKS and are cognisant of its significance in society.

5.3.2. What are the perspectives of SMTs about incorporating AIKS to manage learner discipline in schools?

There are two contradictory views emerging from this study about incorporating AIKS to manage learner discipline in schools. The first view is that AIKS should be incorporated into schools to assist in managing learner discipline. The proponents of this view believe that values such as honesty, respect, compassion, human dignity and altruism are contributing factors that could help schools to rid themselves from ill-discipline. The findings indicated that incorporating AIKS would bring back values such as respect, integrity and human dignity which once existed in schools. In addition, findings revealed that this task would not be a difficult one as the South African Black population already practise it at home and will be able to relate to AIKS. Participants see AIKS as a way to get communities and families involved in schools to help manage learner discipline. These participants viewed Ubuntu philosophy as the epitome of AIKS and encompasses communalism. For them, introducing AIKS includes rather than excludes other cultures or religious beliefs. AIKS has been in existence for decades but has not been used fully to address challenges faced in schools.

On the contrary, findings revealed that two participants were uncertain on the idea of introducing AIKS as a measure to manage learner discipline. The findings from these participants were that AIKS is no longer practised in some homes or in modern society and that some practices oppress woman. However, the very same participants believed that values such as teaching children respect, honesty, altruism and compassion for others should be introduced in schools to help manage learner discipline. The values regarding raising children the African Indigenous way should be incorporated into South African schools. It is concluded that AIKS should be adapted and incorporated in schools to manage learner discipline.

5.3.3 How can schools incorporate AIKS in managing learner discipline?

AIKS can be incorporated in schools through the assistance of the DBE, SMT, educators and the community. Findings suggest that for successful implementation, the DBE needs to play a prominent role by including the value of AIKS into the curriculum so that it is taken seriously by all. Furthermore, student teachers at universities need to understand the significance of AIKS and how it can assist them when they become educators in the classroom. Likewise, teachers who are already teaching need to be trained on AIKS and the values that it entails.

An additional finding that emerged is that the community is not actively involved in what is happening in schools. It was concluded that for AIKS to be incorporated, parents and community members need to reinforce any policies introduced in schools in their homes or in the community. Values that AIKS entails include honesty, respect, trust, compassion, altruism and human dignity. These values cannot just be instilled in the classroom but are needed for overall survival. It can be concluded that in order for schools to incorporate the values of AIKS to manage learner discipline, it will need various stakeholders. These stakeholders will incorporate it by introducing theses values into the curriculum. Furthermore, novice and experienced educators should be trained on how to incorporate these values in their classrooms to help manage learner discipline. Lastly, the community and parents will need to instil these values in their daily lives.

5.4 RECOMMENDATIONS

The recommendation are formed from the findings and conclusions above.

5.4.1 Recommendations directed to the Department of Basic Education

The findings presented clearly state that that schools have difficulties with regards to managing learner discipline. Therefore, I recommend that the DBE provide annual training workshops for SMTs on how they can go about managing discipline, highlighting strategies that will best suit their respective schools. Furthermore, DBE should consider including AIKS in the school curriculum as

part of another subject or on its own so that South Africans can learn and apply values such as trust, human dignity, altruism, compassion, honesty and respect. The DBE can also try to liaise with the Department of Higher Education to include AIKS as a module for students studying towards a teaching degree. This will equip novice educators to discipline learners using both the Western and African way. The National Development Plan-2030 indicates that learners should be exposed to their heritage and culture.

5.4.2 Recommendations directed to School Management Teams

There is a fundamental need for School Management Teams to make all stakeholders aware of the challenges they face in schools with regards to managing learner discipline. In addition, SMTs need to ensure that their School Development Plan is actually utilised and not stored in some file in the cabinet because the workforce needs to be developed. Msila (2012) states that when schools acknowledge the need for lifelong learning, this is the first step towards achieving the goal of effective leadership. The School Development Plan needs to be used to focus on problem areas the school faces and not just be generic. SMTs need to hold seminars in their schools where both novice and experienced educators are guided on how to discipline learners in their classrooms. Furthermore, SMTs should consider AIKS values such as honesty, respect, altruism, human dignity, compassion and trust when drawing up their school code of conduct, vision and mission statement. This will ensure that learners are aware of the type of behaviour that needs to be portrayed.

5.5 IMPLICATIONS FOR FURTHER RESEARCH

This study was conducted using only three schools that are all government schools in a rural area. In addition, there were only six participants which included two Principals, two Deputy Principals and two Departmental heads. The findings in this study do not reflect the greater community. I would recommend a study on the views of Black pupils in Independent Schools on how they relate to the discipline measures that they have to adhere to and possibilities of incorporating AIKS in schools.

5.6 CHAPTER SUMMARY

Chapter five provided a summary of the complete study. This was followed by a presentation of the key findings based on the research questions. It also presented recommendations for School Management Teams and the Department of Basic Education. Lastly, it presented implications for further research.

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Enquiries: Phindile Duma	Tel: 033 392 1063	Ref.:2/4/8/1530

Ms Enock

P.O Box

218 Ixopo

3276

Dear Ms Enock

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"EMPLOYING AFRICAN INDIGENOUS KNOWLEDGE SYSTEMS IN MANAGING LEARNER DISCIPLINE: PERSPECTIVE OF SCHOOL MANAGEMENT TEAMS",** 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 23 May 2018 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 Phindile Duma 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.

**Dr. EV Nzama
Head of Department: Education
Date: 23 May 2018**

...Championing Quality Education - Creating and Securing a Brighter Future

KWAZULU-NATAL DEPARTMENT OF EDUCATION
Postal Address: Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa
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Dr Saths Govender

12 JUNE 2019

TO WHOM IT MAY CONCERN

LANGUAGE CLEARANCE CERTIFICATE

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

Employing African Indigenous Knowledge Systems in managing learner discipline:

Perspectives of the School Management Teams, by Meda Desire' Enock, student no. 217078586.

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

Yours faithfully

S. Govender

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

P.O. Box 218

Ixopo

3276

09 February 2018

The Principal/Deputy principal/Departmental head

…………. School

Dear Sir/Madam

REQUEST FOR PERMISSION TO PARTICIPATE IN A RESEARCH

I am currently a Masters student in Education Leadership, Management and Policy at the University of KwaZulu-Natal, Edgewood campus. I am presently engaged in a research study which aims to explore the perspectives of School Management Teams in employing African Indigenous Knowledge systems in managing learner discipline. The topic of my research is:

Employing African Indigenous Knowledge Systems in managing learner discipline: Perspectives of School Management Teams. I would very much like you to participate in this study because I believe that you can provide valuable insight in extending the boundaries of our knowledge on this concept.

Your identity 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 your autonomy as the participant. You will be free to withdraw from the research at any time without negative or undesirable consequences to yourself. However, you will be asked to complete a consent form. In your interest, feedback will be given to you during and at the end of the study.

You may contact my supervisor, UKZN Research Office or me should you have any queries or questions:

Supervisor:
Dr BNCK Mkhize
Tel. 031 2601398 (office)

E-mail: Mkhizeb3@ukzn.ac.za

UKZN Research Office
HSSREC-Ethics
Tel: 0312608350

My contact number:
Cell: 079 836 1352
E-mail: medaenock1@gmail.com

Thanking you in anticipation.

Yours faithfully

M.D Enock (Ms)

…………………………………..DETACH AND RETURN……………………………

Declaration

I……………………………………………………………. (Full names of participant) hereby confirm that I have been informed about the nature, purpose and procedures for the study: **Employing African Indigenous Knowledge Systems in managing learner discipline: Perspectives of School Management Teams.** I have received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in the study. I understand that I am at liberty to withdraw from research at any time should I so desire.

I **agree/ do not agree** for the use of audio recording device.

Signature of Deputy principal/Departmental head

<div align="right">Date</div>

…………………………………..　　　　**…………………………………………**

Thanking you in advance
 Meda Desire' Enock

P.O. Box 218
Ixopo
3276
09 February 2018

The Principal
……. School

Dear Sir/Madam

REQUEST FOR PERMISSION TO PARTICIPATE IN A RESEARCH

I am currently a Masters student in Education Leadership, Management and Policy at the University of KwaZulu-Natal, Edgewood campus. I am presently engaged in a research study which aims to explore the perspectives of School Management Teams in employing African Indigenous Knowledge systems in managing learner discipline. The topic of my research is:

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You may contact my supervisor, UKZN Research Office or me should you have any queries or questions:

Supervisor:

Dr BNCK Mkhize
Tel. 031 2601398 (office)
E-mail: Mkhizeb3@ukzn.ac.za

UKZN Research Office

HSSREC-Ethics
Tel: 0312608350

My contact number:
Cell: 079 836 1352
E-mail: medaenock1@gmail.com

Thanking you in anticipation.

Yours faithfully

M. D Enock (Ms)

…………………………………..DETACH AND RETURN…………………………

Declaration

I………………………………………………………. (Full names of participant) hereby confirm that I have been informed about the nature, purpose and procedures for the study: **Employing African Indigenous Knowledge Systems in managing learner discipline: Perspectives of School Management Teams**. I have received, read and understood the written information about the study. I understand everything that has been explained to me and I consent voluntarily to take part in the study. I understand that I am at liberty to withdraw from research at any time should I so desire.

I **agree/ do not agree** for the use of audio recording device.

Signature of Principal   Date

………………………………..   …………………………………

Thanking you in advance
M.D Enock (MS)

Appendix F: INTERVIEW SCHEDULE

[NB. These questions will guide my discussion with the principal/deputy principal/departmental heads and probes are indicated under each question. However, follow-up questions will also be posed depending on the responses of the participants].

1. What is your view on the current state of discipline at your school?
   Why do you think it is that way?
2. Do you think the Department of Basic Education is doing enough to assist schools in managing learner discipline?
If yes, what have they done, according to your knowledge?
If no, what are your expectations from them?
3. Does your school have alternative strategies to discipline learners?
   Do they assist in managing learner discipline?
4. What is your understanding of the term African Indigenous Knowledge?
5. Do you think learners are aware of the Indigenous way of life and values?
6. In your opinion, does African Indigenous knowledge have a space in our education system?
If yes, how do you think schools can go about incorporating it in managing learner discipline?
7. In what way can African Indigenous Knowledge help in changing the way discipline is managed?
8. Who do you think can assist schools in incorporating AIKS to manage learner discipline?
How can they assist?
9. What values do you think SMTs can gain from employing AIK in managing learner discipline? **How will it assist them?**
10. What do you think the challenges would be in employing African Indigenous Knowledge in managing learner discipline at your school?

11. What do you think will be enabling factors in the implementation?